

قدیم و نادر فارسی مخطوطات
محرز و تہ خدا بخش لائبریری

مرتبہ

ڈاکٹر شایستہ خان

مولانا آزاد لائبریری، علی گڑھ مسلم یونیورسٹی

قدیم و نادر فارسی مخطوطات

مخزنہ خدا بخش لاہوری



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by Wüstenfeld, Göttingen, 1849 (Zakariya ben Muhammad ben Mahmud el-Carwini's Kosmographie, Die Wunder der Schöpfung, Erster Halbband, Leipzig, 1869)

The colophon runs thus. —

تم الجلد الاول ترجمه كتاب من عجائب المخلوقات بعون واهب
البنوحات وصلي الله على سيد منزل البركات وعزله الطيب
والطاهر في تواربع خامس عشر ربيع الاخر سنة اربعين وثمانماية
من هجر خير البريه - كتبه حاجي علي العلي

II. Foll. 137. A Persian translation of another Arabic cosmographical work containing similar matter.

Beginning:—

مهاس بيثياس كه مقاطع اوهام افهام از ادراك مطالع آن
حاجز آيد الخ

The translator, who calls himself 'Abd-ur Rashid, surnamed Bāyazīd al-Buzhunkī, says in the preface that he made the present translation by order of some royal personage, he is introduced to us only by honorific titles covering more than two pages. The work is defective towards the end, and breaks off with the following words:—

و در هر سه روز يك نوبت بچه خود را خير مي دهد و تربيت
فرزند خود بخور دن سوسنار ميکند - و اما خواص

Both the works, written in learned Nasta'liq, by one and the same scribe, contain drawings representing the constellations and animals. There is an illuminated head-piece at the beginning of the first work.

نزهة القلوب

No. 634.

fol. 453; lines 17; size $10\frac{1}{4} \times 6\frac{1}{2}$; $7 \times 4\frac{1}{2}$.

I. Foll. 1^v-157^v. عجائب المخلوقات 'Ajā'ib-ul-Makhlūqāt.

The well-known Persian translation of the first part of the Arabic cosmography of Zakariyyā bin Muḥammad bin Maḥmūd ul-Kamūnī ul-Qazwīnī (زکریا بن محمد بن محمود الکنوی القزوینی) (d. A.H. 682 = A.D. 1283), described in G. Flügel, vol. ii., pp. 506-508, under the title تحفة الغرائب

Beginning:—

العظمة لك والكبرياء لجلالك اللهم يا قاهر الدابت ومغيض
الغیرات التـ

The translator's name is not mentioned anywhere. According to the colophon in the second Vienna copy, the translation was completed in Jumādā I., A.H. 890 = A.D. 1485; but the date of transcription of the present copy, as given in the colophon, is 15th Rabī' II., A.H. 840 = A.D. 1436. This shows that A.H. 890, given in the Vienna copy, is the date of its transcription and not of the completion of the translation.

The work begins with the original Arabic preamble. The dedication to 'Izz-ud Dīn Shāpūr bin 'Uṣmān, mentioned by Rien ii., p. 463, is not found in this copy.

The present version, with all the illustrations, was printed in Lucknow, A.H. 1284; another edition was lithographed at Teherān, A.H. 1264. See Trübner's Record, No. 45 (May 15, 1869), p. 467; W. Pertsch, Berlin Catalogue, p. 367; Ethé, Bodl. Lib. Cat., Nos. 397 and 398; Ethé, India Office Lib. Cat., Nos. 712 and 713; Cat. des MSS. et Xylographes, p. 258; De Sacy, Chrestomathie Arabe, 1st ed., iii., p. 414; Hāj. Khal., iv., p. 188; etc. The Arabic text has been edited

Beginning:—

اللهم مالك الملك تؤتي الملك من تشاء انك الملك

المحمود المدبر والساكن الخ •

In the preface, the translator calls himself Yūsuf bin Ahmad bin Muhammad bin 'Uṣmān بن يوسف بن أحمد بن محمد بن عثمان; but in the concluding passage (fol. 467^b), he adds the following names to his pedigree: ابن علي بن أحمد الشجاع العجزي. He calls the work منظر منظر, and states that he made the version by order of Nāsir-ud-Dunyā wa d-Dīn Abu'l-Faṭḥ ul-Mahmūd Shāh bin Muhammad Shāh bin Ahmad Shāh bin Muhammad Shāh bin Muzaffar Shāh (i.e. Mahmūd Shāh I of Gujarāt, better known as Mahmūd Bigarāh, who reigned A.H. 863-917 = A.D. 1459-1511).

In the concluding lines, he says that he commenced the work on 17 Rabi' I, A.H. 893 = A.D. 1487, presented it (for the first time) to his royal patron, 27 Shawwāl, A.H. 894 = A.D. 1488, and finished it (finally), Thursday, 24 Ramadān, A.H. 895 = A.D. 1489.

The biographical notices arranged (like the original) in alphabetical order, begin with ابو عمر ابن ابراهيم and end with ابو الفضل بن يوسف. The notices are arranged in alphabetical order, begin with ابو عمر ابن ابراهيم and end with ابو الفضل بن يوسف. The notices are arranged in alphabetical order, begin with ابو عمر ابن ابراهيم and end with ابو الفضل بن يوسف.

The translation is generally in an abridged form. The Arabic verses, so copiously found in the original, are either quoted here without translation or altogether omitted.

Two copies of the work are mentioned in Rieu, i, p. 324.

Another Persian translation of Ibn-i-Khallikān's work, by Kabir bin Uways bin Muhammad ul-Latifi, is noticed in Ethé, Bodl. Lib. Catalogue, No. 361. It was written for Sultān Salīm (A.H. 918-926 = A.D. 1512-1519); and Hāj. Khal, vol. vi, p. 455, is of opinion that its author is identical with Azhar ud Dīn Ardabīlī, who died in Cairo, A.H. 930 = A.D. 1523.

The present copy is written in good Nasta'liq, within gold and coloured ruled borders, with an illuminated head-piece. Names of persons forming the subjects of notices are written in red in the margins. Marks of collation are found in some places.

Dated, Tuesday, 14 Šafar, A.H. 1018.

No. 719.

fol. 468; lines 25; size $10\frac{1}{2} \times 6\frac{3}{4}$; $7\frac{1}{4} \times 4$.

منظر الانسان

MANZAR-UL-INSÂN.

A Persian translation of the famous biographical dictionary of Ibn-i-Khallikân (Ahmad bin Muhammad bin Ibrâhîm bin Abî Bakr ul-Barmakî ul-Irbilî), who finished it in A.H. 672 = A.D. 1273, and died A.H. 681 = A.D. 1282. See Brockelmann, vol. i, p. 326.

The Arabic original was edited by Wüstenfeld, Göttingen, 1835–1850, and translated into English by De Slane, 4 vols., Paris. 1842–1871.

The version begins with a long and wordy Arabic preface, in which the translator attempts to imitate the elegant style of Ibn-i-Khallikân.

the ambiguous title *Hadiqah i Hâdiq-i Ganjinab i Şâdiq*. On fol. 2^a of the present copy the author distinctly says that he gave the title of *Gulshan-i Şâdiq* to his work : *و این را گلشن صادق نام نهادیم*.

Written in a hasty Ta'liq

Not dated; 18th century.

The following note in the handwriting of the donor, found at the end of the index, says that the Library acquired the copy on 23 Ramadân, A.H. 1302 :—

بتاریخ ۲۳ شهر رمضان المبارک سنہ ۱۳۰۲ ہجری نبوی ملیم داخل
کتابخانہ فقیر شد - حریرہ خدابخش اس مولوی محمد بخش خان

مرحوم *

The contents of the remaining eight *Khiyābān*, as given at the beginning of the copy, are as follows:—

(*Khiyābān* VII). History of the early Kings and Rājās, the genealogy of the Timurides down to *Shāh 'Ālam*, and the history of *Nādir Shāh*.

(*Khiyābān* VIII). Art of reading the *Qurān*, astronomy and astrology, rhyme and prosody; music, farriery, falconry, geomancy, archery, cookery, magic, interpretation of dreams, etc. etc.

(*Khiyābān* IX). Modes, etiquette and observances for private and public life; ways of taking the omen from the *Diwān* of *Hāfiz*, recipes, charms, divination, etc.

(*Khiyābān* X). Account of the author's ancestors and relatives; his father's life.

(*Khiyābān* XI). Anecdotes and fables; poetry and ornate prose; account of the downfall of the Mughal empire in India; praise of the tomb of *Khwājah Ba'htyār Kākī*; account of *Khwājah Bāsit*; the china root and its uses; medicine; veterinary; process of removing paints and spots from clothes; etc.

(*Khiyābān* XII). History of *Muhammad Shāh's* reign and the invasion of *Nādir Shāh*; names of distinguished Amirs, scholars, saints, Rājās, high officials, physicians, poets, calligraphers, astronomers, etc.

(*Khiyābān* XIII). Rules and regulations relating to the salaries of *Manzabdārs*; branding of horses; measurements, etc. etc.

(*Khiyābān* XIV). Hindi literature, viz., *Kabit*, *Dohrah*, *Champāi*, etc.; riddles; enigmas; etc. etc.

Regarding the date of composition of the work, the author says, fol. 26^a, that it is obtained by prefixing the word ۱۱۷۱ to the *Tārīkh* of his birth ۱۱۷۱ شاکر i.e., $46 + 1128 = (\text{A.H.}) = 1174 = \text{A.D. } 1760$. By this the author probably means the year in which he commenced to write this exhaustive work; for, the scribe of the copy, to whom we also owe the index, gives two chronograms at the end of the index expressing the year A.H. 1187 = A.D. 1773 as the date of completion of the work.

A copy of the work, containing like the present, only the first six *Khiyābān*, is noticed in *Ethé, Ind. Office Lib. Cat.*, No. 2228, under

خیابان پنجم منقسم بر پنج چمن و سی و هفت باریکی در بیان ادعیات و ارزاد و وظایف در حصول مطالبات و ادعیات دنع امراض و پلیته دنع آسیب دیو و پری و اسناد اسلامی اصحاب کعب و ادعیه کشف قلوب و مشاهده انوار الهی و کشف ارواح و حصول رویت بارئ تعالی و انسون حیضه (هیضه) و انسون حضرت شاه شرف الدین یحیی منیری و دعای تاجنامه و طریق خواندن سوره مزمل و کیمیای سعادت و هفت پیکر و پنج گنج و ادعیات اسماء جبروت و ادعیه ملاقات ارواح انبیا و اولیا و صحابه و عزیمت الملکوت و اسماء الله و دعوت بحررفا تهجی و چهل اسم معظم و دعوت دعای کبیره و دعوت سیفی و دعای اعتصام و صراط ایام هفتاد و دعای بشمع و دعای ترشیه و رد سحر و رد دعوت و طریق کشیدن اربعین و ترتیب خواندن آیه الکرسی و غیرها *

VI. fol. 249^a.

خیابان ششم منقسم بر پنج چمن و شصت و پنج باریکی در معتقدات و فرقجات هفتاد و سه گروه و اقوال دهریه و بیان چهار پیر و چهار ده خانواده و احتیاج مرید بتلقین شیخ و کیفیت مکاشفات و مشاهدات و تجلی ذات و معات بارئ تعالی و حقیقت دنیا و آخرت و معرفت صوفی و متصرف و نقیض و ملامتی و فرق بینهم و بیان آنکه صوفی از کی و از کجا برآمده اند و کیفیت توحید و فرق میان وقایع غیبی و خواب و برق میان معجزه و کرامت و استدراج و ثبات کرامت اولیا و انواع کرامات و کیفیت نفسها و کیفیت دین هفودان و اوقار و بیان تحقیق خود و مناظره های مدشب ائمیه و حنفیه و بیان آیات قرآن و حدیث های ندری که در شان شاه نجف وارد است و بیان خطبه شمسویه و تحقیقات آن و عقاید دین عیسویان یعنی نصارا و غیرها *

The MS. breaks off with the heading of the thirty-first باریکی of the fifth چمن of the sixth Khayābān thus:—

باریکی سی و یکم از چمن پنجم از خیابان ششم در بیان اعتقاد

خیابان دوم منقسم به چهار چمن و سی و یک باریکی در عبادات
 مشتمل بر بیان برخاستن صبح و خواندن ادعیه و آداب طهارتخانه و سر
 طهارت و احکام وضو و واجبات و مکروهات وضو و احکام تیمم و احکام غسل
 و اقسام غسل و بیان نماز های واجبی و آنچه بدان تعلق دارد و نماز
 عیدین و جمعه و نماز های نذر و عهد و سوگند و اجاره و نماز توبه و نماز
 غوثیه والد و نماز هدیه میت و توصیف و ترغیب نماز و تهدید بگذاردن نماز
 و نماز شب قدر و طریق یافتن آن و نماز عرفه و شب برات و نماز خسوف
 و کسوف و سر نماز و پیدا کردن علاج دل و حقیقت و اذکار و دعای
 آخری چهارشنبه و دعای نوروز و نماز جهت تونگری و طلب روزی و بیان
 روزه های واجبی و آنچه بدان تعلق دارد و اسرار روزه و بیان حج و امورات
 آن و بیان ذکوة و شرط و اجناس ذکوة و مستحقان آن

III. fol. 83^a.

خیابان سوم در معرفت باری عز اسمه منقسم به پنج چمن و سی و نه
 باریکی در بیان معرفت باری تعالی و حکمت پیدایش انبیا و احتیاج انبیا و
 بیان سلسله پیغمبران از ابتدای حضرت آدم صلی الله علیه و آله و سلم
 رسول مقبول علیهم السلام و بیان احوال حضرت رسالت پناه و بیان نسخ
 ادیان و سبب ختم نبوت و بیان کیفیت ازراج مطهرات و بیان خلعا و
 صحابه های دیگر و معجزات آن سرور و معجزه جسم مطهر رسول اکرم علیه
 السلام و بیان خوارق دوازده امام علیهم السلام و ما يتعلق بها *

IV. fol. 132^a.

خیابان چهارم منقسم بر چهار چمن و سی و هشت باریکی در بیان
 احوال بزرگان دین تاسعین و تبع تابعین و حضرات بزرگان همد و بیان احوال
 حضرت غوث الثقلین شیخ مصطفی الدین عبد القادر جیلانی رضی الله عنه
 و نسب مادری و پدری ایشان و نماز و وظائف قادریه برای حصول مطالب
 یازده گانه و نود و نه نام غوثیه و اوزاد ایشان و بیان احوال فساد
 العارفات و غیرها *

reign, and later on took another wife. He enjoyed the warm favour of the emperor, and, like his father, was honoured with the title of Šâdiq Niknâm. An account of the author's life, given in scattered form, can be found in the present work.

According to the index and the list of contents, occupying eighteen folios at the beginning, the entire work consists of fourteen *Khiyâbân* خیابان, each subdivided into numerous چمن and باریکی, but, unfortunately, the present copy breaks off towards the end of the sixth *Khiyâbân*.

The six *Khiyâbân* are as follows:—

I. fol. 2^b.

خیابان اول مقدم بچهار چمن و چهل و شش باریکی مشتمل بر
 کیفیت روح و جان و نفس فاطمه و بیان واجب و ممکن و محتاج و بیان
 اسامی حقیقی و ظهور عالم مختلف و بیان نفس طبعی و نباتی
 و حیوانی و قوای بشری و بدایت خلقت انسان و بدو تعلق روح بقالب
 و حکمت تعلق روح و تمثیل پادشاهی راندن او تعالی و بهمرسیدن حیوان
 و معادن و نبات از استعداده اربع عناصر و بهمرسیدن موالید ثلاثه و کیفیت
 تولید جنین و تشریح اعضا و بدو اعضاء مرکبه و کیفیت مزاج خود و
 تولد خود و بیان قیامه خود و قیامه عوام و علامات اسرار مزاج و علامت
 طبایع اربع عناصر و کیفیت ساکنان سعوات و کیفیت ایام و لیالی و کیفیت
 شهاب و انفصاض کواکب و سحاب و هاله و قوس قزح و خاضیه سیاره سبعه
 قطب شمالی و اسناد شهر فرس و روم و عرب و تاثیر هر سال
 و کیفیت فصول و تاثیر خسوف و کسوف و زلزله و بستن جوک و تقسیم
 زمین هفت اقلیم بتکرار سنین و بیان شفاختن حال مریض
 و زکینامه و بیمار نامه هفته و تعریضات آن و بیان نسب خود تا حضرت
 ملک علی و ملازمت پادشاه و انزوا گزیدن خود و بیان گنجدائی خود
 و بیان آداب و صفات نکاح و آداب زندگانی با زنان و بیان حسن اوقات
 مباشرت و بیان گنجدائی درم و نسب مادری برخورداران محمد ذاکر
 خان و امتیاز خان و در گردانی دیوان والد تیگچند نام و حقیقت
 برخاستن و ادعیه خواندن خود و کیفیت خویش و غیره *
 II. fol. 58^v.

No. 2022.

fol. 356; lines 24; size 16×11; 15×8½.

گلشن صادق

GULSHAN-I SÂDIQ.

An incomplete copy of a vast and rare encyclopædia treating of almost all the branches of Muhammadan literature, sciences, and arts.

Author: Shâkir Khân bin Nawwâb Shams ud-Daulah Lutf Ullah Khân Sâdiq Bahâdur Mutahawwir Jang: شاکر خان بن نواب شمس الدوله . لطف الله خان صادق بهادر متحرر جنگ .

Beginning:—

حمد و سپاس هادی را که گمراهان بادی و سانس نفسانی را از سرگردانی برآورده بفضل خویش در جمعیت آباد معصوم و روحانی میرساند الخ *

The author, the fourth of the six sons of his father, was born, according to his own statement, fol. 26^a, at Pânipat, on the 27th of Safar, A.H. 1128=A.D. 1710, for which year the words شاکر بخدا form a chronogram. He also wrote a history of the reigns of Muhammad Shâh and his successors, down to the second year of Shâh 'Ālam's reign, A.H. 1174=A.D. 1760 (see Rieu, i, p. 279). Muhammad 'Alī Khân, son of the author's second brother Hidāyat Ullah Khân, wrote a general history of India from the earliest times to A.H. 1211=A.D. 1796, entitled بحرالمراج (see No. 544). Shâkir Khân states, on fol. 2^b, that his father was born in A.H. 1077=A.D. 1666, and died, A.H. 1165=A.D. 1752, at the age of eighty-eight.

The author commenced his student life at the age of five, and was placed under the tuition of Hâfiz Rustum. At the age of fifteen he, with his brother Fâkbir Khân, entered the service of Muhammad Shâh. He was married in the twenty-first year of the emperor's

- اصل هفتم در صدق و اخلاص است -
 اصل هشتم در معاشیه و مراقبه است -
 اصل نهم در تفسر است -
 اصل دهم در یاد کردن مرکب و احوال آخرت است -

Foll. 61-95, 105-108 and 121-268, written in an old learned Naskh, are asserted to be due to the penmanship of the author, and a note in support of this assertion is found on the title-page as well as at the end of the copy. The note runs thus:—

از مردم ثناء همچو میرزا محمد زاهد مرحوم صدر کابل و مولوی
 عبدالحکیم و میران محمد فاضل مرحوم گجراتی مسموع شده که خط
 قدیم این کتاب شریف و نسخه لطیف خط امام الهام قدوة العارفين اسود
 السالکين امام محمد غزالی رحمه الله علیه است و چند جرو اول و چهار
 ورق آخر به خط کاتب است -

The above note is followed by three others by nobles of 'Ālamgir's time. A seal of Qābil Khān 'Ālamgiri is found on the right side of these notes.

The price of the MS. 'rupees one hundred' is recorded on the title-page. Several seals and notes on the title-page have been defaced by some mischievous hand.

The seal of a former owner سید مرتضی حسینی, dated A.H. 1291, is found at the beginning and end of the copy.

Another seal of one محمد مصرم, dated A.H. 1181, is found on the title-page.

The folios in a later hand do not contain any date, but apparently they were written in the 16th century.

No. 1347.

fol. 458; lines 17; size 12 x 7; 8 x 4.

The Same.

Another good and beautifully written copy of Ġazālī's *Kimiyā-i Sa'ādat*, beginning as usual.

The MS. is water stained, and some folios at the beginning are damaged.

Written in beautiful Nasta'liq, within gold and coloured t with an illuminated, but faded, 'Unwān.

Not dated; 17th century.

- اصل چهارم در طلب حلال است -
- اصل پنجم در آداب صحبت است -
- اصل ششم در آداب عزلت است -
- اصل هفتم در آداب سفر است -
- اصل هشتم در آداب سماع و وجد است -
- اصل نهم در آداب امر معروف است و نهی منکر است -
- اصل دهم در آداب رعیت نگاهداشتن و ولایت راندن است

Rukn III, on fol. 121^b.

- اصل اول در ریاضت نفس است -
- اصل دوم در علاج شهوت شکم و فرج است -
- اصل سیوم علاج شره سخن و آفت زبان است -
- اصل چهارم علاج بیماری خشم و حقد و حسد است -
- اصل پنجم علاج دوستی دنیا است -
- اصل ششم علاج دوستی مل است -
- اصل هفتم علاج دوستی حاکم و حشم -
- اصل هشتم علاج ریا و نفاق در عبادت است -
- اصل نهم علاج کبر و عجب است -
- اصل دهم علاج غرور و غفلت است -

Rukn IV, on fol. 191^a.

- اصل اول در توبه و بیرون آمدن از مظالم است -
- اصل دوم در شکر و صبر است -
- اصل سیوم در خوف و رجا است -
- اصل چهارم در درویشی و زهد است -
- اصل پنجم در توحید و توکل است -
- اصل ششم در محبت خدای تعالی و شوق دیدن -

رکن اول گزاردن فرمان حق است که آنرا عبادت گویند .

رکن دوم نگاه داشتن ادب در حرکات و سکنات و معیشت که آنرا معاملات گویند .

و اما آن در که بباطن تعلق دارد یکی پاک کردن دل است از اخلاق نا پسندیده چون خشم و حسد و کبر و عجب که این اخلاق را مهلکات و عقبات راه دین گویند .

دیگر رکن آراستن دل است باخلاق پسندیده چون صبر و شکر و محبت و رجا و توکل که آنرا منجبات گویند .

Each Rukn consists of ten Asl, as follows:—

Rukn I, on fol. 26^a.

- اصل اول درست کردن اعتقاد اهل سنت و جماعت است .
- اصل دوم در طلب کردن علوم است .
- اصل سیوم در طهارت است .
- اصل چهارم در نماز است .
- اصل پنجم در زکوة است .
- اصل ششم در روزه است .
- اصل هفتم در حج است .
- اصل هشتم در تلاوت قرآن است .
- اصل نهم در اذکار است و دعوات .
- اصل دهم در ترتیب اوزاد است .

Rukn II, on fol. 56^b.

- اصل اول در آداب طعام خوردن است .
- اصل دوم در آداب نکاح است .
- اصل سیوم در آداب کسب و تجارت است .

went on a pilgrimage to Mecca and on his return visited Damascus, Jerusalem, Alexandria and other places, and finally returned to his native land where he died in great celebrity on the 14th of Jumâdâ II, A.H. 505=A.D. 1111.

Gazâlî's works are numerous. See Brockelmann, vol. i, p. 419, who mentions not less than sixty-nine. For further particulars of the author and his works see R. Gosche, *Ghazzalîs Leben und Werke*, in 'Abhandlungen der Berliner Akademie', 1858, p. 239; Schefer, *Chrestomathie, Persane*, ii, p. 212; Schmolders, *Essai sur les écoles philosophiques chez les Arabes*; Munk, *Mélanges de philosophie*, p. 336; Ibn-i Khallikân, vol. ii, p. 37; *Tabaqât-ul-Kubrâ* by Subkî, vol. iv, p. 101; Clément Huart, *History of Arabic Literature*, p. 265; Nicholson, *Literary History of Arabs*, p. 338; Browne, *Lit. Hist.*, II, p. 295; Arbuthnot, *Arabic Authors*, p. 70. For other copies of the present work see Rieu, i, p. 37; Ethé, *Bodl. Lib. Cat.*, Nos. 1429-1430; Ethé, *Ind. Office Lib. Cat.*, Nos. 1781-1791; W. Pertsch, *Berlin Cat.*, p. 288; J. Aumer, p. 61; A. F. Mehren, p. 5; *Cat. des MSS. et Xylographes*, p. 256; Fleischer, *Cat. Dresd.*, Nos. 4 and 255; Ivanow, *A.S.B. Collection*, Nos. 1160-1164, and *A.S.B. Curzon Collection*, No. 405; see also Hâj. Khal., vol. v, p. 285. A good copy of the work, said to have been transcribed from and collated with the author's copy is noticed in the *Bûhâr Lib. Cat.*, vol. i, p. 128. The work has been printed in Calcutta (without date), and lithographed in Lucknow, A.H. 1279 and 1282; with marginal notes at Bombay, 1882. A Turkish translation of the work appeared in Constantinople, A.H. 1260, and was translated into English under the title '*Alchemy of happiness, by Mohammed al-Ghazzali, the Mohammedan Philosopher*', by H. A. Homes, Albany, N.Y., 1873.

The present work is an abridgment of the author's own Arabic work *احياء العلم* (printed in Cairo, A.H. 1278; Lucknow, A.H. 1281: *Bûlâq*, A.H. 1306), to which he refers in the preface.

The preface is divided into the following four introductory chapters, called '*Unwân*':—

1. عنوان اول آنست که حقیقت خود را بشناسد
2. عنوان دوم آنست که حق تعالی را بشناسد
3. عنوان سوم آنست که حقیقت دنیا را بشناسد
4. عنوان چهارم آنست که حقیقت آخرت را بشناسد

The work itself consists of four books, called *Rukn*, the first two of which treat of external, and the last two of spiritual life, as follows:—

No. 1346.

fol. 272; lines 28; size 11 x 7; 9 x 5.

کیمیای سعادت

KĪMIYĀ-I SA'ĀDAT.

An exceedingly valuable, and perhaps the oldest, copy of the popular ethico-mystical work. It treats of the religious and moral obligations of a true Muslim.

Author. Hujjat-ul-Islām Shaykh Zayn-ud-Din Abū Hāmid Muḥammad bin Muḥammad ul-Gazālī ut-Tūsī: *حجة الاسلام شيخ زين الدين ابو حامد محمد بن محمد الغزالي الطوسي*.

Beginning:—

شکر و سپاس مرادان بعدد ستارای آسمان و قطرات باران و در یک بیابان

و برک درختان *

Gazālī, the great philosopher, lawyer and mystic of his age, was born at Gazālāh, a village near Tūs in Khurāsān, in A.H. 450=A.D. 1058. After receiving his early education at his native place, he went to Nishāpūr, where he studied theology under the Imām ul-Haramayn Abul Ma'ālī 'Abd-ul-Malik ul-Juwaynī (d. A.H. 478=A.D. 1085), after whose death Gazālī attached himself to the celebrated Wazīr Nizām-ul-Mulk, who appointed him as principal of the Nizāmiyah Madrasah at Bagdād in A.H. 484=A.D. 1091. After four years Gazālī resigned his post in favour of his brother Aḥmad Gazālī and applied his mind to a closer study of philosophy. Subsequently he

A detailed list of the contents, added in a later hand, is found at the beginning of the copy. There is a *lacuna* on p. 346.

A good copy. Written in beautiful Nasta'liq within gold and coloured borders with a faded frontispiece.

Not dated; 17th century.

A note on a fly-leaf at the beginning says that one Munshi Sayyid Jān Khān Bahādur bought the MS. for rupees forty-six at Dihli from the library of Nawwāb Shams ud-Dīn Khān Bahādur.

No. 1790

pp. 705 (fol. 353); lines 25; size $11\frac{1}{2} \times 6\frac{1}{2}$; $8\frac{1}{2} \times 4$

زینت المجالس

ZĪNAT UL-MAJĀLIS

A vast collection of useful and interesting anecdotes together with miscellaneous notices relating to history, geography, etc., etc.

Author: Majd ud-Din Muhammad ul-Husayni, surnamed Majdi Kirmāni مجد الدین محمد الحسینی المنطلي بمجدي کرمانی

Beginning:—

ثانی نامتناهی و حمد نامحصور * بران سرزد که شد هر در کون از و معمور

Rieu ii, p. 758, is inclined to hold that the author was a native of Kāshān, but in the preface here he is distinctly called Majdi Kirmāni. He flourished under Shāh 'Abbās I of Persia (A.H. 935—1038=A.D. 1587—1629). As for his sources he enumerates the following works:—*روضة الصفا* - *حبيب السبر* - *مرعة القلوب* - *جامع الحكايات* - *نگارستان* - *بوجت المنامج* - *اسن خلکان* - *تاريخ ابو حنیفه دینوری* - *کشف الغممة* - *تاريخ حانظ ارد* and *تاريخ بانمي* - *الفرج بعد الشدة*.

In the preface he says that he wrote the work at the instance of some friends in A.H. 1004=A.D. 1595, dividing it into nine *Juz*, each of which consists of ten *Fasl*.

Juz. i, on p. 3; ii, p. 227; iii, p. 339; iv, p. 391; v, p. 431; vi, p. 469; vii, p. 501; viii, p. 539 and ix, p. 587.

The contents of the work have been fully described in Rieu loc. cit. See also Rieu, Suppt. No. 395; Browne, Camb. Univ. Lib. Cat.; A.S.B. Cat. No. 284; W. Pertsch, Berlin Cat. Nos 1017-1018. Extracts from the work are given in Elliot, Hist. of India, vol ii, p. 506. See also Barbier de Meynard, Dict. Géogr., preface, p. 20, *Mélanges Asiatiques*, vol. iii, p. 679, vol. v, pp. 246, 519, and Ouseley's Travels, vol. i, p. 19. Lithographed, Teheran, A.H. 1262

(2) on fol. 294^b. The secondary points (اینچه بفرغ دین تعلق دارد)

(3) on fol. 331^b. Ethics and politics (در حکمت عملی که مختصراست
در تهذیب اخلاق و سیاست منزلی و مدنی)

(4) on fol. 367^b. Rules of religious life, Sūfism, etc. (در بیان
اینچه غالب راه حق را دانستن آن در بایست شود در سلوک راه حق)

The contents of the work are fully given in *Jahrbücher*, vol. 88; *Anzeigebblatt*, pp. 17-21. See also Rieu, ii, p. 434; G. Flügel, vol i, p. 35; Ethé, Ind. Office Lib. Cat. 2219; W. Pertsch, Berlin Cat., p. 340; Hâj. Khal. vol. iii, p. 201; *Mélanges Asiatiques*, vol. ii, p. 57.

Written in small learned Nasta'liq.

Dated Haydarâbâd, Golconda, Rabi' I A. H. 1027.

Scribe: علی بن حسین.

The title-page contains a biographical notice of the author Qutb-ud-Dīn Shirâzi (copied from the *Taḍkirah* of Taqī Aḥadī), by the donor's father Maulavī Muḥammad Baksh Khān, dated 25 Dulqa'd A. H. 1272.

On the same page is a note by Muḥammad 'Alī ul-Husaynī, dated, Sūrat, A. H. 1106.

(1) on fol. 3^b:

در بیان فضیلت علم و تعلیم

(2) on fol. 7^a: در حقیقت علم و آنکه تصور علم بدیهی است نامکتب

(3) on fol. 8^a: در تقسیم علوم و آنچه بدان تعلق دارد

Jumlaḥ I On Logic (منطق) in seven *Maḡālah*:—

(1) on fol. 19^a: آن مشتمل است برمد تعلیم و بیان روس ثانیه

نیز در آنست *

(2) on fol. 28^a:

در انساب تصورات

(3) on fol. 27^a:

در قضایا

(4) on fol. 33^a:

در لوازم قضایا عند الانفراد

(5) on fol. 36^a:

در حجت

(6) on fol. 39^a:

در انواع اقیده و لواطق آن

(7) on fol. 40^a: در صناعات پنجگانه که برهان و حدل و خطاات

و شعور و مناقطه است *

Jumlaḥ II. On Philosophy proper (نلفه اولی), in two *Fann*:—

(1) on fol. 44^a:

در امور عامه جمله مقدمات را

(2) on fol. 52^a:

در اقسام امراض وجودی و اعتباری

Jumlaḥ III. On Physics (علم اسفل که علم طبیعی است), in two *Fann*.—

(1) on fol. 62^a:

در اجسام طبیعی و مقررات و احکام آن

(2) on fol. 72^a:

در نفوس و صفات و آثار آن

Jumlaḥ IV: On Mathematics (علم اوسط که علم ریاضی است), in four *Fann*.—

(1) On fol. 82^a:

در اسطوانات که عبارت است از کتاب اقلیدس

(2) on fol. 135^a:

در تلخیص مجسطی بطلمیوس

(3) on fol. 173^a:

در اثباتهایی بمعنی خواص اعداد

(4) on fol. 181^a:

در علم موسیقی بمعنی علم العلی

Jumlaḥ V. On Metaphysics (علم اعلی که علم الهی است), in two *Fann*:—

(1) on fol. 215^a:

در عقل و آثار آن در عالم جسمانی و روحانی

(2) on fol. 222^a:

در واجب الوجود و وحدانیت او و نبوت حلال او

و کیفیت فعل و غایت او *

Khāṭumah, in four *Qusūd* —

(1) on fol. 234^a. The fundamental principles of faith (در اصول
(دین).

For the genealogy of Dubāj, the author refers to histories of the kings of Māzandarān and traces it from Ādam thus.

دباج بن فیلساه بن رستم بن دریاچ بن خیلو بن شرف الدوله بن
سلطاننشاء بن دریاچ بن ادکن بن جیحون بن قیا خسرو بن ابی نصر بن قیا خسرو
بن ابی شجاع بن ادکن بن قیا خسرو بن ادکن بن دریاچ بن حبشی بن
حالب بن سرسان بن اسحق بن سلم بن قانوس بن تورج بن حشش بن شهر
بران فیروز بن بلاس بن فرسی بن هرمز بن اردشیر بن فیروز بن فرسی بن
کردز بن دنجن بن بلاس بن بهرام بن شاپور بن اشک بن اشک بن اشک
بن دارا بن بهمن بن اسفندیار بن کشتاسپ بن لهراسپ بن کسین بن
کیقباد بن کیومرث بن کی کشتاسپ بن حاشر بن عوف بن جم بن جمشید بن
کاؤوس بن معصب بن مزوال بن هوشنگ بن سیامک بن کیومرث بن
امیم بن لؤز بن ارم بن ساء بن نوح بن برهم بن ملک بن متوشلیم بن
اخفوخ و هو ادیس النبی علیه السلام بن یارد بن مہایل بن تسان بن
انوش بن شیث بن آدم علی نبینا و علیہ السلام .

The author tells us in the preface that the name and fame of the aforesaid king and of his justice and benevolence were constantly brought to his ears by travellers and others, until the Wazir of Gilān, Muḥammad bin Jamāl-ud-Dīn Muḥammad bin جبرک (sic).

صاحب معظم مفضل الوزرا فی العالم دستور گیلان مشہور ایران
شمس الدولۃ و الدین جمال الاسلام و المسلمین محمد بن صاحب السعید
جمال الدین محمد بن جبرک —

took charge of his office and made a public announcement of the king's noble deeds and liberalities

The work is divided into a *Fātiḥah* (introduction), five *Jumlah* (books) and a *Khātimah* (conclusion), which are enumerated with all their numerous subdivisions in the beginning of the copy, occupying the first three folios. The main divisions are the following:—

Fātiḥah, on science in general and its branches; in three *Fasl*:—

دُرَّةُ التَّاجِ لِفَرَّةِ الدُّبَّاجِ

DURRAT-UT-TÂJ LI-GURRAT
UD-DUBÂJ.

A good and well-written copy of a vast encyclopaedia of philosophical sciences

Author. Qutb-ul Din Mahmūd bin Mas'ūd bin Muṣṭah ugh-Shirāzi قطب الدين محمود بن مسعود بن مصطفى الشيرازي.

Beginning:—

اگرچه بر عمیر ادب کیامت و خاطر اصحاب فراست پوشیده نیست
که نعت جلال ربوبیت و وصف کمال الوهیت و شکر مراحب نعم بی
نهایت النعم

Qutb-ud-Din Shirāzi, the most eminent disciple of Khwājah Naṣir-ud-Din Tūsī (†. A.H. 672 = A.D. 1274), and according to Taqī Auhādī, fol. 383^a, the sister's son of Shāykh Sadi, was born in Shirāz A.H. 634 = A.D. 1236. Besides the present work he wrote several others mostly in Arabic, on philosophy, medicine and astronomy, see Brock n, p. 212. He died on Sunday, 17 Ramadān, A.H. 710 = A.D. 1310.

Regarding the word "Dubāj" in the above title Dr. Riou p. 434, informs us that Amīrah Dubāj was the hereditary title of the Ishāqāwand or Ishāqiyah princes of the Bayah Pās, or Western Gilān, whose capital was Fūman, and for one of whom the Durrat-ut-Tāj was composed. According to the preface in our copy, Dubāj, for whom the author wrote the work was the son of Fīl Shāh bin Rustam Shāh. His name is introduced thus, fol. 2^a —

شهر یلر معظم سلطان حدل و ندیلم جمشید محمد اسکندر وقت شمس
الدیاد والدين فخر الملوك والسلطين قانع الكفر والمشرکين واهل الضلالت
و المتمردين محيى العدل في العالمين مظهر الحق بالبراهين المخصوص
بغنايت رحب العالمين دماج بن السلطان السعيد حسام الراود الدين بيلشاه
بن الملك المعظم سيف الدين يستم بن دماج *

to the Shī'ah faith is given in the Majālis ul-Mu'minin of Nūr Ullāh Shustarī. At the age of twenty-two Aḥmad left his native place in pursuit of knowledge, and visited Mashhad, Yazd and Shīrāz, after which he stayed some time at the court of Shāh Tahmāsp Safawī. In A.H. 984=A.D. 1576 he travelled to Karbalā, Mecca and Jerusalem, and then returned to India and stayed some time at the court of Quṭub Shāh in Golconda. In A.H. 989=A.D. 1581 he entered the court of Akbar at Fathpūr, who entrusted him with the task of writing the important history Tārīkh-i Alfī تاریخ الفی (see Elliot, Hist. of India, vol. v, pp. 150-176, and Bibliographical Index, pp. 143-162; Rieu i, p. 117). He died at Lahore, A.H. 996=A.D. 1587. See Blochmann's Translation of Ā'in-i Akbarī, vol. i, p. 206. See also Ma'āşir ul-Umarā.

The author tells us in the preface that he wrote the present work at the order of Abul Fath. This Abul Fath is evidently no other than the celebrated physician Ḥakīm Masīḥ ud-Dīn Abul Fath Gilānī of Akbar's court who died in A.H. 997=A.D. 1588 (see Badā'ūnī, vol. iii, p. 197, and Blochmann's Translation of Ā'in-i Akbarī, vol. i, p. 424).

According to the preface the work is divided into a *Fātiḥah* or Introduction, consisting of several *Fath*; two *Maqṣad* (the first treating of ancient philosophers and the second dealing with those who flourished in the Islamic period); and a *Khātimah* or Conclusion (treating of different religious views). The work ends with an account of *بقراط* (Hippocrates). A fragment, consisting of some extracts from the work, is noticed in Rieu iii, p. 1034.

Written in ordinary Naskh.

Dated 9 Sha'bān, A.H. 1078.

Scribe: ملا شیخ تدری.

No. 1779

fol. 142; lines 17; size 8½ x 5; 6½ x 3½

خلاصة الحَيَاة

KHULÂṢAT UL-HAYÂT

A history of the ancient and modern philosophers.

Author: Aḥmad bin Naṣr Ullah ut-Tatawī احمد بن نصر الله التتوي

Beginning:

فتح كلام خير انجام بنام حكيمى سرد كه جميع ذرات وجود بحمد
لوفائق النج *

The author's father, Naṣr Ullah, who belonged to the Ḥanafite school, was the Qādi of Tattah. The author renounced the Sunnī faith in his early life, and a very interesting account of his conversion

- باب هشت و ششم در تعبیر خواب (26)
- باب هشت و هفتم در معرفت اختلاجات و علم شانه و معرفت (27)
- تفاوت •
- باب هشت و هشتم در معرفت طالع موایید و زائجه و طالع (28)
- باب هشت و نهم در معرفت اشکال اقلیدس (29)
- باب سی ام در علم متوسطات (30)
- باب سی و یکم در علم موسیقی (31)
- باب سی و دوم در علم دم و دهم که حکما و هند در این (32)
- علم کتب معتبره تصنیف کرده اند •
- باب سی و سیوم در علم شطرنج (33)

در علامات قیامت و احوال آخرت : *Khātimah*.

Written in careless Nasta'liq.

Not dated ; apparently 19th century.

- (9) باب نهم در علم توحید و مراتب مکاشفات
 (10) باب دهم در معرفت مشاهدات
 (11) باب یازدهم در معرفت معانیات و مراتب آن
 (12) باب دوازدهم در علم حقیقت

Second Qism, in thirty-three Báb :—

- (1) باب اول در معرفت تقویم شمسی و قمری و اختیار ساعات
 (2) باب دوم در معرفت استخراج تقویم و شبکه نجومی
 (3) باب سیوم در معرفت احکام نجوم
 (4) باب چهارم در علم هیئت
 (5) باب پنجم در علم اضطراب و بیان منعت آن
 (6) باب ششم در معرفت کواکب
 (7) باب هفتم در معرفت اقالیم سبعة
 (8) باب هشتم در علم صور کواکب
 (9) باب نهم در معرفت مسالک و ممالک
 (10) باب دهم در علم تکسیر
 (11) باب یازدهم در علم آداب وقف
 (12) باب دوازدهم در علم حروف
 (13) باب سیزدهم در علم جفر جامع
 (14) باب چهاردهم در طلسمات
 (15) باب پانزدهم در علم فیرفجات
 (16) باب شانزدهم در علم کیمیا
 (17) باب هفدهم در علم سیمیا
 (18) باب هجدهم در علم نفوس اسما و شرایط آن
 (19) باب نوزدهم در علم تسخیر کواکب
 (20) باب بیستم در علم غرایم
 (21) باب بیست و یکم در علم رمل
 (22) باب بیست و دوم در علم حساب
 (23) باب بیست و سیوم در علم مساحت و جراثقال و بیان مبصرات
 (24) باب بیست و چهارم در علم استفا (sic)
 (25) باب بیست و پنجم در علم قیامت

باب چهارم در معرفت عفو و شهادات و مناسب بهذه (4)
المسطورات *

باب پنجم در علم عقوبات و جزایات (5)

باب ششم در علم فرایض و قسمت موازین و ایراد قواعد (6)
چند جهت نسبت و ضرب و قسمت و سکه حساب *

باب هفتم در علم آداب القاضی و متفرقات (7)

باب هشتم در علم سلوک (صرک read) و قبالات (8)

باب نهم در علم محاضرو دعاوی (9)

باب دهم در علم سجلات (10)

باب یازدهم در علم فتوی (11)

باب دوازدهم در علم اصول فقه (12)

باب سیزدهم در علم احتساب (13)

باب چهاردهم در علم صید و اصطیاد و حله و حرمت اکثر (14)
حیوانات *

باب پانزدهم در علم سنن و احکام (15)

باب شانزدهم در علم آداب طعام (16)

باب هفدهم در معرفت امور مباحثه (17)

باب هجدهم در معرفت نواید متفرقه و لطائف مجتمعه فقهیه (18)

باب نوزدهم در علم موعظه و نصاب (19)

Maqālah III, fol. 789^b.

First Qiam, in twelve Bāb :-

باب اول در علم تفسیر و حل الفاظ مشککه قرآنی (1)

باب دوم در علم قراءت سبعه (2)

باب سیوم، در علم خواص اوراد فتویه و ترجمه قصیده برده (3)
و حزب البصر (و) سور و آیات *

باب چهارم در علم ادعیه ماثوره و دعوات مشهوره (4)

باب پنجم در علم حدیث (5)

باب ششم در علم اصول حدیث (6)

باب هفتم در معرفت قواعد و اصطلاحات صرفیه (7)

باب هشتم در علم سلوک (8)

*Maqūlah II, fol. 343^a.*First *Qism*, in twenty-two *Bāb* :—

- (1) باب اول در تهذیب الخلاق
- (2) باب دوم در علم تخلیه نفس از اوصاف ذمیمه
- (3) باب سیوم از علم معاش در معرفت حقوق والدین و اولاد
- (4) باب چهارم در بیان معاملات با زوجات
- (5) باب پنجم در معرفت آداب استخدام
- (6) باب ششم در معرفت حقوق مالیات
- (7) باب هفتم در معرفت جيران
- (8) باب هشتم در علم مجالس و محاضرات
- (9) باب نهم از علم آداب ملوک و در بیان علم حقوق رعایا بر ملوک
- (10) باب دهم در علم حقوق ملوک بر رعایا
- (11) باب یازدهم در بیان معرفت جواهر نامه
- (12) باب دوازدهم در بیان معرفت نرس نامه و بعضی از حیوانات
- (13) باب سیزدهم در بیان معرفت نرس نامه
- (14) باب چهاردهم در بیان معرفت باز نامه و غیره
- (15) باب پانزدهم در علم تشریح اعضا
- (16) باب شانزدهم در معرفت کلیات طب
- (17) باب هفدهم در بیان اسباب سفت ضرریه و يتعلق بها
- (18) باب هجدهم در بیان علم فیض
- (19) باب نوزدهم در بیان معالجات طب
- (20) باب بیستم در بیان حمیات
- (21) باب بیست و یکم در بیان علم قرابادین یعنی معرفت ادویه مفردة و مرکبه بقرینت حروف تهجی •
- (22) باب بیست و دوم در امراض عین

Second *Qism*, in nineteen *Bāb* :—

- (1) باب اول در علم عبادات بر مذاهب اربعه
- (2) باب دوم در علم مناکحات و تخلیقات
- (3) باب سیوم در معاملات

- (13) باب سیزدهم در علم معانی
 (14) باب چهاردهم در علم بیان
 (15) باب پانزدهم در علم مغالطات منقره و معقوله
 (16) باب شانزدهم در علم عقاید
 (17) باب هفتم در علم معرفت الیهات
 (18) باب هجدهم در علم امور عامه
 (19) باب نوزدهم در علم اعراض
 (20) باب بیستم در علم حکمت
 (21) باب بیست و یکم در علم منطق
 (22) باب بیست و دوم در علم مناظره و آداب بحث

Second Qism, in twelve Báb:—

- (1) باب اول در علم قصص الانبیا
 (2) باب دوم در معرفت تاریخ ملوک فارس که قبل از عهد سید المرسلین بوده اند •
 (3) باب سوم در علم سیر النبی و بیان معجزات و ذکر معراج
 (4) باب چهارم در معرفت واقعات و غزوات نبوی و بیان اوصاف خانه کعبه •
 (5) باب پنجم در معرفت اوصاف و احوال جمیع خلفا
 (6) باب ششم در معرفت تاریخ سلاطین که بعد از خلفا بوده اند تا عهد بندگان حضرت صاحبقران •
 (7) باب هفتم در معرفت تاریخ بندگان حضرت صاحبقران و اولاد و اخفاد بزرگوار ایشان •
 (8) باب هشتم در علم انساب
 (9) باب نهم در علم مقالات عالم
 (10) باب دهم در علم سیر و مقامات طبقه اولی از اولیا
 (11) باب یازدهم در معرفت مراقبات و مقامات طبقه ثانیه از مشایخ طریقت از خواجهاء نقشبند و غیرهم و بیان مقابر و مزارات انبیا و اولیا و بیان طرح و وضع خانه کعبه •
 (12) باب دوازدهم در بیان عجائب المخلوقات و امور اخروی و دنیوی و دنیوی •

Imām Fakhr-ud-Dīn Rāzī, d. A.H. 606 = A.D. 1209, see Hāf. Kha l vol. ii, p. 19) and مستین الآثار, he wrote the present work treating of one hundred and twenty sciences: مشتمل بر صد و بیست علم. He eulogises the reigning sovereign Muḥammad Humāyūn Pādīshah to whom he dedicates the work. The historical portion is brought down to the re-accession of Humāyūn, A.H. 962 = A.D. 1554.

The work is divided into a *Muqaddimah*, three *Maqālāt* and a *Khātimah*.

Unfortunately, the arrangement of the folios is confusing in several places. There are also several lacunae, and spaces for headings are left blank in several places. The arrangement of the subjects in the text differs considerably from the order in which they are given in the list at the beginning of the work.

Contents of the work as given in the list at the beginning —
Muqaddimah, in three *Qism*, fol. 2^b:—

- (1) قسم اول در بیان شرف علوم و فضیلت علما
- (2) قسم دوم در بیان تعریف و تقسیم
- (3) قسم سوم در بیان تعداد و ابراب و فهرست این کتاب

Maqālah I, fol. 4^b.

Each *Maqālah* comprises two *Qism*, subdivided into several *Bāb*, each treating of a separate subject.

First *Qism*, in twenty-two *Bāb*:—

- (1) باب اول در علم خط
- (2) باب دوم در علم انشا
- (3) باب سوم در علم شعر
- (4) باب چهارم در علم قافیه
- (5) باب پنجم در علم عروض
- (6) باب ششم در علم معما و حل معميات امیر حسین و بیان نثر
- (7) باب هفتم در علم بدایع و مزیج شعری و اظهار مضمیر
- (8) باب هشتم در علم لطائف و مطائبات
- (9) باب نهم در امثال و حکایات بر سبیل تشبیه و استعارات
- (10) باب دهم در علم لغت
- (11) باب یازدهم در علم صرف
- (12) باب دوازدهم در علم نحو

No. 910.

foll. 969 ; lines 21 ; size $12 \times 7\frac{1}{2}$; $9 \times 4\frac{1}{2}$.

جواهر العلوم همايوني

JAWÂHIR-UL-'ULÛM-I HUMÂYÛNÎ.

A very large and extremely rare encyclopædia of different sciences.

Author: Muḥammad Fâḍil bin 'Alī bin Muḥammad ul-Miskīnī ul-Qādī us-Samarqandī : محمد فاضل بن علي بن محمد المكيئي القاضي السمرقندي.

Beginning —

فأعطيني منظومات جواهر علوم وتصنيفات مصنفات فاضل و كاملترين
مكتوبات فوائد رسوم و تاليفات مؤلفين كامل الحج *

The author tells us in the preface that from his early age he devoted himself to the pursuit of knowledge and availed himself of the teachings of eminent scholars of the age. After studying the works حدائق الانوار (by نفائس الفنون و عرائس العيون (see Nos 907-909),

Gustār IV. On the angels of heaven and earth, the elements, the heavenly bodies, rivers, mountains, fountains, minerals, animals, birds, mankind, etc., etc., in two *Maqālah*, fol 60^b. There is a lacuna after fol 59^b, and the early portion of this *Gustār* is wanting.

Gustār V. On Writing, Language, Grammar, Rhetoric, Rhyme, Prosody, Inshā, Theology, Tafsīr, Fads, Law, Philosophy, Ethics, Politics, etc., etc., fol. 240^b.

There are several gaps, *lacunae* and omissions, and spaces have been left blank in many places.

The following colophon, evidently written by a different, but contemporary hand, says that these volumes are due to the penmanship of the author himself :—

تمام شد کتاب مسمی بجام جهان نما من تصنیف اشل المتاخرین
 محمد مظفر حسین الطیب المصنّف من متخلص بیرمقی
 (بیرمقی) در سنه یک هزار یکصد و هشتاد و نه الهذی الذریعہ بفضل
 الوهاب در بلد ناخر محمد آباد منازیس بدد المراف *

The above statement is supported by the fact that there are numerous additions, corrections, and marginal notes, all written in the same hand as the text itself.

A detailed index of the contents due, according to a note at the end of the index, to the author's grandson Hakim Zafar 'Alī Khān (bin Hākim Nazar 'Alī Khān bin Hākim Muzaffar Husayn) to whom, according to another note of his on the title-page, the MS once belonged, occupies six pages at the beginning of the first volume.

Written in fair Nasta'liq.

Dated 1918 A.H.

descendants, fol. 61^b; Mulûk ut-Tawâ'if, fol. 78^b; the Muzaffarides, fol. 80^a; the Kurts, fol. 81^b; the Sarbadârs, fol. 82^a; Tîmûr and his successors, fol. 84^b; the Qarâquyûnlûs, fol. 92^a; the Âq Quyûnlûs, fol. 92^b; the Şafawis, fol. 94^a. Here is a *lacuna*, and the account breaks off in the beginning of the reign of Shâh Ismâ'il, the first king of the Şafawî dynasty.

Gustâr III. Geography of the seven climates, and the eminent men of each country, consisting of a *Muqaddimah*, two *Kalimah*, and a *Khâlinah*.

This portion of the work is only a reproduction of Amîn Râzî's *Haft Iqlim*, in an abridged form. The contents agree almost word for word with those of the *Haft Iqlim*, and the arrangement of subjects is the same. The biographical notices and other accounts, given at length in the *Haft Iqlim*, are generally curtailed, or are omitted altogether, and the poetical extracts, so copious in the *Haft Iqlim*, are omitted here. Like the *Haft Iqlim*, it begins with Yaman and ends with Jâbalsâ.

No. 1753

fol. 308 ; lines and size same as above

Vol. II

The continuation of the above.

This volume begins with the last section of the third *Gustâr*, containing biographical notices of poets from the time of Akbar to A.H. 1180=A.D. 1766, the year in which the work was written. It opens thus:—

کلمہ دوم - در بیان بعضی از شعرا از عهد عرش اشیانی اکبر بادشاہ
تا امروز کہ سال یکہزار و یکصد و ہشتاد از ہجرت است *

There is no strict order in the arrangement of names. It begins with Mullâ Abul Barakât Munir of Lâhaur. The latter portion of this section, styled *اشارہ درم*, treats of modern poets, most of whom belonged to India, and begins thus on fol. 30^b:—

اشارہ دوم در ذکر متاخرین و بیشتر درین اشارہ شعراى ہندوستان
مذکور میشود *

The author Muzaffar Husayn, with the *lakhalus* Wasfī (Elliot has Yūsufī), and entitled Mahīrat Khān, was born at Aurangābād on Saturday, the 2nd of Rabi' II, A.H. 1118=A.D. 1706. He read the Qurān with his father, and after finishing it at the age of seven years, began to learn Persian from his father's friend Shāh 'Abd ul-Halīm. He learnt to write the Khat-i Naskh from his father, and also studied several medical treatises composed by his grandfather. He then studied books on Arabic grammar, logic and rhetoric under Mirzā Nazar 'Alī, brother of Hakīm Zayn ud-Dīn 'Alī. At the age of fifteen he devoted himself to the study of medicine under the tuition of Hakīm Muhammad Husayn, entitled Buqrāt Khān, son of Hakīm Ma'sūm Khān, and acquired a vast experience in that subject by a continuous practice of six years under his tutor. During the course of his study of medicine he also studied Natural Philosophy, Theology, Mathematics, Music, Astronomy and other sciences under the instruction of Maulānā Gayrat Ullah. He subsequently turned his mind to composition, and wrote *سراج الطب* (Elliot has *سراج الطب*) and *منهاج الطب* (in Elliot, *منهاج الطب*), and other treatises. The author adds further that occasionally he used to collect interesting accounts of the great men of past ages, and also choice passages from the compositions of ancient and modern poets. Some of his friends pressed him earnestly to arrange and write them in the form of a book, but, says the author, being a physician of His Majesty, and devoting a good deal of his time to the treatment of nobles and other people, he could not promptly comply with the request of his friends until A.H. 1180=A.D. 1766, in which year he completed the present work.

The work is divided into five *Gusfār*, as follows:—

Vol. I. Comprising the first three *Gusfār*:

Gusfār I. On the art of conversation, in one *Muqaddimah* and four *Kalimah*, fol. 3^a.

Gusfār II. History of kings, in six *Kalimah*: Banū Umayyah, fol. 25^a; Banū 'Abbas, fol. 25^a; the Tāhirides, fol. 29^a; the Saffārides, fol. 29^a; the Sāmānides, fol. 30^a; the Gaznavides, fol. 31^a; the Gūrīs, fol. 33^a; the Daylamīs, fol. 34^b; the Saljūqīs, fol. 37^b, the Khwārazm Shāhīs, fol. 40^a; the Atābaks, fol. 42^a; the Ismā'ilīs, fol. 45^a; the Qarā Khitā'īs, fol. 47^b; Kings of Rām, fol. 48^b; the Sharīfs of Makkah and Madīnah, fol. 57^b; the Turks, fol. 59^a; Chingīz Khān and his

Beginning:—

افتتاح سخن سخن سنجان بحمد صانع شایان و آغاز کلام متکلمان
بثنای سخن آفرینی سزوار از الخ *

An account of the work and the author is given in Elliot, *Hist. of India*, vol. viii, pp. 158–162. See also Rieu iii, p. 1019.

The author, who traces his descent from Khwājah Kūhf, gives the following account of his ancestors in the *Khātimah*, vol. ii, fol. 56^b.

Khwājah Kūhf Astajlū, who emigrated from Bagdād to Harāt during the reign of Sultān Husayn Gūrgānī, was a saint of great eminence and was held in high estimation by that monarch. He left a treatise on moral philosophy entitled *سیرالارواح*.

Khwājah Kūhf's grandson, Maulānā Muḥammad Aslam, who was born in Harāt, came to India during the reign of the Emperor Jahāngīr, from whom he obtained the rank of fifteen hundred, which he resigned in A.H. 1060=A.D. 1650, and then went to Lahore, where he died after a year. Maulānā Mīr Kalān Muḥaddīq, daughter's son (Elliot says "son") of Khwājah Kūhf, who came to India during the reign of Akbar, and was appointed a tutor to Jahāngīr, died at Agra.

Shaykh 'Alī, Shaykh Muḥammad and 'Abd ul-Mu'min were also men of great reputation.

Maulānā 'Abd us-Salām (in Elliot, 'Abd us-Salīm), a learned man of high reputation, was a pupil of Shaykh Ishāq, Shaykh Sa'd Ullah, Qāḍī Ṣadr ud-Dīn and Shāh Faṭḥ Ullah Shīrāzī. He wrote a commentary on Bayḍāwī (حاشیة بر بیضاوی نرشت), and died in the first year of Shāh Jahān's reign.

Maulānā Muḥammad Ṣāliḥ, well versed in medicine, was a pupil of Ḥakīm ul-Mulk Taqarrub Khān (in Elliot, Takrī Khān).

Maulānā Muḥammad Qāsim, popularly called Ḥakīm Qāsim, was a diligent student of theology, physics, mathematics, medicine, etc. He was in the service of Amīr Khān, the governor of Kābul, after whose death he retired to Lahore, where he died in the beginning of Farrukh Siyar's reign.

Ḥakīm Gulām Muḥammad Khān, after acquiring a proficiency in all the branches of learning, took up his abode in Aurangābād towards the close of Aurangzib's reign, and stood in high favour with the prince 'Azīm ush-Shān. He made himself a master of calligraphy, and, through the influence of I'timād Khān, received Jāgīrs and the rank of five hundred from the emperor Farrukh Siyar. The revolution caused by the Sayyids compelled him to lead a secluded life until he died in A.H. 1178=A.D. 1764.

No. 1752

fol. 239 ; lines 17-21 ; size $8\frac{1}{2} \times 4\frac{1}{4}$; $6\frac{1}{2} \times 2\frac{1}{2}$

جام جهان نما

JÂM-I JAHÂN NUMÂ

A valuable copy of an interesting and instructive work of encyclopædic nature, dealing with miscellaneous subjects relating to history, geography, biography, natural history, physics, ethics, politics, grammar, medicine, etc., etc., in two volumes.

Author : Muzaffar Husayn, entitled Mahârat Khân bin Hakim Gulâm Muḥammad Khân bin Hakim Muḥammad Qâsim bin Hakim Muḥammad Ṣâlih bin Maulânâ 'Abd us-Salâm bin Maulânâ 'Abd ul-Mu'min bin Maulânâ Shaykh Muḥammad bin Maulânâ Shaykh 'Alî bin Maulânâ Muḥammad Aslam : مظفر حسین المصطفیٰ بہ مہارت : اختر ابن حکیم غلام محمد خان ابن حکیم محمد قاسم ابن حکیم محمد صالح بن مولانا عبد السلام ابن مولانا عبد المؤمن بن مولانا شیخ محمد ابن مولانا شیخ علی ابن مولانا محمد اسلم ۔

Encyclopeadia

(P) منتهی به نوحان. Maṣnawī by Ni'mat Khān 'Alī in imitation of Rūmī's Maṣnawī, beginning on fol 573^b:—

حمد و شکر آردا که هر چه هست از دست النح

LXXIX.

اشعار منفرقه منتهیات. A collection of short poetical extracts, classed according to subject. The first, consisting of verses on precepts 'اشعار فصاح', begins thus on fol 610^b:—

قطع خواهش هر که از مالیت و زر میکند
حلقه فرمانبری در گوش قیصر میکند

Written in beautiful Nasta'liq with an illuminated head-piece at the beginning of each section.

An index of the contents is given at the beginning of the copy.

Not dated, 18th century

No. 1109.

fol. 285; lines 14; size 9 x 6; 7 x 3½.

A very interesting album of Persian lyrics and verses, arranged according to the topics of which they treat. Verses treating of the same subject are selected from the works of various authors, and grouped together.

The most prominent contributors are.—

'Urfī, Fīḡānī, Shaykh Faydī, Nazirī, Nau'ī, 'Imād Faqīh, Āsafi, Jāmī, Sa'dī, Qudsi, Khusrāu, Hakim Shifā'ī, Tālībā, Mullā Zuhūrī, Hafiz, Šā'ibā, Maylī, Wahshī, 'Alī Naqī, Shānī, Wahid, Kamāl-i Khujand, Shaykh Auhadī, Shāpūr, Magribī, Bābā Nazībī, Shaukat, Jalāl Asir, Nizāmī, Hakim Ruknā, Šaydī Tibrānī, Mir-Sayyid Husayn Khaliṣ, Malik Qummi, etc. An index of the subjects treated, arranged in alphabetical order, occupies foll. 1-13.

The original arrangement of the MS has been very much disturbed, and a large number of the folios are misplaced or missing.

Written in good Nasta'liq.

Not dated; apparently 19th century.

- (e) Satire of the barber, by Faqir Haqir, beginning on fol. 549^a:—

نناد از گردش چرخ ستمگار الخ

- (f) *کتابه چل ستون شاه عباس*. Inscription on the Chihil Sitûn of Shâh 'Abbâs by Muḥammad Beg Farsut, beginning on fol. 549^b:—

ای مصلي بنای عرش نظام الخ •

- (g) *کتابه شالاهمار کشمیر*. Inscription of Shâlahmâr Kashmir by Tâlib Kalim, beginning on fol. 550^b:—

ای همایون بنای عرش نظیر الخ •

- (h) *تعریف و مذمت اسب*. Praise and satire of the horse by Tâlib Kalim, beginning on fol. 551^a:—

مرا تا انکند هر دم بجای الخ •

- (i) *تعریف اسب*. Praise of the horse by Hasan Beg, beginning on fol. 551^b:—

مرا در زبر زمین گلگون سفند بست الخ •

- (j) *مذمت اسب*. Satire of the horse by the same, beginning on fol. 552^a:—

مرا اسپست مست و زار و لاغر الخ

- (k) *قصه لولی کابل*. A tale by Muḥammad 'Āsim *عاصم*, beginning on fol. 552^b:—

بود فیضی بصد لطیف کل الخ •

- (l) *سوز و گداز*. Sûz wa Gudâz by Nau'î (see No. 272), beginning on fol. 553^a:—

الهی گریه ام را فالکی ده الخ •

- (m) *مثنوی نصیرای همدانی*. Maṣnawî by Naṣîrâ-i Hamadânî, beginning on fol. 558^a:—

کیم دیرانه از جور هراسان •

- (n) *فرهاد و شیرین*. Farhâd wa Shîrîn by Waḥshî (see No. 245, XI), beginning on fol. 560^b:—

الهی سینه ده آتش افروز الخ •

Ḥaḳīrī, fol. 483;
 Bahā'ī, fol. 484^b;
 'Abd-ur-Rashīd, fol. 485^a.

LXXVI.

Ruḳā'is :—Munīf Lāhaurī, fol. 486^b;
 Dastūr, fol. 487;
 Fahmī fol. 487^a;
 'Urū, fol. 487;
 Ibrāhīm Adham, fol. 487^b;

'Umar Khayyāmī, Ṣūfī, Ṭālib (Āmulī), Raḳī, Muḥammad Bāqir Damad, 'Alī Naqī, Rafī', Muḥammad Muqīm, Shaykh Amān Ullah, and Fayḍī, on fol. 488^a.

Qudṣī, Ṣūfī Hamadānī, Maḥwī, Sā'ilī Nihāwandī, Mīr Shāhī, Ḥasanī (or Ḥusaynī) Kāshī, Fanā'ī, Shauqī, Mas'ūd Qummī, Saḥābī Najafī and Kalim, on fol. 488^b; Mīr Yahyā, Ibrāhīm Tūnī, Rashīdā, Hāḍẓ 'Alī, Yār Muḥammad Raḳnab, Mānī Mashhadī, Nargisī, Wārastah and Ṭālib, on fol. 489^a.

Hāfīz, Adham, Shāh Muwayyid, Farīd-ud-Dīn 'Aṭṭār, Darwīsh Muḥammad, Saḥābī, Mullā Shāh, Khwājah 'Alī Akbar, Mullā Nāṣirī and Timūr Khān Beg, on fol. 489^b.

Mullā Ġanī, Gūyā and Saḥābī Astarābādī, fol. 490^a.

LXXVII.

Muqatta'āt by Ibn-i Yamin, fol. 493^b.

LXXVIII.

Maḡnawīs. (a) Maḡmūd wa Ayāz مغمود و ایاز by Zulālī (see No. 282), beginning on fol. 499^b.—

بیتام آنکه مغمودش ایاز است انجم .

(b) Maḡnawī, by Nāṣir 'Alī, beginning on fol. 536^b.—

الهی ذر که دردی بجان ریز / شر در پنبه زار استخوان ریز

(c) Maḡnawī, by Zuhurī, beginning on fol. 547^b.—

الف ابدال نام در زبانی / سینه از داغ مقلبی زبانی

(d) Maḡnawī, by Mullā Ġanī, beginning on fol. 548^b.—

مرا بر تن زبانی گشته هر مر و انجم .

LXXIII.

Verses in praise of female beauty, etc. fol. 456^b.

LXXIV.

Tajrī'-bands and Tarkīb-bands :—

Wāsukht by Wahshī, fol. 468^a;

Shifā'ī's satire of Mūminā, fol. 469^b;

Jūyā, in praise of 'Alī, fol. 471^b;

Elcgy by Muhtashim Kāshī, fol. 472^b;

Tarjī'-band by Sa'dī, fol. 473^b; by Yūsuf Beg Shāmlū, fol. 474^a

LXXV.

Mukhammasāt : by Tufaylī, fol. 475^b;

Shaydā, fol. 476^a;

Husāmī, fol. ib ;

'Ābid, fol. 476^b;

Sūfī, fol. ib ;

Ridā, fol. 477^a;

Ṣubā, fol. ib ;

Sa'dī, fol. 477^b;

Luṭfī, fol. ib ;

'Ismat, fol. 478^a;

Mahdī, fol. 478^b;

Ḥasan, fol. 479^a;

Rāfi', fol. ib ;

Sayyidā, fol. 479^b;

Ṣā'ib, fol. ib ;

Taqī, fol. 480^a;

Nizām, fol. ib ;

Taqī, fol. ib ;

'Urfī, fol. 481^a;

'Adham, fol. 481^b;

Ridā'ī, fol. 482^a;

Jalālī, fol. ib ;

Khusrāu, fol. 482^b;

Nazirī, fol. ib ;

Majīd, fol. 483^a;

Shifā'ī, ib ;

Ḥāfīz, fol. ib ;

Hilālī, fol. 483^b;

'Irāqī, fol. ib ;

Shifā'ī, fol. 484^a;

LXXII.

- Ġazals by Qâsim Diwânah, fol. 399^b;
 Jalâl Asir (in alphabetical order), fol. 401^b;
 Şâ'ib, fol. 408^b;
 Tâlib Kalin, fol. 414^b;
 Faşihî, fol. 416^b;
 Tarzî Afşâr, fol. 417^b;
 Hâfîz, fol. 418^a;
 Şa'dî, fol. 419^a;
 Şabri, fol. 419^b;
 Muḥammad Tâhîr 'Alawî, fol. 420^b;
 Tâlib Âmulî, fol. 424^b;
 Muḥammad Qulî Salim, fol. 426^b;
 Hikmat, better known as Mukhlîs, fol. 427^a;
 Mirzâ Ibrâhîm Adham, fol. 428^a;
 Şifâ'î, fol. 428^b;
 Wahşî, fol. 429^a;
 Ġanî, fol. 430^b;
 'Inâyat Khân Âşnâ, fol. 434^b;
 Nâsir 'Alî, fol. 435^b;
 Şhaukat, fol. 437^a;
 Yûsuf Beg Şâmlû, 439^a;
 'Urî, fol. 439^b;
 Tâhîr Wahîd, fol. 442^b;
 Mufîd Balkbî, fol. 449^a;
 Mirzâ Radî Dâniş, fol. 449^b;
 Hasan Khân Şâmlû, fol. 450^b;
 Şâpûr Qazwînî, fol. 451^a;
 Mirzâ Barhaman, fol. 451^b;
 Nâdim Gilânî, fol. 452^a;
 Mîr Şaydî, fol. 452^b;
 'Alî Ridâ Tajallî, fol. ib;
 Dârâb Jâyâ, fol. 453^a;
 Karam Ullâh Khân 'Âşîq, fol. 454^b;
 Dâsâ, ib;
 Kâfî, fol. ib;
 Âlî Fânî, fol. ib;
 Pârtâv, fol. 455^a;
 Lâmi', fol. ib;
 Fâ'îq, fol. ib;
 Munawwar, fol. ib.

(b) *Husn wa 'Ishq*, "Beauty and Love," a tale in mixed prose and verse. Beginning on fol. 328^a:—

حدیث عشق شد زیب بیانم چو شمع افتاد آتش در زبانم

(c) *or the siege of Haydarâbâd*; beginning on fol. 337^b:—

دمیکه مدرس کشف صبح النخ •

The *وقایع* is followed by a letter addressed by Ni'mat Khân to Mirzâ Muḥammad Sa'id, Superintendent of the royal kitchen مشرف, beginning on fol. 361^b:—

اعزى ميرزا محمد سعيد از مرايد سراسر فوايد النخ •

LXIX.

Hikâyat-i Abul Qâsim Bâsrî. The story of Abul Qâsim of Basrah and his gems, taken, as stated in the preface, from the *جامع الحکایات* (of 'Aufî, see No. 727), beginning on fol. 363^b:—

داريان اخبار و ناقلان آثار و مهندسان داستان کهن النخ •

LXX.

'Fate and Destiny,' a tale rendered from Arabic into Persian at the request of Sayyid 'Abd Ullah, by Abul Qâsim ابرالقاسم; beginning on fol. 371^b:—

سپاس بيقيا مر قادر قاهرى را که پادشاهان رفيع القدر سلطنت طراز النخ •

POETRY.

LXXI.

Qasîdahs. The prominent contributors are:—

Zuhûrî, fol. 381^b;

'Unsurî, fol. 382^b;

Mâdiḥî, fol. 383^a;

Tuḡrâ, fol. 384^b;

Dârâb Jûyâ, fol. 387^a;

Sâ'ib, fol. 388^a;

'Urfî, fol. 388^b;

Khawâjah 'Alî Akbar, fol. 393^b;

Nau'î, fol. 393^b;

Shifâ'î, fol. 394^b;

Mirzâ Mu'izz, fol. 397^a;

Shâh Shujâ' (addressed to Ḥakîm 'Inâyat-ud-Dîn, and the latter's reply), fol. 398^b.

LXIV.

Tuhfat-ul-Ahbâb. A treatise on physiognomy by Muhammad Hâkim Hâjî Muhammad ^{محمد حاکم حاجی محمد}, beginning on fol. 300^b :—

سیاس بیفتیس خداوندی را و بیست و مانندیرا الخ •

The author frequently refers to رسالة الحبی .

The tract is followed by an extract from a work on اخلاق, beginning thus on fol. 307^b :—

باید که سخن بسیار نگوید چه بسیار گفتن نشانه خفت دماغ الخ •

LXV.

Ahwâl-i Hadrât. A tract containing short biographical notices of the Prophet and the twelve Imâma, written in A. R. 803 = A. D. 1400, by an anonymous author, beginning on fol. 308^b :—

منوف حمد بیحد و نذون شکر بیحد در نعمت حضرت معبودیست الخ •

LXVI.

An ingenious or witty prescription for persons suffering from love, beginning thus on fol. 313^b :—

معجونى که حکمای نجره کار و اطباءى امنکل دگر بیماران عشق
و مهجورى و خستگان فراق و رنجورى را ب مداومت آن تاکید و ترغیب
فرموده اند •

• بیت •

دری نگو معالجه عمر کوتاه است این نسخه از علاج مسیحا فرشته اند

LXVII.

Extracts from the well-known medical work of Kāfî Majma'iyeh of Muhammad Mansûr bin Muhammad bin Ahmad (see No 970), beginning on fol. 314^b :—

نصل اول در تدبیر حبلى و مولود - بدانکه هرگاه که علامات آبستنى
ظاهر شود الخ •

LXVIII.

Prose writings of Ni'mat Khân 'Alî (see No. 878) :—

(a) Preface to his Diwân, beginning on fol. 322^b :—

عیار افزای نقد سخن اکسیر یست که چمن بر نلذات معدن لفظ طرح
شود الخ •

LVIII.

Risālah-i Iṣṭilāḥ : Šūfiyah. 'A short tract on Šūfic terminology, explaining the meanings of شراب - خرابات - پیرمغان etc., etc., without the author's name, beginning on fol. 275^b:—

بدان ارشدک الله که چند کلماتیکه در اصطلاحات صوفیه واقع است
درین صفحه مشروح ساخته الهم •

LIX.

An explanation of the word نی used in Jalāl-ud-Din Rūmī's Maṣnawī, beginning on fol. 275^b:—

عشق جز نائی و ما جز نی نه ایم این سطرې چند
است بعضی منثور و بعضی منظور الهم •

LX.

Muntakhab-i Sīk-us-Sulūk. Extract from the Šūfic work ملک السړک of Diyā-ud-Din Naḳḥshabī; beginning on fol. 276^b:—

بباید دانست که یکی از اصطلاحات این عام لسان حال است الهم •
The author has been mentioned in connection with his popular work طوطی نامه (see No. 728).

LXI.

A mystical tract, ascribed in the heading to Mullā Shāh ملا شاه (see No. 326), beginning on fol. 279^b:—

رحمت آمد آمدنش با محل است - یمن قدمش بکار کثرت خال
است الهم •

LXII.

Lawā'ih, by Jāmī (see No. 181—X) beginning on fol. 281^b:—

وب رَقْنَا لِلتَّكْمِيلِ وَ التَّسْمِيَةِ لَا أَحْصَى ثَنَاءً عَلَيْكَ كَيْفَ الهم •

LXIII.

Mir'āt-ul-Muhaqqiqin. A treatise on mystico-theological 'doctrines treating of the knowledge of God derived from self-knowledge, divided into seven Bāb. See No. 1356. Beginning on fol. 291^b.

حمد بیحد و ثنای بیحد حضرت ذوالجلالی را که آثار قدرت او در
عالم آفاق الهم •

The author, who does not mention his name, says in the preface that as the *حقائق الشعر* of Rashid Watwāt and other works on the subject had become obsolete in his time, and as people did not take much interest in re-reading the same old books, he wrote the present work, introducing in it new ideas, and making choice selections from the works of eminent poets.

LV.

Haqā'iq-ul-Hadā'iq حقائق الحدائق. Another treatise on tropes in Persian poetry, this one by Sharaf bin Muhammad bin Hasan ur-Rāmi شرف بن محمد بن حسن الرازمي, beginning on fol. 235^b.

بعد از حمد و استمداد و علوات یبعد چنین گوید اقل الشعرا شرف بن محمد بن حسن الرازمی بحسن الله عزابه الع .

In the preface the author says that he wrote this commentary on the *حقائق الشعر* of Rashid ud-Din Watwāt by order of his royal patron ibn Hasan Shāh Uways ابن شاه اویس; that is to say, Uways bin Hasan Buzurg of the Ilkāni dynasty, who reigned from A.H. 757-777 = A.D. 1356-1374. It is divided into two Qism, the first containing specimens from the works of ancient poets, and the second (fol. 249^b) from those of later poets. See Hāj. Khlal., vol. ii, p. 21, where the date of completion of the work is given as A.H. 878 = A.D. 1473. This is doubtful. For an account of the author see No. 891; see also Rieu ii, p. 814. For other copies of the work see Kraft, No. 68; Ethé, Bodl. Lib. Cat. No. 1340, Rieu, Suppl. No. 421—V; etc.

LVI.

Anis-ul-'Ushshâq انیس العشاق. A treatise on poetical description of female beauty by the same Sharaf bin Muhammad bin Hasan ur-Rāmi. See No. 891. Beginning on fol. 254^b—

حمد و ثنای خالق را علت کلامه الع .

LVII.

Majma'-ul-Kamāl wa'l Afā'il مجمع الکمال والافعال. A treatise containing moral, religious and spiritual instruction, without the author's name; beginning on fol. 269^b.—

الحمد لله الذي نور مصيبيح القلوب بانوار حكمته وزين بسائين النواح بآظهار نعمته .

XLVI.

Shaykh Muḥsin's letter to Mullā Shāh, fol. 158^a.

XLVII.

Shaykh Muḥsin Fānī's letter to Nawwāb Islām Khān, fol. 158^b.

XLVIII.

Shaykh Muḥsin Fānī's letter to Mirak Shaykh, fol. 159^a.

XLIX.

Three letters by Shāh Jahān to Mullā Shāh, foll. 159^b-160^a.

L.

Bābā Tāhir Kāmil's letter to Nawwāb Kāmgār Khān, fol. 110^a.

LI.

Bābā Tāhir's praise of the *Mistar* مستر (parallel threads strained on a piece of paste board, used by scribes for ruling lines) prepared, for transcription of the Qurān, in A.H. 1074 = A.D. 1663, composed at the request of Ḥakim Ḥaydar, fol. 160^a.

LII.

Nuskhah-i Mu'ammā. A treatise on riddles by an anonymous author, beginning on fol. 161^b:—

این مختصر است مشتمل بر مقدمه و قواعدی چند که معتبر است الخ

LIII.

Majma'-us-Ṣanā'i'. A treatise on poetical figures by Nizām-ud-Dīn Aḥmad bin Muḥammad Ṣāliḥ us-Siddiqī ul-Ḥusaynī, beginning on fol. 166^b:—

الحمد لله الذي انعم علينا وهدانا الى الاسلام الخ

(See No. 850.)

LIV.

Daqā'iq-ush-Shi'r. A treatise on poetical figures by 'Alī bin Muḥammad, better known as Tāj-ul-Ḥallāwī علي بن محمد، beginning on fol. 205^b:—

شکر جمیل رب جلیل را که جلال صفات ذات اوست الخ

Herat in A.H. 873 = A.D. 1468. He then eulogises the reigning sovereign Sultān Husayn, and dwells on the praise and distinction of Herat as the residence of Maulānā Jānī. The epistle ends with a mention of the author's visit to Khwājah Mayd-ud-Dīn Muhammad.

The author is well known for his valuable history of Herat, entitled *روضات الجنات في اوصاف مدينة الهرات*; see Rieu i, p. 206.

XXXV.

دساجه بیاض از ناظم هروی. Preface to *Bayād* by Nāẓim Harawī; fol. 153^b.

XXXVI.

Khān Khānān's letter to Mullā Naẓirī Nishāpurī, fol. 154^a.

XXXVII.

'Urī's letter to the same Naẓirī, fol. *ib*.

XXXVIII.

Mir Bāqir Dāmād's letter to Darwish Fakhrā, and the latter's reply; fol. 154^b.

XXXIX.

Mullā Bihishtī's letter to Mīr Ilāhī, fol. *ib*.

XL.

Qāḍī Nūr Ullah's letter to Abul Fadl, when the latter was on a hunting excursion; fol. 155^a.

1 / ? XLI.

Writing of Mullā Muhammad Yūsuf, fol. 155^b.

XLII.

Mullā Bihishtī's letter to Zafar Khān, fol. 156^b.

XLIII.

Darwish Fakhrā's letter to Mirzā 'Ināyat Ullah, fol. 157^a.

XLIV.

Writing of Bābā Tāhir Kāmīl in praise of *Shikastah* hand-writing, fol. *ib*.

XLV.

Two letters by Shāh Murīdā to Nawwāb Mukhtār Khān, fol. 157^b.

Akbar's *Farmān* prohibiting the giving of alms, fol. 127^a.
A letter from Akbar to Shāh 'Abbās, fol. 128^a.

XXXI.

منشیات میرزا فصیحی. Letters of Mirzā Faṣīḥī, fol. 130^b.

The persons to whom the letters are addressed are:—

Nawwāb Āṣaf Khān, fol. 130^b.

Khwājah Ḥasan Bukhārī, fol. 131^a.

Mullā Afṣah Qummī, fol. 131^b.

Friends (not named), fol. ib.

A Sayyid, fol. 132^b.

Shāh Nāzimā, fol. 133^a.

An eminent scholar (not named), fol. ib.

Another friend (not named), fol. 134^a.

XXXII.

شعر النساء مسمی به جواهر العجایب. Shi'r-un-Nisā, otherwise called Jawāhir-ul-'Ajā'ib. A *Tadkirah* of poetesses, by Fakhrī, who calls himself here Fakhrī ibn Amīr-ul-Harawī فخری ابن امیر الهروی.

Beginning, fol. 139^b:—

خود را چو ز خود بهر تو غایب دیدم التم •

For the author and his other work *منابع العین* see No. 848—I
He also left a Persian anthology entitled *تعة العیب* (see No. 1101).

The work is noticed in Ethé, Bodl. Lib. Cat. No. 362; see also
Sprenger, *Oude Catalogue*, pp. 9–11. Lithographed, Lucknow, 1873.

XXXIII.

آقا حسین خوانساری در توبه شراب شاه صفی ثانی. Aqā Ḥusayn's Khwānsārī's writing on the occasion of Shāh Ṣafī's making vows to give up drinking; see No. 1092—(20); beginning on fol. 144^a:

تذکر خوشخرام قلم التم •

XXXIV.

رساله قوانین. Risālah-i Qawānīn. A treatise, in the form of an epistle, by Mu'in-uz-Zamjī ul-Asfizārī: معین الرضی الاسفزاری; beginning on fol. 149^b:—

چون رقم از مشک زنی بر حریر حمد الهی بنگار ای دبیر

After praising God and the Prophet the author tells us that in his early youth he left home in search of knowledge, and came to

Preface to the *Diwān* of Mullā Munir Lāhauri, fol. 114^b.

Preface to Hājī Muḥammad Jān Qudsi's *Maṣnawī* in praise of Kashmīr, fol. 116^b.

XXIII.

رقعات غیر منقوطة. Two letters by Muḥammad Salim written in words in which there are no letters with diacritical points, fol. 120^b-121^a.

XXIV.

رقعات که صنعت نقطه بالا و پائین دارد و رقعة که بنظم و نثر توان خواند. Two letters, one of which consists of words the letters of which have diacritical points above, and another in words of letters which have diacritical marks below (fol. 121^a), followed by a letter that can be read both as verse and prose; fol. 121^a.

XXV.

مبارکباد عید برای شاه عالمگیر از قاضیخان و فاضلخان و عبد الراسع. 'Īd greetings sent to 'Ālamgīr by Qābil Khān, Fāḍil Khān and 'Abd-ul-Wāsi'. fol. 121^b.

XXVI.

کتاب دیوهر اکبر آباد از شیخ ابوالفضل. Inscription at Deoharah at Akbarābād by Shaykh Abul Faḍl, fol. 121^b, beginning:—

الهی بهر خانه که می نگرم جریانی تو و در زبانی که می شنوم
گویی تو الخ •

XXVII.

Letter by Nayan Singh Munshi, fol. 122^a.
رقعه نین سله منشی

XXVIII.

اشاء روشن ضمیر در مناظره چشم و زبان. Raushan Damir Munshi's 'Dispute between the Eyes and the Tongue,' fol. 122^a.

XXIX.

رقعه سعد الله خان به شیخ عبد الکریم سرهندي. Sa'd Ullah Khān's letter to Shaykh 'Abd-ul-Karīm Sirhindī, fol. 124^a.

XXX.

دستور العمل ابوالفضل. Dastūr-ul-'Amal by Shaykh Abul Faḍl, fol. 124^b; beginning:—

این منشورالادب الهی و دستور العمل کار آگاهی از منبع عاطفت
و معدن رافت شاهنشاهی صدر یافته الخ •

XVIII.

رقعات امان الله حسينى المنخلص به گلشنى Letters of Amān Ullah Husaynī, with the *takhalluṣ* Gulshani on fol. 73^b; beginning:—

حمد وافر خدايبرا که ياقوت قوت نالقه بى بها انج •

For further particulars and the author see No. 1396.

XIX.

نثر نصيراي همداني Prose pieces by Naṣirā-i Hamadāni, fol. 77^b; beginning with a preface:—

کار نامه رنگين حمد مبدع صورت آفرين نه انگونه دلنشين است انج •

The preface is followed by several letters addressed to the following:—a relative (not named); Mir Mu'in, Wazir of Isfahān; a friend (not named); Muẓaffar Husayn Kāshī; Dāniṣhmand Khān. Preface to Bayād, fol. 81^b; Preface to Anwarī's Diwān, fol. 82^a.

XX.

منشيات مليب Writings of Ṣā'ib, fol. 83^b; beginning:—

با عرض و طول شرح تمنا نداده ايم بر رقة توقع ما ميتوان نوشت

Ṣā'ib's prose writings, collected here, consist of letters addressed to the Wazir of Isfahān, 'Ināyat Khān bin Zafar Khān, and to some friends who are not mentioned by name. A piece in praise of tobacco is also found on fol. 85^b.

XXI.

منشيات ملا طغرا Writings of Mullā Ṭuḡrā, fol. 87^b, consisting of some letters and the following pieces:—

(1) تعداد النادر (2) تجليات (3) مشبهات and (4) تحقيقات. (See No. 333.)

XXII

منشيات جلالى ملكبائى Writings of Mirzā Jalālā Ṭabātabā'ī, fol. 101^b; beginning with the preface to Zuhūrī's نامى .

Letter to Muḥammadi Beg استجلو , fol. 104^b.

On the solitary life, fol. 105^b.

Letter to Shaydā, fol. 107^a.

Letter to Ṭālib Kalīm, fol. 108^b.

Preface to the Diwān of Hājī Muḥammad Jān Qudsi, fol. 10^b.

Preface to the Diwān of Ṭālib Kalīm, fol. 111^b.

Preface to the Diwān of Muḥammad Mu'min Adā'ī, fol. 113^b.

Biṣāpūr, fol. 18^b, satire on contemporaries, fol. 19^b; letter written to the *Khatib* of Baṣrah, fol. 20^a; satire on Hindūstān, fol. 18^b; in praise of horse and paper, fol. 20^b; in praise of indigo, fol. 18^b; asking for *ماست* (coagulated milk), fol. 18^b; satire on Hindūstān, fol. 21^a; letter addressed to Āqā Husayn *Khwānsārī*, fol. 21^b.

XIV.

Zuhūrī's prefaces to *گلزار ابرامیم* (see No. 284-II), fol. 22^b, to *نورس* (see No. 284-III), fol. 25^a; and to *حوای خلای* (see No. 284-I), fol. 27^a.

XV.

Letter of *Shafī'ā Shikastah Nawis*, fol. 32^b.

XVI.

Letters of *Khwājah 'Alī Akbar*, on riddles and in praise of Kashmīr, followed by several others on different subjects, fol. 34^a; on rhetorical flourishes, figures of speech and plays on words, etc., etc. fol. 41^b. Some of these letters on 'good advices' are headed *الموعظه*; others are addressed to—

Karam Ullah Khān Bakhshī of Lāhaur; Mirzā Khwājagī; Htīqlār Khān, son of Muḥtār Khān; Mir Abul Fath, Diwān of Kashmīr; Mir 'Aftāb, Mirzā 'Azīm; Shukr-Ullah Khān; Sayyid 'Abd Ullah, Mir Muḥammad Murād, chronicler of Lāhaur; 'Abd-ur-Rahīm Khān; Ja'far Malik Zamīndār; Mir 'Ibād Ullah Munshī; Mirzā Muḥammad 'Alī, Mir Bahr (admiral) of the Narbadah; Mirzā 'Abd-ur-Rahīm; Mirzā Kāzīm, Diwān of Lāhaur; Mirzā Luṭf Ullah, Mir Abul Ma'ālī; Mukarram Khān; Shākir Khān; Mir Fakbrā; Sayyid Aḥmad Khān, Diwān of Lāhaur; Mirzā Ja'far; Mirzā Khurram Beg, Sayyid Khwājah, Muḥammad Bāqir; Malik Hadī; Mir Abul Ma'ālī, Farrukh Beg; Khwājah Muḥammad Siddiq; Ṣalābat Khān; Hājī Qāsim Halabī; Sayyid Mirak, Muḥammad Shafī', Muḥammad Ridā, Mirzā Abū Tūrāb; Mirzā 'Alī Naqī, Rājah Rājūr; Mirzā Muḥammad Nasir; Muhibb 'Alī Beg; Mir Abul Qāsim; Jān Nişār Khān; Mirzā 'Ibād Ullah; Nawwāb Fādīl Khān; Diyānat Khān; Mirzā 'Aziz Ullah; and Mirzā Dildār Beg.

XVII.

Letters of Jāmī (see No. 180-xviii), fol. 66^b, beginning:—

بعد از انشای صحایف ثنا الخ *

VII.

ديباچه كتاب مرز العالمين از عبد اللطيف خان. Preface to *Sirr-ul-'Ālamīn* of 'Abd-ul-Latīf Khān (by Muḥammad Sa'īd Urdūbādī); beginning on fol. 10^a:—

افسر ترجمه كلام خير انجام از باب كمال حمد مبدعي النعم

VIII.

ديباچه بيانى خانبهان بنادر از خواجه علي اكبر. Preface to Khān Jahān's *Bayāḍ* by Khwājah 'Alī Akbar (written in A.H. 1103 = A.D. 1691); beginning:—

حمد صانعي را كه صفحات ابروي رنگ انلاك را النعم

IX.

ديباچه ديوان ظفر خان. Preface to the *Diwān* of Zafar Khān (see No. 330); beginning on fol. 11^a:—

بلبل خوش الحان تلم النعم

X.

رتعات منفردة. Miscellaneous letters and refined prose writings, some of them headed by the name of the author, as follows:—

Mullā Raunaqī's letter, demanding a horse در طلب مركب, fol. 14^a.

Letter by Aqā Qāsim فندرسكي, fol. 1b.

Letter by Mullā Raunaqī Hamadānī, fol. 1b.

Letter by Himmat Khān, fol. 14^b.

Letter by Chandar Bhān Munshī, fol. 1b.

XI.

مكتوب ميرزا كامران به كامران بيگ. Mirzā Kāmran's letter to Kāmran Beg, fol. 14^b.

XII.

در مذمت پشاور از حاجي بابا. Hājī Bābā's satire of Peshawar, fol 15^b.

XIII.

منشيات عبد اللطيف خان. Letters and writings of 'Abd-ul-Latīf Khān:—

Relating to bow, fol. 16^a; demanding spectacles, fol. 16^b; in praise of the sword, fol. 17^a; in praise of the horse, fol. 17^b; letter for Mukhlis Khān, asking for the book ابواب الجنان, fol. 18^a; relating to the bow, fol. 18^b; in praise of the grape, fol. 1b; satire on Hindūstān, fol. 19^a; satire on a night-rain at

افروخته از بیاض او عارض خود
دل سوخته از سواد او مشک ختن

II.

دباجه بیاض از نصیرای همدانی. Preface to *Bayād* by Nasirā-i Hamadānī (a contemporary of Taqī Anḥadī, was well versed in *Inshā* and poetry. He left a *Diwān* of one thousand and one verses, and died, according to *Majma'-un-Nafā'is*, vol. ii, fol. 488^b, in A.H. 1002 = A.D. 1593, but according to Rieu, p. 1173, in A.H. 1015 = A.D. 1606. See also *Riyād-ush-Shu'arā*, fol. 416^a; *Makhzan-ul-Garā'ib*, vol. ii, p. 920); beginning on fol. 2^a:—

بیت المعمور سپاس الهی را لزان پایه بر تراست النجم

III.

دباجه بیاض از میرزا معز موسویخان. Preface to *Bayād* by Mirzā Mu'izz Mūsawī Khān (for his life see No. 355); beginning on fol. 2^a:—

سبحان الله هر چند دیده قلم را از مکمله دوات سرمه سلیمانی

IV.

میگشتم النجم

دباجه بیاض از آقا عباس خوانساری. Preface to the *Bayād* of Shāh 'Abbās by Āqā Husayn Khwānsarī (the son of Āqā Jamāl Khwānsarī and father of Āqā Jamāl Shānī; flourished during the time of Shāh 'Abbās II who reigned A.H. 1052–1077 = A.D. 1642–1667. See *Riyād-ush-Shu'arā*, fol. 110^a; *Makhzan-ul-Garā'ib*, vol. i, p. 205); beginning on fol. 3^a:—

تعالی الله زشی پایه بلند سخن و رتبه ارجمند گفتار النجم

V.

دباجه سرقع زبب النسابیلم از راشد. Preface to the *Muraqqa'* of Zib-un-Nisā Begam, by Rāshid (with his original name Mullā Ridā'ī, who flourished in Aurangzib's time); beginning on fol. 5^b:—

جادو راه رضای کیم بسم الله الرحمن الرحیم

VI.

دباجه بیاض محمد کاظم منشی. Preface to the *Bayād* of Muhammad Kāzīm Munshī (the author of *عالمگیر نامه*; see No. 570); beginning:—

لی پایه ادراک ترز اقبال پست النجم

No. 1098.

fol. 625; lines 25; size $10 \times 5\frac{1}{2}$, $8 \times 3\frac{1}{2}$.

A very interesting and beautifully illuminated copy of a Persian anthology, containing a large collection of choice compositions in prose and verse by various authors and poets.

The contents, given at the beginning, are as follows:—

Prose.

I.

این فائده مجموعه ز اقسام سخن
دیباچه بیاض. Preface to the entire work, by an anonymous author; beginning on fol. 1^b:—

این فائده مجموعه ز اقسام سخن
گلعلی کلام را بود چون گلشن

XIV.

Selections from the *Diwân* of Salim Qulî Tîhrânî (see No. 311), beginning on fol. 314^a, with Zulâlî's *Maṣnawî* محمود و ایاز (see No. 282) in the centre column.

XV.

Siḥr-i Ḥalâl by Ahlî Shîrâzî (see No. 231), fol. 315^b, in the centre column.

XVI.

Âqâ Husayn Khwânsârî's writing on the occasion of Shâh Safî's giving up drinking. See No. 1092-(20); fol. 320^b.

XVII.

A form of *ḥâbîr Nâmah*, or Marriage-bond, beginning on fol. 323^a:- ..

زیباترین عروسی که مشاطه گان تماشا گار فصاحت النعم

Written in various beautiful hands by different scribes.

A note on a fly-leaf at the beginning says that this *Bayâḍ* was transcribed at Iṣfahân, A.H. 1092, during the reign of the Ṣafawî Sayyids.

No. 1096.

fol. 329; lines 14; size $10\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

A very valuable and interesting album containing 4,578 Rubâ'is by 461 poets of ancient and modern times, arranged in alphabetical order.

Beginning:—

ای خالق نور و ناز شکرا شکرا دی رازق سرور و مار. شکرا شکرا
در هر نفسی نعمت الوان ترا شکرا شکرا هزار شکرا شکرا

The names of the contributors are written in red on the margins.

A beautiful and carefully written copy. Clear and bold Nasta'liq. Gold and coloured-ruled borders and an illuminated headpiece. The paper is of an excellent quality, with a slight ivory gloss, and of a high cream colour.

An index of the names of the authors of the Rubâ'is occupies four folios at the beginning.

Not dated; 17th century.

(30) fol. 113 ^a .	باب سی ام در عفو و عقوبت
(31) fol. 114 ^a .	باب سی و یکم در طلب علم دین و قضا
(32) fol. 116 ^a .	باب سی و دوم در بازگانی کردن
(33) fol. 118 ^a .	باب سی و سیم در طلب علم طب
(34) fol. 120 ^a .	باب سی و چهارم در علم نجوم و هندسه
(35) fol. 120 ^b .	باب سی و پنجم در رسم شاعری
(36) fol. 121 ^a .	باب سی و ششم در رسم مطربی
(37) fol. 122 ^a .	باب سی و هفتم در خدمت پادشاه
(38) fol. 122 ^b .	باب سی و هشتم در تدبیر پادشاه
(39) fol. 123 ^b .	باب سی و نهم در دبیری و شرايط آن
(40) fol. 125 ^a .	باب چهارم در شرايط وزارت
(41) fol. 126 ^b .	باب چهل و یکم در سپه سالاری
(42) fol. 127 ^a .	باب چهل و دوم در پادشاهی
(43) fol. 129 ^a .	باب چهل و سوم در دهقانی کردن
(44) fol. 129 ^b .	باب چهل و چهارم در جوانمردی

X.

میراج الخیال *Mi-rāj-ul-Khayāl*, an erotic poem by Mullā 'Alī Ridā, who adopted the *takhallus* Tajallī; beginning on fol. 140^a:—

در سرم دیگرهای عشق یار الخ •

Mullā 'Alī Ridā Tajallī, a native of Ardaqān, in Yazd, came to India during the reign of Shāh Jahān, but spent his last days under Shāh 'Abbās II and Sulaymān, and died A.H. 1088 = A.D. 1677. See Rieu ii, p. 738.

XI.

Gazals by Ṣā'ib, Ṣafī Qulī Beg, Sāmī, Ṣaydī, Muḥtashim, Najāt, Wahṣhī, etc., foll. 147–188.

XII.

Maṣnawīs by Wāliḥī and others, foll. 194^a–227^b.

XIII.

Rubā'īs arranged alphabetically, foll. 228^a–313^b.

In the conclusion, fol. 133^b, the author says that he began to write this book at the age of sixty three, in A. H. 475 = A. D. 1082, dividing it into forty-four *Bāb*, enumerated at the beginning as follows:—

- | | |
|------------------------------|---|
| (1) fol. 90 ^b . | باب اول در شناختن ایزد تعالی |
| (2) fol. 91 ^a . | باب دوم در آفرینش بیمهراب |
| (3) fol. 91 ^b . | باب سوم در سپاس داشتن خداوندان نعمت |
| (4) fol. 92 ^a . | باب چهارم در افزونی طاعت از راه توانائی |
| (5) fol. 92 ^b . | باب پنجم در شناختن حق پدر و مادر |
| (6) fol. 93 ^a . | باب ششم در افزونی گهر ار افزونی هنر |
| (7) fol. <i>ib</i> . | باب هفتم در مستحق گفتن از نیک و بد |
| (8) fol. 97 ^a . | باب هشتم در پندهای نوشیروان عادل |
| (9) fol. 97 ^b . | باب نهم در پیری و جوانی |
| (10) fol. 99 ^a . | باب دهم در تربیب طعام خوردن |
| (11) fol. <i>ib</i> . | باب یازدهم در تربیب شراب خوردن |
| (12) fol. 100 ^a . | باب دوازدهم در صحتان شدن و عیش و ورزش |
| (13) fol. 101 ^a . | باب سیزدهم در نرد و شطرنج باختن |
| (14) fol. <i>ib</i> . | باب چهاردهم در عشق و زیندن |
| (15) fol. 102 ^a . | باب پانزدهم در تمنع کردن |
| (16) fol. 102 ^b . | باب شانزدهم در گرمایه رفتن |
| (17) fol. <i>ib</i> . | باب هفدهم در حقن و آسودن |
| (18) fol. 103 ^b . | باب هجدهم در شکار کردن |
| (19) fol. <i>ib</i> . | باب نوزدهم در چوگان زدن |
| (20) fol. 104 ^a . | باب بیستم در کارزار کردن |
| (21) fol. 104 ^b . | باب بیست و یکم در جمع کردن مال |
| (22) fol. 105 ^b . | باب بیست و دوم در نگاه داشتن امامت |
| (23) fol. 106 ^a . | باب بیست و سوم در برده خریدن |
| (24) fol. 107 ^b . | باب بیست و چهارم در صباغ و خانه خریدن |
| (25) fol. 108 ^a . | باب بیست و پنجم در اسب خریدن |
| (26) fol. 109 ^a . | باب بیست و ششم در زن خراستدن |
| (27) fol. 109 ^b . | باب بیست و هفتم در شناختن حق فرزندان |
| (28) fol. 111 ^a . | باب بیست و هشتم در دوست گزیدن |
| (29) fol. 112 ^a . | باب بیست و نهم در اندیشه کردن از دشمن |

IV.

From the prose writings of Mirzâ Râdî Mustafî in praise of Isfahân, fol. 26^b; beginning:—

چمن چمن رباحین شکر و سپاس که خضرت و صفایش آن

In the conclusion Râdî says that he completed the writing on 12 Rabi' I, A.H. 1059 = A.D. 1649. (This is dated 24 Jumâdâ II, A.H. 1091.)

V.

(see No. 333—III), fol. 33^b. (Also dated A.H. 1091.)

VI.

Huan wa Dil. A romantic tale by Mirzâ Râdî Mustafî; beginning; on fol. 41^a:—

ای نام همایونت طغراچه فرمانها انوار آفتاب جلال
ایزالی آن

VII.

Bâg wa Bahâr, by Âqâ Zahirâ Tûrshî; beginning on fol. 85^b:—

شدیم شاداب هر گونه ستایش و ثفا که از هوای لاج پرور بستان آن

VIII.

A poetical description of female beauty by Mirzâ Dâ'ûd (on the margin); beginning:—

عزیزان دوستان مهر آنونان آن

IX.

Mau'izat Nâmah مرعظة نامه Qâbûs Nâmah, also called Qâbûs Nâmah (see Ricu ii, p. 769^b). A book of admonitions written by Amir Nasr-ul-Ma'âlî Kaikâ'ûs bin Iskandar bin Qâbûs Washamgir (of the Ziyârd dynasty): Amir Nasr al-Ma'âlî Kika'ûs bin Iskandar bin Qabus Washamgir for his son Gilân Shâh. For printed editions see Edwards, pp. 318–319; beginning on fol. 90^a:—

الحمد لله رب العالمین اما بعد چنین گوید جمع کنند این
کلمات امیر نصر عصر المعالی کیکاؤس بن اسکندر بن قابوس وشمگیر
مولای امیر المومنین با فرزند خویش گیلان شاه بدانکه ای پسر من
پیر شدم آن

No. 1094

fol. 325; lines 33; size $12\frac{1}{2} \times 6$; $10\frac{1}{2} \times 3$.

Another large collection of prose and poetical compositions by various authors, beginning with some Arabic prayers to be recited on the several days of the week, here ascribed to Abul Hasan Mūsā bin Ja'far.—

ادتیة الایام العربیة عن ابی الحسن مرسى دعاء یوم
الجمعة . بسم الله الرحمن الرحیم - مرحبا مخلق الله التجدید و بکما من
کاتبین شاعدين الم .

Other important pieces are:—

I.

Zuhūrī's prefaces, viz —

- (1) دیباچه نرس غیری (see No. 284—III), fol. 11^b.
- (2) دیباچه خوان خلیل (see No. 284—I), fol. 13^a.
- (3) دیباچه گلزار ابراهیم (see No. 284—II), fol. 17^a.

II.

Maṣnawī and poems by Wālīhī (fol. 20^a) and Salīm Astarābādī (fol. 22^a); a poetical description of female beauty (fol. 23^a)

III.

دیباچه بیان شاعر عباس از آقا حسین
Preface to the *Bayān* of Shāh
'Abbās by Āqā Ḥusayn, fol. 25^b.

الحمد لله که داخل کتابخانه حقیر شد - حرره خدا بخش ابن مرلوی
 محمد بخش خان مرحوم - هفتم رجب سنه ۱۲۹۶ هجری نبوی صلح •

Foll. 1^b and 2^a contain two beautifully illuminated stars bearing the following inscription:—

ای تو مجموعه خوبی ز کدامت گریم •

The seal of 'Ināyat Khān Shāh Jahānī, followed by the following note, is found at the bottom of fol. 2^a:—

بتاریخ ۲۵ جمادی اول سنه ۱۲۱۱ عرض دیده شد •

Written in exceedingly beautiful minute Nasta'liq on thick gold-sprinkled paper, with a sumptuously designed and beautifully illuminated double-page 'Unwān. A Rubā'ī runs thus at the top and bottom of foll. 1^a and 2^a (on each a hemistich):—

لی یاد تو سر دفتر دیباچه جود نام تو کلید گنج دیوان وجود
 تا حمد بود فاتحه دفتر ما ختم همه کار تو بادا محمود

Pages 31-32, 79 and 172 contain fine illustrations in the best Persian style.

The MS. is not dated, but its general appearance suggests that it was written in the latter half of the sixteenth or at the beginning of the seventeenth century.

verses, he is the author of *واردات عینیه* and *مختار الالی*; see Taqī Auhādī, vol. ii, fol. 759^b, pp. 179-182.

Shauqī (perhaps identical with the Shauqī noted in Taqī Auhādī, vol. i, fol. 365^a, where it is said that Shauqī, who is mentioned in the *Majālis-un-Nafā'is* of Amīr 'Alī Shīr, was a good Persian and Turkish poet), pp. 183-186.

Sultān Husayn Mirzā (see No. 667), p. 187.

Budī'-uz-Zamān Mirzā (eldest son of Sultān Husayn Mirzā. He reigned conjointly with his younger brother Muzaffar Husayn Mirzā over Khurāsān, and died in A.H. 921 = A.D. 1515), pp. 187-188.

Other names are . Muhammad Muhsin Mirzā, p. 188; Ibn-i Husayn Mirzā, p. 189; Farīdūn Husayn Mirzā p. 189; Sultān Mas'ūd Mirzā, p. 190; Bāisungar Mirzā, p. 190; Muhammad Husayn Mirzā, p. 191; Muhammad Mu'min Mirzā, pp. 191-194; Garībī (that is to say, Shāh Garīb Mirzā, see *Riyād-ush-Shu'arā*, fol. 284^a), pp. 195-201, Amīr 'Alī Shīr the celebrated prime minister of Sultān Husayn Mirzā. He adopted the *Takhalluṣ* Nawā'ī and Fānī, and died A.H. 906 = A.D. 1500), p. 202.

The above is followed by a *Hikāyat* from Sa'dī's *Būstān* beginning *بدانم که گفت این حکایت نه من*, pp. 202-206, a *Tarjī'band*, pp. 207-209, and some *Qit'as*, p. 210.

The following autograph note of prince Khurram, p. 2, in which he does not dot any letter, has been partly cut off by the binder:—

الله اکبر پنجم آورده ۱۴-۱۰ داخل کتابخانه اعلیحضرت ظل الهی نور
الدین جهانگیر پادشاه من اکبر پادشاه سد حره بدده حرم من جهانگیر پادشاه •

H Blochmann, who transcribes the above note on the title-page, reads *بدده* after *حره*. He has the following notes —

"This beautiful 'Collection of Choice poems' contains on the second leaf the signature of Prince Khurram (emperor Shāh Jahān)"

"The signature resembles Shāh Jahān's signature in *Journal, As Socy Bengal*, for 1870, pt. I, plate vii, in every detail. Prince Khurram was fourteen years old when he wrote this.

(Sd) J. H. Blochmann "
1874.

On the right-hand margin Blochmann adds the following note. —

"*Vide Proc. As. Bengal, Novr. 1874.*"

The signature "J. H. Blochmann," dated 1873, is also found on fol. 1^a. It is followed by the following note in the donor's handwriting —

The most prominent contributors are :—

Sa'di (see Nos. 91-113), pp. 1-8.

Khusrāu (see Nos. 125-131), pp. 8-9, 26-28.

Āhī (a Turkish Amir, who served under Ġarīb Mirzā, son of Abul Ġāzī Sultān Husayn, and died A.H. 927 = A.D. 1520, see Rieu ii, p. 736 and Sprenger, Oude Catalogue, pp. 21 and 327), pp. 10-15, 110-115.

Maulānā Sayfī (probably Sayfī Bukhārī, the author of the well-known work *عروجی مبین*, see No. 846, some of whose verses quoted in Taqī Auhādī, vol. i, fol. 315^b, are found here), pp. 15-22.

Āṣafī (see Nos. 219-220), pp. 23-25, 116-122.

Hāfiẓ (see Nos. 151-161), pp. 29-37 and 172.

Hasan (see Nos. 132-133, pp. 38-42.

Kamāl (that is to say Kamāl of Khujand, Nos. 163-164), pp. 43-45.

Salmān (see No. 147), pp. 46-48.

Qāsim (see No. 170), pp. 49-53.

Jāmi (see Nos. 180-212), pp. 54-83.

Shāhī (see Nos. 173-176), pp. 84-90.

Kātibī (see No. 171), pp. 91-99.

Ahlī (see No. 231), pp. 100-109.

Riyādī (that is to say Riyādī of Samarqand, who died, according to Taqī Kāshī, A.H. 884 = A.D. 1479, see Sprenger, Oude Catalogue, p. 20, and Rieu iii, p. 1074), pp. 123-130.

Banā'ī (see Nos. 215-216), pp. 131-138.

Suhaylī, also Suhayl (Amir Nizām-ud-Din Aḥmad Suhaylī, Wazir of Sultān Husayn Mirzā, left, besides a Persian and a Turkish Diwān, a Maṣnawī, Laylā wa Muḥnūn, and died A.H. 907 = A.D. 1501; see Ethé, Bodl. Lib. Catalogue, No. 981; Sprenger, Oude Catalogue, pp. 20, 78 and 572; Rieu ii, p. 756, etc.), pp. 139-142.

Amir Muḥammad Ṣālih (a native of Herat, was an Amir attached to Sultān Husayn Mirzā; see Riyād-ush-Shu'arā, fol. 220^a), pp. 143-148.

Hilālī (see No. 228), pp. 149-166.

Haydar (see No. 234), pp. 167-170 and 178.

Nuwidi (most probably Nuwidi Niṣhāpūrī, who flourished under Sultān Husayn Mirzā; spent his last days in the service of the emperor Humāyūn, and died in Āgrah, A.H. 948 = A.D. 1541. Besides a Diwān, consisting of four thousand

Figânî (see Nos. 217-218).

Lisânî (see Nos. 229-230)

Ahlî (see No. 231).

— In the autograph note Shâh Jahân says that this valuable MS. was deposited in his library on the auspicious day of his accession to the throne; viz, the 8th Jumâdâ II, A.H. 1037:—

بسم الله الرحمن الرحيم - این منجم و نفیس بتاریخ بست و پنجم
ماه بهمن مرقع هشتم شهر جمادی الثانی سنه ۱۰۳۷ هجری که روز
جلوس مبارک است داخل کتابخانه این نیازمند درگاه شد - حرره شهاب
الدین محمد شاه جهان پادشاه ابن جهانگیر پادشاه بن اکبر پادشاه غازی -
۲۵ خرداد سنه ۲ جلوس تحریر یافت *

There are two miniatures in unfinished outline at the beginning by Ridâ رضا, and two more in good Persian style, without the painter's name, at the end.

Written in beautiful perfect Nasta'liq on thick gold sprinkled paper with a sumptuously decorated double-page 'Unwân. The margins are designed in gold throughout.

On foll. 14^a and 68^a the scribe gives his name as علي الحسینی, but on fol. 44^a he calls himself علي الكاتب. For 'Ali ul-Kâtib's life see vol. ii, p. 79.

The seals and 'Ard-didahe covering the first and the last folios, except one, have been obliterated by some mischievous hand. That one (at the bottom of the last folio) reads thus:—

قیمت پانصد روبیه از بابت نور جهان بیگم *

The above note at once suggests that this valuable MS. once belonged to the celebrated Nûr Jahân, the favourite wife of the emperor Jahângir

No. 1091.

pp. 210 (foll. 105), lines 12; size 8½ × 5½; 5½ × 3.

An exceedingly valuable and beautifully written copy of a Persian anthology bearing an autograph note by prince Khurram (afterwards Shâh Jahân), and containing a collection of choice poems by eminent poets and princes who flourished between the seventh and the tenth centuries of the Muhammadan era.

Beginning:—

مشتاقی و صبوری از جد گذشت یارا گرتو شکیب داری طاقتم نمائد مارا

No. 1089.

fol. 69; lines 14; size $9\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3$.

An exceedingly valuable and most beautifully written copy of a Persian anthology, bearing an autograph note by Shāh Jahān, with many seals and signatures of nobles and distinguished persons of the Mughal court.

Beginning:—

ای ذات تواز صفات ما پاک کف تو بر ز حد ادراک

The MS. consists of choice selections mostly from the poetical works of Sa'di, Nizāmī, Khusrāu, and Jāmī. Other prominent contributors are:—

Abū Sa'id Abul Khayr (the renowned saint and Rubā'ī writer,
d. A.H. 440 = A.D. 1048).

Shaykh Najm-ud-Din Kubrā (d. A.H. 618 = A.D. 1221).

Sayf-ud-Din Bākharzī (see No. 56).

Shaykh 'Alā-ud-Daulah Simnānī (d. A.H. 736 = A.D. 1335)

Jalāl-ud-Din Rūmī (see Nos. 59-87).

Shams-i Tabrizī (see No. 87).

Qāsim (see No. 170).

Khawājū Kirmānī (see Nos. 143-145).

Āṣafī (see Nos. 219-220).

Haydar (see No. 234).

Humāyūn (see No. 214).

Hayratī (see Nos. 235-236).

Riyādī (d. A.H. 884 = A.D. 1479).

Ibn-i Yamin (see Nos. 137-139).

Amir Shāhī (see Nos. 173-176).

8. نواب داؤد خان Da'ūd Khān (probably Da'ūd Khān Pannī, son of Khidr Khān Pannī. He served several years under 'Aurangzib, and was killed in an encounter with Amīr ul-Umarā Husayn 'Alī Khān at Burhānpūr, A.H. 1127 = A.D. 1715), fol. 5^b.
 9. نواب احمد خان و شاه نقی درویش Nawwāb Ahmad Khān (probably Ahmad Khān Bangash), second son of Muḥammad Khān Bangash, Nawwāb of Farrukhābād. Ahmad Khān governed from A.H. 1163-1185 = A.D. 1749-1771. Taqī Darwish, a popular saint, exercised great influence over Ahmad Khān), fol. 6^a.
 10. نواب احمد خان the same Nawwāb Ahmad Khān, fol. 6^b.
 11. نواب شمشیر خان Nawwāb Shamsīr Khān. (It is difficult to say whether he is one of the two Shamsīr Bahādurs of Bājī Rāo Peshwā's family, or identical with Shamsīr Khān of Shāh Jahān's time at whose request Tawakkul Beg abridged the Shāh Nāmā, see No. 10), fol. 7^a.
 12. سيد برهان Sayyid Burhān (probably identical with Sayyid Burhān-ud-Dīn Quṭb ul-Mulk, grandson of Sayyid Jalāl Bukhārī. He died at Gujarāt, A.H. 857 = A.D. 1453) fol. 7^b.
 13. نواب شکر الله خان Nawwāb Shukr Ullah Khān (either Shukr Ullah Khān I, a nobleman in the service of Aurangzib, or his son Shukr Ullah Khān II, who was appointed governor of Mewāt in A.H. 1114 = A.D. 1702; see Beale's Biogr. Dictionary, pp. 382 and 383), fol. 8^b.
 14. مرثیه خوان Marṣiyah Khwān (a reciter of elegies), fol. 9^a.
 15. نواب حمید خان Nawwāb Ḥamīd Khān (as a boy) and نواب مظہر خان Nawwāb Mazhar Khān, fol. 10^a.
 16. کبوتر باز Kabūtar-bāz (a pigeon-flier), fol. 10^b.
 17. سيد شہامت علي Hidāyat Khān and Sayyid Shāhāmat 'Alī, fol. 11^b.
-

Nawis. He flourished under Nawwâb Shujâ'-ud-Daulah Bahâdur of Lucknow, who ruled from A.H. 1167 to 1188 = A.D. 1753-1774, and at whose order he rendered in Hindî Rekhtah the story of the four Darwishes قصہ چار درویش; see Tadkirah-i Khwushnawisân, p. 61; A.H. 1191, fol. 38^b.

20. I'jâz Raqam Khân اعجاز رقم خان (see Tadkirah-i Khwushnawisân, p. 62), A.H. 1192, fol. 39^a.
21. Jawâhir Mal جواهر مل, fol. 40^a.
22. 'Alî Ridâ Shirîn Raqam, pupil of Muḥammad Amīr Ridâwī علی رضای شیرین رقم تلمیذ امیر محمد رضوی, fol. 44^b.
23. Muḥammad Sa'd-ud-Din محمد سعد الدین, A.H. 1266, fol. 45^a.

No. 1086.

fol. 12; size 14½ × 12.

An album of twenty-two miniatures in Indian style, including portraits of saints, Indian princes, Amīrs, etc. The following bear inscriptions in Nasta'liq:—

1. Hadrat 'Alī (the fourth Khalifah, d. A.H. 40 = A.D. 660), fol. 1^b.
2. Sayyid 'Abd-ul-Qādir Jīlānī (founder of the Qādirī sect, died A.H. 561 = A.D. 1165), fol. 2^a.
3. Imām Dāmin ('Alī Ridā bīn Mūsā).
4. 'Umar 'Ayyār (the juggler and the faithful attendant of Amīr Ḥamzah) and Khwājah Khidr (the prophet who, according to Moslem belief, is still alive, and serves as a guide to travellers who lose their way), fol. 3^b.
5. Ibrāhīm Adbam (king of Balkh, who renounced the throne, became a pious devotee, and died between A.H. 262 and 267 = A.D. 875 and 880), fol. 4^a.
6. Kabīr, engaged in weaving cloth [see No. 1085-(5)], a portrait to which the present bears a strong resemblance, fol. 4^b.
7. Sultān Shujā' (the second son of Shāh Jahān, and governor of Bengal, died A.H. 1071 = A.D. 1660) fol. 5^b.

Shāh Lodi of Dihli (A.H. 894-923 = A.D. 1488-1517). He is seen here weaving cloth, attended by a royal personage (probably Sikandar Shāh) and a youth, who are seeking blessings from him. One on the last folio, also without name, seems to represent Majnūn, who, reduced to a skeleton for Layla's love, is sitting in the midst of the jungle.

The calligraphic specimens, which are in Naskh, Nasta'liq and Shikastah, contain the following signatures and dates. —

1. 'Abd Ullah Mushkin Qalam ul-Husayni عبد الله مشكين قام العيني. He was the father of Mir Muhammad Ṣāliḥ Kashfī, the author of the اعجاز مستطرى, see Rieu. i, p. 154*. He wrote five Maḡnawīs and a Diwān; received from Akbar the title of مشكين قلم and the takhalluṣ of رمعى, and died in A.H. 1025 = A.D. 1616. Fol. 2*.
2. 'Alī-ul-Kātib علي الكاتب (see vol. ii, p. 79), foll. 3^b, 9^b, 23^b.
3. Shirin Raqam, also called Mir 'Abd Ullah Shirin Raqam مير عبد الله شيرين رقم, foll. 5^b, 6*.
4. Mir 'Alī مير علي, fol. 7*.
5. Khudā Yār خدايار, A.H. 1146, fol. 8*.
6. Mir Muhammad مير محمد, A.H. 1126, fol. 11^b.
7. Muhammad 'Abbās محمد عباس, fol. 12^b.
8. Abu'l Baqā ul-Mūsawī ابراهيم الموسوي, A.H. 1091, fol. 13*.
9. Muhammad Na'im محمد نعم, A.H. 1121, fol. 15*.
10. Bahādur 'Alī بهادر علي, fol. 18*.
11. Jawāhir Raqam حواهر رقم, that is to say Mir Sayyid 'Alī Khān Tabrizi, (see No. 1078-(3); fol. 24*.
12. Abu'l Ma'ālī ابراهيم المعالي, fol. 25^b.
13. Hidāyat Ullah Zarrin Raqam, هدایت الله زرین رقم, A.H. 1112, (see No. 1078-(4); foll. 26*, 43^b.
14. Raḡmat Ullah رحمت الله, A.H. 1128, fol. 27^b.
15. Muhammad Hādī محمد هادی, fol. 29^b.
16. Yāqūt Raqam Khān ياقوت رقم خان, (see No. 1079-(18), fol. 30*.
17. Nāmdār نامدار. (He was the writing master of Farrukh Siyar, who reigned from A.H. 1124-1131 = A.D. 1712-1718; see Taḡkirah-i Khwushnawisān, p. 59.) Fol. 34*.
18. Ḥafiz Muhammad Khwushhid حافظ محمد خير شيد, fol. 38*.
19. Mir Muhammad Husayn 'Atā Khān Murassa' مير محمد حسين عطا خان مورسا' Raqam رقم (with the takhalluṣ Taḡsin حسين). He was the son of Muhammad Bāqir Tuḡrā

Akbar's court. He died in A.H. 1020 = A.D. 1611. See *Ā'in-i Akbarī*, p. 115; *Tadkirah-i Khwushnawisān*, p. 78). Fol. 81^b.

16. Muhammad Khwushid محمد خورشید, fol. 32^a.
17. Muhammad Mu'min ul-Husaynī المؤمن الحسيني (with the *takhallus* 'Arshī عرشی; died A.H. 1091 = A.D. 1680; see *Tadkirah-i Khwushnawisān*, p. 101). Fol. 36^a.
18. Muhammad 'Arif محمد عارف (entitled Yaqūt Raqam Khān یاقوت رقم خان). He was a pupil of 'Abd-ul-Bāqī Haddād, and flourished during the time of Shāh 'Ālam Bahādur Shāh, who reigned from A.H. 1119 to 1124 = A.D. 1707-1712; see *Tadkirah-i Khwushnawisān*, p. 126. Fol. 38^a.

No. 1080.

fol. 45; size 14½ × 10½.

An album of miniatures and specimens of calligraphy, with wide and gold sprinkled borders.

The miniatures, all in Indian style, represent various scenes of Indian life, and include, besides fancy subjects, portraits of Indian ladies, princes and Hindū Faqirs, most of them without names. Some of the drawings represent fights of elephants, animals, etc. The following have names in Persian:—

1. شیرین Shirin. She was the wife of Khusrāu Parwiz (king of Persia) and the beloved of Farhād. She is spoken of as the daughter of the emperor Maurice in the Persian and Turkish romances, that celebrate the love of Khusrāu for Shirin, and Shirin for Farhād. Fol. 6^b.
2. Gurū Gobind, as a Hindū Faqir. Gurū Gobind was the son of Teg Bahādur, a famous chief of the Sikhs. After the execution of his father by order of 'Aurangzib in A.H. 1084 = A.D. 1673, he rebelled against the emperor, and later on two of his sons were taken prisoners and put to death. Thenceforth he led a retired and sorrowful life until his death. Fol. 8^b.
3. The emperor Shāh Jahān, fol. 14^a.
4. Muhammad Shāh's horse in a back-broken state after the death of his master, fol. 25^a.
5. The one on fol. 37^a, though not named, can be identified as the celebrated Hindū poet Kabir Dās, who by trade was a weaver, and lived in the time of Sultān Sikandar

bears the following inscription in a later hand : معی الدین اورنگ زیب : عالمگیر بادشاہ .

The last folio contains a fine drawing representing the figure of a hawk with a gold chain round its neck.

The calligraphic specimens, which are in Nasta'liq, Naskh and Shikastah, have the following signatures. Where there are dates, these are given :—

1. 'Abd-ur-Rashid عبد الرشید [see No. 1078-(1)], foll. 3^b, 30^a.
2. Hâfiẓ Nûr Ullah حافظ نور الله . He flourished under Nawwâb Āsaf-ud-Daulah of Lucknow, who ruled from A.H. 1188-1212 = A.D. 1774-1797. His pupils were Lâlah Surub Singh, Miyân Wajih Ullah, and others (see Taḍkirah-i Khwushnawisân, p. 64). The Sharḥ-i Alfîyah, in two volumes (see Nos. 783-784) were transcribed by him in A.H. 1169. Foll. 5^b, 32^b.
3. Amir Muḥammad Afdal امیر محمد افضل , A.H. 1144, fol. 10^a.
4. Mahdî Qulî مهدی قلی , fol. 18^a.
5. Muḥammad 'Abbās محمد عباس , fol. 20^b.
6. Muḥammad Ibrâhîm محمد ابراهیم , fol. 21^a.
7. Muḥammad Amir محمد امیر (a contemporary of the author of the Taḍkirah-i Khwushnawisân. He died in A.D. 1857. See *ib.* p. 71), A.H. 1257, fol. 21^b.
8. Āgâ Mirzâ آغا مرزا (died A.H. 1273 = A.D. 1856; see vol. i, p. 101; Taḍkirah-i Khwushnawisân, p. 27), A.H. 1233, fol. 22^a.
9. 'Abd-ul-Wahhâb ul-Husaynî عبد الوہاب حسینی , fol. 23^b.
10. Abu'l Baqâ ul-Mûsawî ابوالقاء الموسوی , fol. 24^a.
11. Fayḍ Ullah فیض الله (brother of Qâḍî 'Ismat Ullah Khân, who died A.H. 1186 = A.D. 1772, see Taḍkirah-i Khwushnawisân, p. 127), fol. 25^b.
12. Afdal-ul-Husaynî افضل حسینی , fol. 26^a.
13. Sudh Râi سوده رای , A.H. 1179. He was a Kâyath of Ilahâbâd. His ancestors, Bhog Chand and others, were attached to the royal courts of Dihlî. Muḥammad Mûsâ was his writing master in Nasta'liq, and he wrote Shikastah on the lines of Dirâyat Khân (see Taḍkirah-i Khwushnawisân, p. 121). Foll. 29^b, 33^b.
14. Āgâ 'Alî Khân آغا علی خان , fol. 31^a. The scribe does not sign his name, but in an inscription, added in a later hand, he is said to be Āgâ 'Alî Khân.
15. Muḥammad Husayn Zarrîn Qalam Akbar Shâhî محمد حسین زرین قلم اکبر شاهی (i.e. the well-known calligrapher of

ing to others it was in A.H. 1081 or 1085. (See *Tadkirah-i Khwush-nawisân*, pp. 95–100.) Foll. 1^b, 3^b.

(2) 'Imād-ul-Husaynī عماد الحسيني of Qazwin. A.H. 1015. He led an independent and simple life at Isfahān. He excelled others in Nasta'liq hand. Being a Sunnī he was assassinated at the instigation of Shāh 'Abbās, A.H. 1024 = A.D. 1615 (See Sprenger, *Oude Catalogue*, p. 89; *Tadkirah-i Khwushnawisân*, pp. 92–95). Foll. 2^a, 4^a.

(3) Jawāhir Raqam (with his original name Mir Sayyid 'Alī Khān, میر سید علی خان تبریزی معروف به جواهر رقم). He was the writing master and librarian of Aurangzib. He died A.H. 1094 = A.D. 1682 (See Rieu ii, p. 783). Foll. 2^a, 6^a, 8^a, 11^b, 16^a.

(4) Hidāyat Ullah (Zarrin Raqam هدایت الله زرین رقم), A.H. 1099, 1101 and 1111. He also was the librarian of Aurangzib, at whose order he wrote several copies of the *Diwān-i Hāfiz* in a minute hand. He was the writing master of prince Kām Baksh, and died A.H. 1118 = A.D. 1706. (See *Tadkirah-i Khwushnawisân*, p. 58). Foll. 5^b, 9^b, 10^a, 12^a.

A note on the fly-leaf at the beginning, dated A.H. 1220, says that Qādī 'Alī Akbar Munshī Astarābādī bought this copy for five hundred rupees from one Bashārat Khān Afghān at Poonah.

دستخط اصلی No. 1079.

foll. 38; size 14½ × 10.

An album of miniatures in Indian style and specimens of calligraphy, with illuminated margins.

The miniatures, representing scenes of Indian life and Eastern fiction, include portraits of Indian Princes, Hindū ladies in various attitudes, Hindū Faqirs, etc., almost all without names. Some of them are indecent.

Fol. 6^b contains the portraits of Bāz Bahādur and Rūpmatī, inscribed in Nasta'liq باز بهادر و رومپ منی. Bāz Bahādur riding a horse with a hawk in hand is pursuing Rūpmatī, also on a horse, with a lancet in hand. A miniature on fol. 11^a, without name, represents a jungle scene. Bāz Bahādur and Rūpmatī, both on horseback with hawks in hand, are penetrating the jungle, attended by a number of females.

Bāz Bahādur, with his original name Malik Bāyazid, of Mālwah (A.H. 962–978 = A.D. 1554–1570), fell in love with Rūpmatī, a courtesan, and the story of their love has been handed down to posterity in song.

A miniature on fol. 16^a representing Aurangzib on horseback

دہلی No. 1078.

fol. 20; size 12 x 8; 8½ x 5½.

Twenty finely illuminated sheets, with beautiful floral designs, of excellent calligraphic specimens in bold Nasta'liq, with gold sprinkled borders; bound in leather

The first sheet contains the سورة فاتحة beginning thus:—

بسم الله الرحمن الرحيم — الحمد لله رب العالمين النج •

The specimens have the following signatures. In two cases there are also dates.

(1) 'Abd-ur-Rashid, (also called Rashidā-i Daylāmī عبد الرشيد دہلی). He was the pupil and the sister's son of Mir 'Iraād-ul-Husaynī, after whose assassination he came to India (during the reign of Shāh-Jahān) and was appointed writing master of Prince Dārā Shikūh. His other pupils were Muhammad Ashraf Khwājah Sarā, Sa'idā-i Ashraf, 'Abd-ur-Rahmān, Mir Hājī, etc. He was a contemporary of the poet Mirzā Sā'ib. Both of them died, according to a chronogram by the aforesaid Sa'idā-i Ashraf, in A.H. 1080 = A.D. 1677; but accord-

Calligraphy

in three *Fann*; fol. 112^a.

مقاله هفتم در مغالطه و آنرا صرفطیقا خوانند

in three *Fasl*; fol. 129^a.

مقاله هشتم در خطابت و آنرا بطوریقا خوانند

in three *Fann*; fol. 132^b.

مقاله نهم در شمر و آنرا بیطوریدا خوانند

in three *Fasl*; fol. 146^a.

The copy is written in beautiful small Naskh within gold-ruled borders with an illuminated, but now faded, head-piece.

It is said in the colophon that this MS. was transcribed from a copy written by *علی بن رضای علی العریضی الحینی* and dated Sabzwār, Rabi' II, A.H. 733. 'The present MS., written by *امیر الدین محمد بن*, is dated Friday, 24 Rabi' I, A.H. 981.

A note at the end says that the MS. was transferred from the scribe to one 'Abd-ul Jalil bin 'Abd-ul Wakil.

I.

fol. 1^b-21^a.

No. 2281.

جهان دانش

JAHÂN DÂNISH.

A very rare treatise on Natural Philosophy, without the author's name.

Beginning:—

حمد بپسند حکیمی را باید که همه از دست و دیرد بیعد احسن

انتقویدی را شاید که ایجاد همه بذریعه ارست النخ *

The author does not mention his name, but he refers to several works which he had previously written, e.g. *نقایم الانکار*, fol. 1^a; *رساله*, fol. 3^a; *اسرار الحكم*, fol. 3^b; *سر الکائنات*, fol. 1^b; *رساله معک الماوم*, fol. 1^b; *اعرائی*, fol. 4^a; *اسرار الخلق و الایجاد*, fol. 4^b; *ایقاع الرقده*, fol. 12^b (but fol. 16^b); *رساله انسلن الانسلن*, fol. 16^b; *ایقاع الرقده*.

In the beginning the author says that he wrote this tract at the request of some friends, dividing it into a *Mugaddimah*, a few *Bakhsh* and several *Sukhân*.

In the colophon (fol. 21^a) it is stated that the transcription was completed in camp on the bank of the river Bhîmrâ in Rabi' II, the forty-third year of 'Âlamgir's reign.

The present work is quite different from the one of the same title on astronomy by Muhammad bin Mas'ûd ul-Mas'ûdî, who translated it from his Arabic work *الکلیه* in A.H. 672=A.D. 1273; see Ethé, Bodl. Lib. Cat., No. 1497.

No. 1026.

fol. 150 ; lines 30 ; size $9 \times 6\frac{1}{2}$; $6 \times 4\frac{1}{2}$.

اساس الاقتباس

ASÂS-UL-IQTIBÂS.

A work on logic.

Author : Naṣīr-ud-Dīn Muḥammad bin Muḥammad bin ul-Ḥasan

ut-Tūsī نصیر الدین محمد بن محمد بن الحسن الطوسی

Beginning :—

رب زدنای علما و دقتنی تستیماً - خدارندا متعلمان حکمت را بالهام
حق و تلقین صدق و توفیق خیر مرید گردان الخ •

The author, a well-known philosopher and astronomer, has been mentioned already as author of the Akblâq-i Nâsirî in No. 938 in this catalogue. According to a statement in the colophon the author completed the work on 22nd Jumâdâ II, A H 642 = A.D. 1244.

According to the table of contents prefixed to the copy the work is divided into a *Muqaddimah* and nine *Maqâlah* with subdivisions styled *Fann* and *Faṣl*. The principal divisions are as follows :—

On fol. 1^b. مقدمه مضمن در منطق

مقاله اول در مدخل منطق که آنرا ابا غوجی خوانند

in four *Fann*, fol. 2^a.

مقاله دوم در مقولات عشره و آنرا قاطبغوریاس خوانند

in nine *Faṣl*, fol. 3^a. •

مقاله سوم در عبارات و غرض ارباب مباحث اقوال جارحه است و آنرا باری
in two *Fann*, fol. 14^a. , از مبنیاس خوانند

مقاله چهارم در علم قیاس و آنرا اتلولطیقا اول خوانند

in two *Fann*; fol. 44^b.

مقاله پنجم در برهان و آنرا اتلولطیقا دوم خوانند

in two *Fann*; 87^b.

مقاله ششم در جدل و آنرا طریقا خوانند

Logic & Philosophy

The work treating of the origin and account of the various eras, is divided into a *Muqaddimah*, two *Maqālah* and a *Khātimah*, as follows:—

Muqaddimah: خرنولوجيا (chronology) explained.

Maqālah I.

در بیان گنجت ایلم بلیالها و سمات و اجزای آن و سنین و شهر علی ما
در بیان شبانه روز in three *Bāb* (1) fol. 5^b. در بیان اجزای شبانه روز (2) fol. 9^a.
(3) fol. 10^b. در بیان سال و ماه.

Maqālah II.

در بیان تواریخ مشهوره و مبادی آن in twelve *Bāb*:

در معرفت تاریخ (2) fol. 26^b. در معرفت تاریخ عرب (1) on fol. 15^b.
در تاریخ (4) fol. 46^b. در تاریخ آفرینش آدم علیه السلام (3) fol. 45^a.
در تاریخ جلالی که (6) on fol. 61^a. در تاریخ فرس قدیم (5) on fol. 57^b.
در تواریخ هند (7) on fol. 63^b. در تواریخ ملکی و ملکشاهی و تاریخ معدث نیز گویند
در تاریخ یونانیان (9) on fol. 84^a. در تاریخ خطائیان و چینیان (8) on fol. 75^a.
در معرفت تاریخ قبط اعنی مصریان (11) on fol. 95^a. در تواریخ یهود (10) fol. 87^b.
تاریخ خانی (12) on fol. 101^b. و آن بر درگونه بود قدیم و معدث.

Khātimah—Dates of the various eras corresponding with the date on which the author completed the work, viz. Sunday, 25 Jumādā I, A.H. 1234, equivalent to 21 March, 1819.

Written in good Ta'liq with an illuminated head-piece.

Dated A.H. 1239.

Scribe: علام حسین

atitude; the influence of the planets on human life and the globe;
 horoscopes of nativity, and other astronomical operations.

Written in fair Nasta'liq.

Not dated; 19th century.

Marginal emendations and signs of collation are found throughout the copy.

No. 1061.

fol. 105; lines 14; size $7\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{1}{2}$.

مغيار الازمان

MA'YÂR-UL-AZMÂN.

A treatise on chronology.

Author: Ratan Singh, with the *takhallus* Zakbmi, son of Râi Bâlak Râm, رتن سنگه زخمی تخلص ابن رای بالک رام.

Beginning:

الاهم لك نحمد ربك و نستعين و نصلى على خير خلقك محمد
 وآله الطيبين النج •

An account of the author's life and of his ancestors is to be found in the *سلطان التواريخ*, a history of the Oude dynasty from its origin to the death of Muhammad 'Alî Shâh, A.H. 1258 = A.D. 1842, which the author wrote for the Shâh, see Rieu iii, p. 962.

The author, with his titles Munshi-ul-Mulk Fakhr-ud-Daulah Dabir-ul-Mulk Râjah Ratan Singh Bahâdur Hushyâr Jang منشی الملک منشی الملک راجہ رتن سنگه بہادر ہشیار جنگ, was born in Lucknow, A.H. 1197 = A.D. 1782 and, after serving the East India Company for some years in Calcutta, returned to Lucknow in A.H. 1230 = A.D. 1814, and attached himself to the Oude throne.

According to Rieu, p. 1096, where he is said to have written in A.H. 1216 = A.D. 1801 a philosophical treatise entitled *جام گیتی* نا, he adopted the *takhallus* زخمی but in the work under notice he is repeatedly called زخمی which seems to be correct. According to the author of *Subh-i Gulshan Zakbmi* was well versed in Arabic, Persian, Turkish, English and Sanskrit, and died in A.H. 1267 = A.D. 1850.

We learn from the preface that the author wrote this work at the request of his friends in Jumâdâ I, A.H. 1234, corresponding with March, 1819.

According to Rieu and the Bûhâr Lib. copy the commentary was completed in A.H. 889 = A.D. 1484.

The commentary is preceded by a detailed and descriptive list of the contents, with reference to pages, by Ḥafīẓ Ullah حافظ الله, who in a short preface says that when, at his request, Mirzâ Muḥammad Abû Turâb completed the transcription of the copy, he (Ḥafīẓ Ullah), prefixed a list for the convenience of readers.

The copy contains valuable marginal notes and annotations, which according to the colophon are due to the commentator himself, and glosses due to Abul Khayr Munajjim, entitled Khayr Ullah Khân Muḥandis خير الهندسين ابو الخير. منجم المخابر بخير الله خان مهندس who wrote a commentary on Naṣir-ud-Dīn Tūsī's edition of the Arabic version of Ptolemy's Almagest (تحرير المجسطي) see No. 1058. It also contains diagrams, several of which are on interleaved sheets. Interlinear notes in red are found throughout the copy. Written in learned Nasta'liq on thick paper.

Dated 2 Jumādā II, A.H. 1165.

Scribe: محمد ابي تراب.

No. 1049.

fol. 158; lines 19; size $10\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

كفاية التعليم في صناعة التنجيم KIFĀYAT-UT-TA'LĪM FĪ ṢANĀ'AT UT-TNJĪM. A

A work on astronomy.

Author: Muḥammad bin Mas'ud ul-Ġaznawī bin Muḥammad bin

محمد بن مسعود الغزنوي بن محمد زكي

Beginning:—

سپاس خداوندی را که آفریدگار است بی محابا حاجت را آفرین کار
بدلائل حاجت الخ *

The work is mentioned in Hāj. Khal. vol. v, p. 219, where the author is called امام ظهير الدين ابى المعتمد محمد بن مسعود بن الزكي الغزنوي.

The text is divided into numerous short sections treating of the motions of the planets and their position in longitude and

governor of Qulhistān, for whom he wrote the *Akhlāq-i Nāsiri*. In these lines the author further states that he wrote the present treatise for his patron's son Ma'in ud-Din Abush Shams after whose name he entitled it.

The work is mentioned in the list of Tūsī's works given in the *Majālis ul-Mu'minin*, fol. 403*. See also *Kashf al-Hajub*, p. 226. A copy of the work is mentioned in Ross and Browne, *Cat. of Pers. and Arab. MSS. in the Ind. Office Lib.*, p. 164.

Each of the four *Maqālah*, into which the work is divided, consists of several *Bāb*, enumerated at the beginning.

Written in ordinary Nasta'liq with diagrams in several places.

Not dated; 18th century.

A seal, bearing the inscription *لسان السلطان محمود الدوله منشي*, is found on the title-page. محمد مفدر عليخان باد.

No. 1045.

fol. 121; lines 17; size $9\frac{1}{2} \times 6$; $6\frac{1}{2} \times 4$.

شرح بیست باب در معرفت اسطرلاب

SHARH-I BIST BÂB DAR MA'RIFAT-I ASTARLÂB

A commentary on Naṣir-ud-Din Tūsī's (d. A.H. 672 = A.D. 1273) famous manual *بیست باب* (so called on account of its being divided into twenty *Bāb*) on the construction and use of the astrolabe.

Commentator: Nizām-ud-Din 'Abd-ul-'Alī bin Muhammad bin Husayn ul-Barjandī. نظام الدین عبدالحی بن محمد بن حسین البرجندی.

Beginning:—

بسم الله خطاب در هر باب و خاتمه مقال در همه حال سپاس و ستایش

حکیمی را سرمد الخ *

Besides the well-known work *اخلاق ناصری* on ethics (see No. 938) Naṣir-ud-Din Tūsī wrote several works on astronomy, and rendered into Persian the Arabic version of Ptolemy's astrological work *Liber Fructus*, commonly styled *شرح تفریق طالعین*. Barjandī wrote commentaries upon the *تذکره* and the *تحریر معیشتی* of Tūsī and also left several other works. See No. 1042. According to Ḥabīb us-Siyar, vol. iii, juz 4, p. 117, he was still living in A.H. 930 = A.D. 1523. See Rieu i, p. 453; St. Petersburg Catalogue, p. 111, Būhār Lib. Catalogue, vol. i, p. 178. See also Hāj. Khal. vol. iv, p. 471; Rosen, p. 318, etc.

No. 2043.

fol. 99; lines 13; size $7\frac{1}{2} \times 4\frac{1}{4}$; $5 \times 2\frac{1}{2}$.

رسالة معينيه

RISÂLAH-I MU'ÎNIYAH.

A rare and valuable treatise on astronomy.

Author: Abû Ja'far Naşir ud-Din Muḥammad bin Muḥammad bin ul-Ḥasan ut-Ṭûsî أبو جعفر نصير الدين محمد بن محمد بن الحسن الطوسي

Beginning:—

سیاس و ستایش حضرت عزت ذوالجلال را که انوار دقائق
حکمت از الخ *

The title of the work رسالة معينيه appears on fol. 2^a.

The name of the author, and the person to whom the work is dedicated, are not given in the present copy, but at the end, fol. 99^a, it is simply said that the author presented the work to a certain prince of Irân:—

اگر پسندیده خاطر بزرگوار و رای مبارک بادشاهزادای ایران ضاعف الله

علاوة آید غایت سعادت این بتدا مخلص روی نموده باشد *

Hāj. Khal., vol. iii, p. 444, who mentions the work without the author's name, says that it is a work on astronomy consisting of four *Maqālah*, and that in the beginning of the work are mentioned the names of the rulers Abd ur-Raḥīm bin Abi Mansūr and his son Mu'in ud-Din Abush Shams 'Abd-ur-Raḥīm.

By a happy coincidence I came to know of a copy of the work sent to this library by a gentleman for sale, and I have made the best use of it. On comparing the two copies I find that they are the same, save and except that the preface in the copy for sale adds a few lines in which the name appears of the author, Naşir ud-Din Ṭûsî (d. A.H. 672=A.D. 1273), the celebrated philosopher and astronomer, who has been already mentioned in connection with his famous philosophical work *Akhlâq-i Nâşiri* (No. 938) and his astronomical work *Bist Bâb* (No. 1045). Here, also, the author mentions the name of his patron Naşir ud-Din 'Abd-ur-Raḥīm bin Abi Mansūr,

The work is divided into the following two *Maqûlât*:—

I. on fol. 3^a:—

مقاله اولی در ذکر مسایل اعمال آن بر مفایح بلاد *

II. on fol. 51^b:—

مقاله دوم در ذکر مسایل و اعمال گذشته بر صحیفه اوقتی *

The first *Maqûlah* comprises thirty-eight *Bâb* and the second, twelve, thus making fifty *Bâb* in all after which the work is called *پنجاه باب* or 'Fifty *Bâb*'.

Written in fair Naskh.

Not dated; 16th century.

No. 1066.

fol. 4; lines 13; size $7\frac{1}{2} \times 5$; $5\frac{3}{4} \times 3\frac{1}{2}$

رساله رمل

RISÂLAH-I RAML.

A very small tract on geomancy.

Author: Naşir bin Muhammad Tûsî.

Beginning:—

حمد بید و ستایش بلا حد مر حضرت موجودیرا سزا ست النعم •

Naşir-ud-Din Muhammad Tûsî, the celebrated philosopher, who has been repeatedly mentioned in this catalogue, says in the preface to this small tract that he wrote these few words on geomancy at the request of his royal patron.

The work has no divisions. A table, divided into seven columns, and bearing the heading جدول الاسرار فی علم الرمل و صیغه مقاربه المغیبات is found on the title-page, but it is doubtful whether this table is meant for this treatise or belongs to some other MS.

Written in ordinary Nasta'liq.

Not dated; 16th century.

The copy is damaged and worm-eaten throughout.

No. 2044.

fol. 62; lines 16; size $7\frac{1}{2} \times 4\frac{1}{2}$; $4\frac{1}{2} \times 2\frac{1}{2}$.

پنججاه باب سلطانی

PINJAH BÂB-I SULTÂNÎ.

A very rare copy of a compendium of the science of the astrolabe.

Author: Kukn bin Sharaf ud-Dîn ul-Husayn ul-Âmulî رکن بن شرف الدین الحسین الاملی.

Beginning:—

حمد و بیحد و ثنای بیحد حضرت واجب التعظیمی را جل جلاله که

آسمان دل عارفانرا بانوار کواکب معانی مزین کرد *

In the preface the author, after dwelling upon the importance of the astrolabe, mentions the following works of his predecessors: the astrolabe, mentions the following works of his predecessors: (i.e., the well-known treatise on the astrolabe by Naşir ud-Dîn Tûsî, see No. 1045); استیعاب ابرو ریحان and کامل فرغانی; استیعاب ابرو ریحان; مطولات که مولانا شمس الدین مصنف زیج سلطانی در اعمال اسطرلاب نوشته است. He states that after studying these works he wrote several treatises on the science of the astrolabe, and particularly mentions one known by the name مفتاح الاعمال. These works, he says, he had written

some twenty years before the composition of the present work, but, on account of the total neglect of the subject by kings and nobles, as well as owing to a series of troubles and misfortunes which befell him, he could not dedicate or present his works to any king or noble. He then adds that after his journeys from Hindûstân he came to Kirmân, where for a period of two years he suffered the utmost on account of famine, war and the general massacre to which the country fell a victim at that time. On being released from these troubles he repaired to Harât, where he enjoyed a peaceful life. It was at Harât that our author commenced to write the present work on the 6th of Rabî' II, A.H. 860=A.D. 1455. He dedicated it to Mirzâ Abul Qâsim Bâbur (son of Mirzâ Bâisungar) who, according to Habîb us-Siyar, vol. iii, juz 3, p. 170, died on 25 Rabî' II, A.H. 861=A.D. 1456.

No. 1072.

fol. 125; lines 13; size $10\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

باز نامه

BÂZ NÂMAH

A work on falconry, without author's name.
Beginning:—

بعد حمد و نداء ایوب توانا که شهباز فکر اهل ذکا و شاعین عقول جمیع

دانا النخ •

In the preface the work is called Bâz Nâmah *و این مجموعه است* ... The author could not be traced, but his references to the provinces of India, e.g. Bengal, Bihâr, Assam, Orissa, etc., as well as his frequent usage of Hindi names of the months, of birds, etc. suggest that he was a resident of India. On fol. 13^a he says that in the fourteenth year of 'Âlamgir's reign (A.H. 1082 = A.D. 1671) Lashkar Khân, the Şubahdâr of Bihâr, presented to the emperor a kind of bird called *نمرون*. On the same folio he again says that Subhân Quli Khân, King of Tûrân, sent as a present to 'Âlamgir a kind of bird called *نرسی*. We can therefore conclude that the author wrote this work in, or after, 'Âlamgir's time.

The work is divided into seventy-six *Bâb*. The first twenty-six *Bâb* treat of various kinds of hawks and birds of prey, the names of which are given in Arabic, Persian, Turkish and Hindi, of their diet, training, directions relating to hunting, and signs of health and disease. The remaining *Bâb* are devoted to their diseases and treatment.

The MS. contains twenty-three beautiful and highly finished illustrations representing different kinds of hawks and birds of prey. They are on fol. 6^b, 7^a, 7^b, 9^a, 10^a, 10^b, 12^a, 12^b, 13^b, 14^a, 14^b, 15^b, 15^b, and 16^a.

Written in fair Nasta'liq on thick paper with occasional notes on margins.

Not dated; 17th century.

A list of the contents, written in a different hand, is prefixed to the copy.

Falcony & Geomancy

questions and their answers, on fol. 4a.

II. در بیماریها و عارضهائی که بیفتند در چشم که بتوان دید بچشم و بعضی در توان یافت و علامت هر یکی چگونه باشد و سبب آن بیماری از چه باشد و نام consisting of two hundred and fifteen questions and their answers, on fol. 41b.

III. در بیماریها که بچشم نتوان دید و بعضی در نتوان یافت الا بعقلی تمام in two hundred and five questions and answers, on fol. 89b.

IV. در علاج بیماریهای که آنها را علاج توان کرد و علاج پذیرد و آن عللهاى توان دید و بعقل توان شناخت و هر نوعی را از آن بیماریها و عارضها چگونه علاج کنند in one hundred and seventeen questions with answers, on fol. 122a.

V. در بیماریهای که در چشم افتد که آنها را علاج نباشد و علاج نپذیرد و زنج in twenty questions and answers, on fol. 164a.

VI. در آن که چه باید کرد تا مضرت باز دارد و منفعت به بیمار رساند الخ in one hundred and ninety questions and answers, on fol. 167a.

VII. در صفت و دستکاریها که در چشم باید کرد که هر یک چگونه باشد الخ in thirty questions and answers, on fol. 192a.

VIII. در آنکه علاج نتوان کرد نه بدارونه بدستکاری و زراتان گویند که in twelve questions and answers, on fol. 213a.

IX. در داروهای مفرد که در علاج چشم بکار آید الخ in twenty one questions and answers, on fol. 219b.

X. در داروهای مرکب در علاج بیماریهای چشم بکار برند الخ in twenty one questions and answers, on fol. 238b.

Each *Magdalah* is immediately followed by the questions—which are again repeated with their answers.

Folios are misplaced in several places and the MS. is water stained at the beginning.

Written in fair Nasta'liq.

Dated A.H. 980.

No. 961.

fol. 270; lines 17; size $7\frac{1}{2} \times 4\frac{1}{2}$; 5×3 .

نور العيون

NŪR-UL-UYŪN.

A rare and complete copy of an old Persian medical work on the diseases of the human eye and their treatment, in the form of questions and answers.

Author: Abī Rūḥ Muḥammad bin Manṣūr bin Abī 'Abd Ullāh bin Manṣūr ul-Jurjānī (Ethé, Bodl. Lib. Catalogue, No. 1575, has Yamānī), known as Zarrīn Dast:
ابی روح محمد بن منصور بن ابی عبد الله
بن منصور الجرجانی المعروف بزریں دست •

Beginning:—

بدانکه اول علم بزبان یونانی و سریانی بود تا بوقت پیغامبر ما
علیه السلام •

The author tells us in the preface that he wrote the work at the request of his royal patron Abul Fath Malīk Shāh bin Muḥammad ibn Dā'ūd, of the Saljūqī dynasty, who reigned A.H. 465–485 = A.D. 1072–1092. He mentions several earlier authors, such as Hunayn bin Ishāq, Ibn Māsawayh, Muḥammad ibn Zakariyā Rāzī, etc., none of whom, he says, had satisfactorily dealt with the diseases of the eye. He further adds that having regard to the fact that Persian was the current language in his time, and that his royal patron, the reigning sovereign, also spoke Persian, he wrote this work in that language in the form of questions and answers, so that it might be easily remembered by one and all.

The date of composition, given by the author, is A.H. 480 = A.D. 1087.

The work is divided into ten *Maqālah*, each of which consists of a number of questions and answers, as follows:—

I. در علم تشريح و تركيب و حد و هیئت و مزاج خاص و مزاج عام و چشم و
consisting of one hundred and fifty three
طبقات و طبقات و اعضاها الخ

No. 992.

fol. 284, lines 25; size $13\frac{1}{2} \times 8$; $10\frac{1}{2} \times 5$

علاجات دارا شکوهی

'ILÂJÂT-I DÂRÂ SHIKŪHÎ.

An encyclopædic work on medicine, in two separate volumes.

The volumes form only a portion of the entire work. The first volume has two endorsements, viz. دارا شکوهی and نسخہ دارا شکوهی. On the title-page of the second volume the work is called ذخیرۃ دارا شکوهی, but in the opening line of the same volume the title given to the work is علاجات دارا شکوهی. A medical work, called علاجات دارا شکوهی, containing similar matters and with the same arrangement, is noticed in Blochet, vol. ii, pp 103-104, and it seems evident that the two are identical.

According to Blochet the 'Ilâjât-i Dârâ Shikûhî was composed by Nûr-ud-Dîn Muḥammad 'Abd Ullâh Fakîm Shīrâzî نور الدین محمد عبد اللہ حکیم شیرازی, and dedicated to Prince Darâ Shikûb. Blochet's copy, extant in three volumes, lacking one or two pages at the beginning, comprises a prolegomena and ten *Gustâr*, subdivided into several *Asrâr*.

Vol. I.

This volume opens abruptly with a section dealing with advice, instructions and precautionary measures for travellers —

سخن سوم در تدبیر مسافران و اصحاب عساکر مشتمل بر پنج حرف -
اگر نیت سفر دراز دارد اول بعد کند پس مهل خوردن این *

Then follows the third *Asrâr*, in two *Tadbîr*, as follows —

Tadbîr I, fol 3^a, on edibles ماکول, such as grains, meat, fish, fruits, herbs, boiled and cooked things, and on kitchen recipes, simple substances and drugs of any kind, etc, etc.

Tadbîr II, fol 60^b, on potables مشروب, such as beverages, agreeable drinks, etc., etc. It ends with some prescriptions and remedies for particular diseases

Written in ordinary Ta'liq

Not dated; apparently 19th century.

II. Health and diseases of the human body (اندر شناختن) حالهای تن مردم از تندرستی و بیماری و انواع و اعراض و اسباب آن و شناختن نفس و قنطرة و شناختن احوال هر چه از تن بیرون آید چون عرق و نفث (on fol. 46b, in nine *Guftār*. The last seven foll. of this *Kitāb*, supplied in a later hand, are written in a curving and hasty hand by ابن محمد ابن ابر القاسم العزازمی (الخوارزمی؟) and are dated 24 Rajab, A.H. 741:—

تمام شد کتاب دوم از ذخیره خوارزمشاهی و از پس این کتاب سیم آید انشاء الله تعالی رقع الفراغ من تحریر الرابع و العشرون من رجب المبارك سنة احدى و اربعین و سبعمائة علی يد العبد الضعيف ... احمد ابن محمد ابن ابر القاسم الخوارزمی (؟)

III. Preservation of health; precautionary measures (اندر نگاه داشتن) تندرستی و تدبیر هوا و مسکن شناختن و احوال غذا و تدبیر طعام و شراب و تدبیر خواب و بیداری و تدبیر حرکتها و سکون و شناختن احوال کسوتها و عطر و اسفروغ و سکار داشتن روغنها و تدبیر قی کردن و داری سهل خوردن و تدبیر نصد و حجامت و دیوچه و حقنه و شباف و تدبیر اعراض نفسانی چون شادی و اندوه و بدبشه گارها و میر آن و تدبیر حالهای که اندر تن مردم پدید آید و پدید آمدن آن نشانههای بیماری بود که قواعد بودن و تدبیر پرورتن اطفال و تدبیر پیران و مسافران (on fol. 77b, in fourteen *Guftār*).

IV. Diagnosis of diseases; crisis and prognosis (اندر استخراج مرض) یعنی اندر شناختن هر بیماری که کدام بیماریست و شناختن نصیب و بحرآن و شناختن (on fol. 142b, in four *Guftār*. Dated Rabi' II, A.H. 665.

V. Various kinds of fevers; their symptoms and cure (اندر یاد) (on fol. 157b, in six *Guftār*).

and others, which they felt in the absence of a comprehensive medical work.

Yâqût in his *Mu'jam-ul-Buldân*, vol. ii, p. 55, gives the author's name as Abû Ibrâhîm bin ûl-Hasan bin Muḥammad ul-Ḥusaynî, and says that he stayed for a long time in Khwārazm and subsequently went to Merv, where he died in A.H. 531 = A.D. 1136, 1137. Hāj. Khal. who calls the author Zayn-ud-Dîn Ismâ'il bin Ḥusayn ul-Jurjânî, mentions four works by the author; viz. the present work, in twelve volumes; the *Agrâḍ-ut Tibb* انراض الطب (see Ind. office Lib. Cat. No. 2286) in two volumes; the *Khafi 'Alâ'i* خفی علای (see No. 966 below) in two; and the *Yâdgâr*, یادگار in one. The same Hāj. Khal. gives in one place A.H. 530 = A.D. 1135, 1136, in another A.H. 531 = A.D. 1136, 1137 and in a third, A.H. 535 = A.D. 1140, 1141 as the date of the author's death. *Habib-us-Siyar*, vol. ii, juz 4, p. 176 wrongly states that the author flourished in the reign of Tukush, who reigned A.H. 568-596 = A.D. 1173-1200. See Ricu ii, p. 466; W. Pertsch, Berlin Catalogue, p. 574; Ethé, India Office Lib. Catalogue, Nos. 2280-2283; Ethé, Bodl. Lib. Catalogue, Nos. 1576-1578; E. G. Browne, Camb. Catalogue, p. 211. Hāj Khal. vol. iii, p. 330, mentions a Turkish translation of the work by Abul Faḍl Muḥammad bin Idrîs ud-Daftari, who died in A.H. 982 = A.D. 1574.

Contents.—

The entire work is divided into nine *Bakhsh* or *Kutâb*, with numerous subdivisions termed, *Gusṭâr*, *Bâb* and *Fasl*. The contents of the work in all the copies are almost the same, but the wording of the headings as well as of the body in the present copy differs to some extent from those of other copies. The present copy contains the first five *Kutâb*, as follows:—

I. Definition and utility of medicine; structure of human body

کتاب نخستین اندر شناختن حد طب و منفعت آن و شناختن کوهن مردم و چه چیز و چگونگی او و شناختن صاداتها و خلطها و مزاجها و احوال عاداتها و تشریح (اندامها و یاد کردن قوت اندامها), on fol. 4a., in six *Gusṭâr*. The following colophon at the end of the first *Kutâb* says that its transcription was finished in *Dulqa'd*, A.H. 664:—

در خوب ترین وقتی تمام شد کتاب نخستین از کتبها و ذخیره و از پس این کتاب دریم آید ان شاء الله تعالی ... عشر اوسط شهر الله المبارک ذی قعدة حجة اربع و ستین و ستمایه هجرت بر دست ضعیف ترین همه خلائق محمد بن احمد بن عثمان خندکس سمنانی (sic) ...

No. 962.

fol. 189; lines 31; size 17 x 12½; 16 x 10.

ذخیرہ خوارزمشاهی

DAKHĪRAH-I KHWĀRAZM SHĀHĪ.

An exceedingly valuable and the oldest known copy of the earliest encyclopædia of medical science in Persian, complete in two separate volumes.

The name of the author, as given in the present copy, is Ismā'īl bin ul-Husayn bin Muḥammad bin Ahmad ul-Husaynī ul-Jurjānī
اسماعيل بن الحسين بن محمد بن احمد حسيني الجرجاني.

Beginning:—

الحمد لله رب العالمين و الصلوة على سيدنا محمد المصطفى و آله
الطاهرين جون تقدير ايزد تعالى جنان بود كه جمع كندند اين كذب بنده
دعا گوي خداوند خوارزمشاه الاجل العالم العادل المؤيد المنصور ولي النعم
قطب الدين نصره المسلمين جمال الاسلام قاهر الكفرة و المشركين عماد
الدولة مخبر الامة تاج المعاني امير الامرا لسلان تكين يمين الملوك
و السلاطين امر الفتح محمد بن يمين الملك معين امير المومنين قصد
خوارزم كرد .

It is remarkable that the opening lines, the name of the author and that of his patron, as given in the present copy, differ more or less from those found in other copies.

We learn from the preface that during the year 504 A.H. = A.D. 1110, 1111, when the author happened to visit Khwārazm, he was charmed by the pleasant climate of that country as well as by the noble qualities of its ruler Muḥammad Khwārazm Shāh, (who was appointed governor of Khwārazm by the Saljūqī Sultān Sanjar in A.H. 491 = A.D. 1098, and ruled there till A.H. 521 = A.D. 1127. The author therefore chose to settle there, and wrote the present work, which he dedicated to his patron, the aforesaid Khwārazm Shāh. He further adds that his object was to write a book which should have a world-wide reputation, as well as to remove the want and inconvenience of physicians

Medicine

(Nos. 1734-1735.)

fol. 30; lines 15; size $7\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 3$.

Two treatises.

I.

fol. 1^b-15^b.

No. 1734.

رساله ذکر مغنیان هندوستان

RISĀLAH-I DIKR-I MUĞANNIYÂN-I
HINDŪSTÂN.

Notices of some Indian musicians.

Author: 'Ināyat Khān Rāsīdī bin Shams ud Daulah Lutf Ullah Khān Sādiq Bahādur Tahawwar Jang; منابت خان راسخ من شمس الدوله
لطف الله خان صادق بهادر تہوار جنگ

Beginning:—

آئینہ ضمیر منیر دانشوران صاحب نظر مرآت باطن تجلی النور

'Ināyat Khān's father Lutf Ullah Khān flourished under Muhammad Shāh (A.H. 1131-1161 = A.D. 1719-1748), and died during the reign of Ahmad Shāh. A collection of letters written by or to the Timundes of India from the emperors Humāyūn to Bahādur Shāh, compiled by 'Ināyat Khān, and known as رتعات منابت خانی, is noticed in Rieu II, p. 876.

On fol. 13^b the author incidentally mentions the fifth regnal year of Ahmad Shāh as the current year.

Music

into three *Bāb*. The words are arranged according to the initials, and the work begins with the meanings and explanation of the ninety-nine names of God *أسماء الصّفي*. The author enumerates the following sources:—

- كتاب البلند - كتاب الاسامي المرسوم با الميدي - الاسامي و الاسماء
and امطلاحات المنطق - المشاهير - الروضة - ترجمان القرآن - كنز الاسامي
غريب المصنف.

A correct and complete copy.

Written in fair Nasta'liq.

Not dated; 19th century.

A note in the handwriting of the donor, dated 29th September, 1879, is found on the title-page:

کتاب مذهب الاسما في مرتب الحروف تصنیف محمود بن عمر بن
منصور القاسمي الزنجي السنجري ثم العربي من قبيلة بني شيبان - كتبه
حقیر حلقه بدرش عالمان خدا بخش ابن مولوي محمد بخش خان مرحوم
۲۹ ستمبر سنه ۱۸۷۹ •

No. 824.

fol. 183; lines 19; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6 \times 3\frac{1}{4}$

The same.

A defective and incomplete copy of Mahmūd bin 'Umar us-Sanjari's *Muhaddab-ul 'Asmā*, beginning as above.

A comparison with the preceding copy shows that the last twenty-three lines are wanting in this copy.

Written in ordinary Naskh.

Not dated; 19th century.

The following anonymous note, dated 25 February, 1902, found at the end of the copy, says that the MS. was purchased for five rupees only
بقیمت پنج روپہ خریده شد ۲۵ فروری سنه ۱۹۰۲ ع

Tek Chand also wrote a treatise on letters, entitled *حروف الحروف* (lithographed in Kānpūr, A.H. 1267) and another on verbs, called *نوار المصائر* (see No. 811).

For further particulars of the author and the seven different editions of the work, made by Tek Chand himself, see Garcin de Tassy, *Histoire de la Littérature Hindoue*, i p. 281, Rieu ii, p. 502 and 503; Blochinann, *Contributions*, pp. 25-30. Lithographed at Matbū'ul-'Ulūm Press, Dilli, A.H. 1263, under the title *مصطلحات بهار معجم*.

Written in minute Nasta'liq. The handwriting of the latter portion of the MS., foll. 1381-1420, closely agreeing with that of the earlier portion, appears to be of an earlier date. In the following colophon, dated Thursday, Shawwāl, A.H. 1184, we are told that the MS. is due to the penmanship of Indarman himself:

الحمد لله والمعة له بتمامه بديده منقضب كتاب بهار عجم تاليف
استادى مخدومى قينچند بخط بقير حقير ... اندر من اول روز پنجشنبه
شهر شوال سنه هزارده از جلوس شاه عالم بهادر بادشاه غارى موافق سال هزار
و يكصد و هشتاد و چهار •

The signature 'Lewis Decuria' appears on the first page of the MS.

No. 823.

foll. 172; lines 19; size 12 × 7½; 8 × 4½.

مذهب الاسماء

MUHADDAB-UL-ASMĀ.

A vocabulary of Arabic nouns explained in Persian

Author: Mahmūd bin 'Umar bin Mahmūd bin Mansūr ul-Qādi
uz-Zanjī us-Sanjari of the Shaybāni tribe منصور بن عمر بن محمود بن
منصور القاضي الرنجي السنجري ثم العربي من قبيلة شيبان

Beginning:—

الحمد لله الذي خلق الخلق بقدرته الخ •

The work is noticed in Hāj. Khāl. vol. vi, p. 273.

For another copy see No. 824.

The work is divided into twenty-eight *Kitāb*, each subdivided

(منامف) verbs, the arrangement in each section being alphabetical according to the last radical. The verbs are given under the form of verbal nouns.

For other copies see Fleischer, Leipzig Cat. p. 331; Dorn, St. Petersburg Cat. p. 203; Upsala Cat. p. III; Rieu, Arabic Cat. p. 755.

Written in fair Naskh with occasional marginal notes and emendations.

The colophon, dated Ahmadnagar, 12 Muharram A.H. 1095, runs thus:—

سوده المذنب العاصي ابن محمد طالب زين العابدين في ثاني
عشر شهر محرم الحرام سنة خمس و تسعين بعد الالف في بلدة احمد
نكر من الله التوفيق *

In several places on the title-page the work is called تاج المصادر
روزني.

Several notes and 'Ard-didahs, one of which is dated A.H. 1106, are noted on the same title-page.

There are also three seals. One of these, obliterated by some mischievous hand, is of 'Alamgir's time, dated A.H. 1116.

Another of one عباد الله is dated A.H. 1168. The third, also disfigured, partly reads بهادر ... زين الدين and is dated A.H. 1226.

The original work is followed by a versified glossary of Arabic words explained in Persian, by بديعی Badi-i, whose *Takhallus* appears thus in the concluding lines:—

این چنین لفظ بديعی را بديعی نظم کرد
تا بود در روزگار از وی همین نام و نشان

Beginning of the glossary:—

از پس حمد بخداوند زمین و آسمان
در لغة نظمی کدم همچون لکن عمان

It is written in ordinary minute Naskh.

جلال الدين محمد اكبر بادشاه غازي خلد الله تعالى ملكه و سلطانه و اناض
العالمين برة و احسانه در روز پنجشنبه بيست و نهم شهر رجب المرجب
زيد قديره در شهر سنه الف الف .

It is to be noticed, however, that there is a remarkable disagreement between the date of composition of the work and that of its transcription. The year of composition A.H. 1001 is unquestionably correct, but if we also admit the month Dulhijjah to be correct then evidently the date of transcription, 29 Rajab, A.H. 1001, is erroneous, because the month Rajab precedes Dulhijjah by three months. It is quite probable that the year of transcription A.H. 1001 is a mistake for a later one, and that the error is due to the carelessness of the scribe who transcribed the last folios from the original autograph copy of the author.

Written in a learned Nasta'liq.

No. 817.

fol. 462; lines 15; size 8 x 5; 5½ x 3.

مصادر

MAŞÂDIR.

A dictionary of Arabic infinitives explained in Persian.

Author: Qâdî Abû 'Abd Ullah ul-Husayn bin Ahmad uz-Zûranî: قلنسى ابو عبد الله الحسين بن احمد الزورنى.

The copy is slightly defective at the beginning and opens thus with the following line corresponding with line 7 of the following copy:—

..... اثره با لامه تار نعتى اتيت على الحروف الصصيه

و انتكبت ما لامه الخ .

According to the author of the *Buğyat-ul Wu'ât*, fol. 183^b the author died in A.H. 486 = A.D. 1093. See also *Hâf. Khal.* vol. II, p. 93; *Rieu*, p. 505.

The arrangement, as given in *Rieu loc. cit.*, is that the infinitives are arranged in several classes according to the vowel of the media in the past and future tenses. Each class is again sub-divided into regular (مالم), irregular (مفروق), defective (ناتقى) and re-duplicate.

Nisāb-uz Şihyān, Qanyat ul Fityān, the Persian, Dārī, Pahlawī and Turkish words from the old works Zafān Gūyā, also called Panj Bakshī. Adāt-ul Fudalā, Tabakhturī, Hall i Luġāt-ush-Shuʿarī, Sharaf Nāmāh-i Ibrāhīmī, and the modern works, Tuhfat-us Saʿadat-i Iskandarī and Muayyid-ul Fudalā.

The arrangement is that the first letter forms the *Bāb* and the last the *Fasl*. Each *Fasl* consisting of three sections, viz. Arabic, Persian and Turkish words, is indicated respectively by ع - ف and ت.

A *Khātimah* treats of the meanings of letters in Persian.

In the conclusion the author says he completed the work in Dulhijjah, A.H. 1001 = A.D. 1593:—

ختمت انعام پوشید این عیس زبنا در تاریخ ذی حجة الحرام

سنة الف الف •

This date is further expressed by the following versified chronogram in which the author adopts the *talhullus* Faḍlī:—

چو این نامه را خامه کیـر زد (تیر رو read)
به پزین دست از سر اختتام
بی سال تاریخ از از قضا
خرد گفت فیضی بگو فیض عام

The numerical value of the words عام فیض is equal to 1001.

For other copies see Rieu, ii, p. 496; J. Asner, p. 109; Ethé, Bodl. Lib. Cat. Nos. 1727-1728, Ethé, Ind. Office Lib. Cat. Nos. 2472-2474. See also Blochmann, Contributions, pp. 10 and 11; Salemann in Mélanges Asiatiques, tome ix, p. 530, No. 63, Būhār Lib. Cat. vol. i. p. 192. A Hindūstānī translation of the Madār-ul-Afādil is noticed in Ethé, Ind. Office Lib. Cat. Nos. 2475-2477.

This valuable and interesting copy is most probably in the handwriting of the author himself, excepting the first nine and the last eleven folios, which are supplied in a careless later hand. The colophon, in which it is said that the author completed the transcription on Thursday, 29 Rajab, A.H. 1001 in the reign of Akbar, runs thus:—

..... و بعد آن جمله تسوید بمنصف بیاض جلوه گر گردید بید احقر

الطلاب مولف این کتاب الہدای فیضی سرہندی افاض اللہ علیہ سعادت

فیوضہ الکافی در عبد سلطان السلاطین قلمع بنیان الشجرہ و المختصر

Beginning:—

كتاب المصادر - تأليف الشيخ أبى بكر محمد بن عبد الله ... بن
البستي رضى الله عنه - بسم الله الرحمن الرحيم الحمد لله رب العالمين •

On the next folio we find the following beginning which runs thus after بسم الله الرحمن الرحيم.

قل الشيخ أبى بكر مصنف هذا الكتاب •

The contents are similar to Bayhaqī's *Tâj-ul Masâdir*, but they differ slightly in arrangement.

Written in learned Naskh with copious marginal notes.

Not dated; apparently 15th century.

No. 795.

fol. 545; lines 18; size $8\frac{3}{4} \times 5\frac{3}{4}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

مدار الافضل

MADÂR-UL AFÂDIL.

A Persian dictionary, explaining Persian, Arabio and Turkish words.

Author: Ilahdâd Faydî bin Asad ul-'Ulâ 'Alî Shîr Sirhindi
اله داد فيضى بن اسد العللى على شير سرهندي
اسد العللى for اسد العللى.

Beginning:—

اى نام تو ورد هر زباني دگر است •

Ilahdâd Faydî is also the author of a history of Akbar's reign which he wrote at the request of his master Shaykh Farîd Bukhârî, afterwards Mumtâz Khân, (d. A.H. 1025 = A.D. 1616) who held high military offices under Akbar and Jahângîr (see Elliot, *History of India*, vol. vi, pp. 116-146; Rien i, p. 253).

According to the preface the author compiled the Arabic words from the *Ṣurâḥ*, *Muhaddib-ul Asmâ*, *Tâjayn* and its commentaries,

No. 819.

fol. 153 ; lines 15 ; size $9\frac{1}{2} \times 6$; $6 \times 3\frac{1}{2}$.

دستور اللغة

DASTÜR-UL-LUGAT.

A rare old grammatical dictionary.

Author: Abū 'Abd Ullah ul-Ḥusayn bin Ibrāhīm bin Aḥmad
ابو عبد الله الحسين بن ابراهيم بن احمد النطنزي Natanzī.

Beginning:

الحمد لله الذي ابدع العالم بقدرته وخص بني آدم بكرامته الخ

According to Brock. vol. i, p. 288, the author died in Jumādā II
A.H. 499 = A.D. 1106 or Muḥarram, A.H. 497 = A.D. 1104.

The work is divided into twenty-eight Books, each containing a
letter of the Arabic alphabet. Each is subdivided into twelve
chapters.

The Arabic words, explained in Persian, are arranged in alpha-
betical order according to the first and second letters. It also deals
with the conjugation of Arabic transitive and intransitive verbs.
See Hāj. Khal. vol. iii, p. 227 ; Leid. 102-4 ; Paris 4286 ; Ups 10.
A good copy of the work is in the Government of India collection in
the Asiatic Society of Bengal.

The preface in the present copy is not due to the author him-
self, but has been added by somebody else.

Written in fair Nasta'liq.

Dated A.H. 1114.

No. 822.

fol. 167 ; lines 15 ; size $10 \times 7\frac{1}{2}$; $7 \times 4\frac{1}{2}$.

كتاب المسادر

KITÂB-UL MASÂDIR.

Another dictionary of Arabic infinitives, explained in Persian,
on the model of Bayhaqī's Tāj-ul Masâdir (see No. 820).

Author: Abū Bakr Muḥammad bin 'Abd Ullah ul-Bustī أبو بكر
محمد بن عبد الله البستي.

The treatise explains the meaning of the technical term الرقع and consists of a *Mugaddimah*, a *Tanbîh*, a *T'agsîm* and a *Khâtimah*. Brock. vol. ii, p. 208, who fixes the author's death in A.H. 756

= A.D. 1355, calls the work الرسالة الرضعية المضدية. It is also known as الرسالة الرضعية, see Ahlwardt, Berlin Cat. No. 5309.

Written in a hasty but learned Naskh with marginal notes.

The colophon runs thus :

تمت الرسالة الحرفية المضدية بحون الله وحسن توفيقه على يد
أضعف العباد سيد أحمد بن سيد إمام الحسيني المرغيفاني في مدرسه
سلطان الزمان ... (illegible)

Not dated ; apparently 15th century.

The treatise is followed by some Arabic verses ascribed in the headings to 'Alî and Imâm Shâfi'î.

II.

المثلث al-Muṣallaṣ, by Abû 'Alî Muḥammad bin Mustanir ul-Baṣrî, better known as Quṭrub : المستنير البصري المعروف : بقطرب.

Beginning :—

قال أبو علي القطرب هذا كذاب الفتن وسدته المثلث •

According to Hâj. Kh. vol. v, p. 373, the author died in A.H. 206. See also Ahlwardt, Berlin Cat. Nos. 7071-7073.

The treatise contains a short glossary of those Arabic words which by changing the vowel points give different meanings.

Written by the scribe of the copy of the Tâj-ul Maṣâdir.

Dated 24 Ramadân, A.H. 845.

The colophon is followed by a note, dated 22 Ramadân, A.H. 1120, in which the price of the Tâj-ul-Maṣâdir is recorded as rupees five only.

A comparison with the following copy of Bayhaqī's *Tāj-ul-Masādir* will at once show that both the copies are identically the same, except the first twenty-one lines in the present copy, which, however, belong to the preface of Zūzanī's *Masādir*. The name of Zūzanī, occurring in the third line of the present preface, has been panned through and corrected thus in the margin :

بدل - الشيخ الامام ابو جعفر احمد بن على المقرئ البيهقي •

In the preface (line 26), as well as in the colophon, the work is called *تاج المصادر*.

The author of the *Buḡyat-ul-Wu'āt loc. cit.* calls this work "Fountains of dictionary" *ينابيع اللغة*. It is to be noticed however that it bears close agreement with the *Masādir* of Zūzanī in the arrangement of chapters, the infinitives explained and even in the wording of explanations, so much so that one would be inclined to think that Bayhaqī's *Tāj-ul-Masādir* is an enlarged recension of Zūzanī's *Masādir*.

The contents of the *Tāj-ul-Masādir* have been described in *Ethi. Bodl. Lib. Cat. No. 1635*. Lithographed, Bombay, 1301-1302.

Written in learned Naskh with occasional notes and emendations in the same hand as the text itself.

The colophon, dated 22nd Jumādā A.H. 550, runs thus :

وقع الفراغ من انتاج هذا الكتاب العيمون المبارك الموسوم بتاج
المصادر المنسوب بالبيهقي ... يوم الاثنين اثنى عشر من شهر جمادى
الاولى سنة خمسين وثمانماية على يد اصغف عبا لله الملك الحميد
محمود بن محمد (illegible) غفر الله له

Foll. 188-194 are supplied in a later hand.

A list of the contents occupies the first two fly-leaves at the beginning.

The original work is preceded by two short Arabic treatises :—

I

Risālat-ul-Harfiyat-ul-'Adudiyaḥ, so called in the colophon.

Author : 'Adud-ud-Din 'Abd-ur-Rahmān bin Ahmad ul- Ijī
عبد الدين عبد الرحمن بن احمد الايجي .

Beginning :—

نبذة فائدة تشتمل على مقدمه و تنبيه و تقسيم و خاتمه الخ •

✓ No. 820.

fol. 194; lines 23; size $9\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 5$.

تاج المصادر

TÂJ-UL-MASÂDIR.

A very old copy of a dictionary of Arabic infinitives explained in Persian similar to the *Masâdir* of Zûzanî (see No. 817).

Author: Abû Ja'far Aḥmad bin 'Alî ul-Maqqarî ul-Bayhaqî

ابو جعفر احمد بن علي المقرئ البيهقي

The author of the *Buḡyat-ul-Wu'ât*, (Lib. MS.), who says that Bayhaqî was born about A.H. 470 = A.D. 1077, and died in Ramaḍân, A.H. 544 = A.D. 1149, remarks that the latter never came out of his house except at times of prayer. Comp. Ḥaj. Khal. vol. ii, p. 93.

This copy of Bayhaqî's *Tâj-ul-Masâdir* deceptively begins thus with the preface of Zûzanî's *Masâdir* :—

الحمد لله على سوابغ آلايد مسابقة . اقوالجا و سوابغ نعمايه المتلاحقة

ازولجا قال القاضي الامام الاجل السيد ابو عبد الله الحسين بن

احمد الزوزني ... هذه مصادر ترجمتها و نقحتها و جردتها عن شواهد

الحديث و الشعر الخ *

No. 805.

coll. 367, lines 31; size $12\frac{1}{4} \times 8\frac{1}{4}$, $10 \times 5\frac{1}{4}$.

أشهر اللغات

ASHHAR-UL-LUGÂT.

A rare dictionary explaining Arabic and Persian words in Persian.

Author: Gulām Ullāh Bhikan Šiddiqī ul-Hansawī ul-Gaznawī
علام الله بهکن صدیقی الهاسوی الغزنوی

Beginning:—

حمد ببعده و ثناء ببعده مر حائق الخلقی را که وجود بشر را از جمله
موجودات مراتب اعلی داد چنانچه آبگ کربک و لقد کرمننا بنی آدم الی
آخره دال این حال است الخ .

The author enumerates several works as those on which he based the dictionary, and dedicates it to Aurangzib. The date of completion, given in words, is $\text{a. h. } 1082 = \text{a. d. } 1671$ سنه هزار و شصت و دو، و در 1082 هـ، but according to the chronogram $\text{اے اشهر اللغات برای مراد خود}$ i. e. 1968-855, it is $\text{a. h. } 1113 = \text{a. d. } 1701$. The words are arranged according to the first and last letters.

Written in ordinary Nasta'liq

Dated 15 Rabī' 1, $\text{a. h. } 1224$

نسا الله بردوانی Scribe

The following note by H. Blochmann is found on the fly-leaf at the beginning:—

"MS. No. 213 *Ashhar ul-Lughât* (a. h. 1113) a rare Persian Dictionary by Ghulam Ali Bhikan of Hansi [Sd.] J. H. Blochmann 1870."

On the left side of the above note the same Blochmann remarks thus:

"Copy written by Sanā-Ullāh of Bardwān, in 1216 Bengali San (A. D. 1809-10)."

It is to be noticed that the date " $\text{a. h. } 1113$ " which Blochmann adds after the word *Ashhar ul-Lughât*, indicates the date of composition of the work.

Dictionary

وصایای نizam ملک

WIŞÂYÂ-I NIZÂM-UL-MULK.

Counsels of the famous Wazîr Nizâm-ul-Mulk addressed to his eldest son Abul Mozaffar 'Alî Fakhr-ul-Mulk, relating to the duties and responsibilities of wazirate.

Beginning:—

شرائش تصدیقات بادشاهی را که انتساب نضر دین بنظام ملک
از حکمت کامله اوست الخ .

Nizâm-ul-Mulk, the celebrated Wazîr of Sultân Alp Arslân Saljûqî, was stabbed at the instigation of Hasan ibn Şabbâh in A.H. 485 = A.D. 1095. His son Fakhr-ul-Mulk, to whom the counsels are addressed, was at first appointed Wazîr by Barkyârnuq in A.H. 458 = A.D. 1098 and later on by Sanjar, and was assassinated, like his father, in A.H. 500 = A.D. 1106.

It has been shown by Dr. Rieu (p. 446) and others that the work was written in the ninth century of the Hijrah, and that the compiler, whose name does not appear anywhere in the text, collected the facts from different books, as well as from traditions handed down to his family which descended from Nizâm-ul Mulk.

For further particulars see *Raudat-ûş-Şafâ*, vol. iv, p. 61; *Habib-us-Siyar*, vol. ii, juz 4, p. 91; *Mélanges Asiatiques*, vol. vi, p. 115; Elliot, *Hist. of India*, vol. ii, pp. 485-504^b. See also this catalogue, No. 16.

The work is divided into a *Muqaddimah* and two *Faṣl*, as follows:—

Muqaddimah — Account of Nizâm-ul-Mulk, on fol. 7^a.

Faṣl I. Dangers of the wazirate, fol. 17^b.

Faṣl II. Rules and duties of Wazirs, fol. 69^a.

On the title-page the work is wrongly styled as *Dastûr-ul-Wuzarâ* دستور الوزراء (by Nâṣihî) which is frequently referred to in the text.

A very correct and beautiful copy, written in elegant Naskh with vowel points, with an illuminated head-piece and a double-page 'Unwân.

Not dated; apparently 17th century.

نفايس الكلام و تبرايس الافلام - مما عني بجمعه و ترصيفه واعتنى بتأليفه
و تصديقه اصعب عباد الله بذية و جبراً و ابراهم معصية و كرمياً نزيل الحرمين
الشريفين و المنعم بالانوار الى المحتلين المنيعين عبد اللطيف المنشي
لورده الله موارد امتنانه و امدد عن مصدق عجبته أمين أمين لا ارضى
بواحدة حتى اعيف اليه الف آميداً .

Another note on the same page as well as at the end of the copy, by one Abul Hasan of Radauli, says that he studied the book in A.H. 1236

Written in fair Nasta'liq.

Dated, A.H. 991.

Scribe محمد بن شمس عبد الله الصديق.

On a fly-leaf at the beginning the authorship of the work is wrongly ascribed to Radi ud Din Ahmad bin Mahmūd us-Samarqandī. This assertion seems to have been wrongly based on the statement of Hāj Khal vol vi p 365, who mentions a work of the same title on ornate prose by Radi ud-Din Samarqandi, popularly called *حاش*.

Coronation ceremony of the king, fol. 64^a.

The names of the persons who took prominent part in the Coronation ceremony are:—

خواجه حسين از اولاد خواجه معين - روح الله لاري - سيد محمد البخاري
 سيد محمد - سيد مصطفى دعلوي - شيخ ابراهيم بروجي بمادني - الدين اجميري
 - سيد بهلول - سيد ابراهيم بهكري - شيخ برهان ابن شيخ محمد غوث - فاروقي
 سيد الحكيم بن - عبد الكريم شهباز - سيد بهلول also spelt on the margin as
 شيخ - سيد راجن بخاري - شيخ برهان نعمان - شيخ ابراهيم خضر - شيخ باجن
 قاضي - قاضي عبد الغني - قاضي كبير محمد - عثمان مدرس - يوسف بنگالي
 شيخ احمد محتسب and شيخ محمد بن رقيه الدين - روح الله دكهنی

There is a lacuna after fol. 82^a.

Meaning of the word *Wazir*; fol. 105^a.

On the excellence of *Khilāfat*, fol. 116^b.

On *Imāmat*, *Khilāfat* and sovereignty, fol. 123^a.

The *Khilāfat* of the four early *Khalifahs*, fol. 125^b.

The *Khalifahs* of the Umayyide dynasty, fol. 160^b.

The twelve *Imāms*, fol. 162^b. The name of each *Imām* is followed by his *Kunya* or title, the date of his birth, the period of his *Imāmat*, his death, period of his age, his issues (male and female).

The necessity and qualifications of *Imāms* and *Khalifahs* and obedience to them, illustrated by numerous quotations from *Hadīṣ*, sayings of eminent *Ulamā* and saints, followed by a large number of moral anecdotes in Arabic and Persian, fol. 168^b—352^a.

Conclusion, fol. 352^a. The work concludes with a collection of forty *Hadīṣ* on 'Justice,' with Persian paraphrase.

On fol. 379^b the author in a poem in praise of his royal patron, says that he wrote the work in A.H. 984 = A.D. 1576.

نصد و هشتاد و چهار از حساب رفته که این نسخه عالی خطاب
 یافت رقم از مدد فیض پاک رونق از ثقت برین لوح خاک

This date, A.H. 984, has thrown us into some confusion; because on fol. 37^a and in several other places we find the date A.H. 989 in connection with the king's learning the *Qurān* by heart and reciting it.

Some folios are missing and some misplaced.

The following note, probably in the handwriting of the author, is found on the title page:

No. 948.

fol. 353; lines 11; size $10\frac{1}{2} \times 5\frac{1}{4}$; 7×3 .

نفائس الكلام

NAFĀ'IS-UL- KALĀM.

A rare and valuable work on ethics, politics and the maxims of good administration, consisting of historical accounts, moral tales, sayings of the Prophet, saints and learned men, all illustrating the duties of royalty and the mutual relation between rulers and subjects.

Author: 'Abd-ul- Latif ul-Munshi, Nazil ul-Haramayan: عبد اللطيف المنشي نزيل الحرمین.

Beginning. —

حمدا لله على العدل الذي لا شبه له ولا معادل تعالمت آلاؤه وتوانت

نعمائوه النعم.

The full title of the work, as given on fol. 115^b, is نفائس الكلام . The royal personage to whom the work is dedicated, is called on fol. 46^a = میران عادل شاہ بن مبارکشاہ بن عادل شاہ فاروقی القرشی Mirān 'Ādil Shāh bin Mubārak Shāh bin 'Ādil Shāh ul-Fārūqī. This king is identical with Rājah 'Alī Khān Fārūqī, (A. H. 984–1005 = A. D. 1576–1596), the eleventh king of Khândīsh (see Briggs's Muhammadan Power in India, vol. iv, p. 321), who, according to our author, ascended the throne on Monday, 20th Rabi, I, A. H. 984 = A. D. 1576.

There are no special subdivisions of the work, but each topic is introduced by the words نفائس كلام.

The preface is followed by a eulogium of the reigning king. The author remarks that in spite of the important duties of administration, the king applied his mind to the study of the Qurān, which he learnt by heart, and which he recited in the *Tarāwih* prayer of Ramadān, A. H. 989 = A. D. 1581 (see fol. 37^a) for which year the word حافظ (one who learns the Qurān by heart) forms a chronogram. It is further said that the king studied, and clearly understood, the difficult work معارج النور of Mulla Mu'in-ul-Miskin (see No. 48^a).

The contents of the work may be summarized thus —

Noble qualities of the king: his justice, fol. 34^a.

Praise of Burhānpūr, fol. 47^a.

Death of Mirān Shāh (A. H. 984 = A. D. 1576), fol. 49^a.

- (36) A friend, pp. 174-177.
- (37) Shaykh 'Abd Ullah Badā'ūnī, pp. 177-179.
- (38) Shaykh Jauhar Sarhindī, pp. 179-183.
- (39) Shaykh 'Abd-us-Samī' Jaunpūrī, pp. 183-186.
- (40) Shaykh Abul Fath Khayrābādī, pp. 186-187.
- (41) Shaykh 'Uṣmān Dihlawī, pp. 187-190.
- (42) Shaykh Muḥammad Qā'im Multānī, pp. 190-191.
- (43) Shaykh 'Abd-ul-Gafūr, pp. 192-193.
- (44) Mirān Ṣadr-i Jahān, pp. 193-196.
- (45) Shaykh Nizām Pānī Patī, pp. 196-199.
- (46) A Sayyid friend, pp. 199-202.
- (47) Shaykh Ja'far Bhakarī, pp. 202-204.
- (48) Hafiz Bāqī Khān, pp. 204-205.
- (49) Khwājah 'Abd-us-Sattār, pp. 205-208.
- (50) Mir Ya'qūb Kashmīrī, pp. 208-211.
- (51) A friend, on the death of Fayḍī, pp. 211-217.

Amir Ḥaydar Bilgrāmī in his *Sawānīh-i Akbarī*, followed by Muḥammad Husayn Āzād in his *Darbār-i Akbarī*, mentions the fourth *Daftar* of Abul Fadl, which, however, was hitherto not found in any copy of Abul Fadl's letters.

The present MS. was transcribed from a copy belonging to Mir Gulām 'Alī Āzād's library, which, strangely, was not known to the author of the *Darbār-i Akbarī*, a grandson of Gulām 'Alī Āzād. The first copy from the original MS. was secured by Sayyid Hasan Bilgrāmī, A.H. 1217, and subsequently the present MS. was compared with both the copies and corrected with the help of reliable works and dictionaries, by Maulavī 'Abd-ul-Jalīl, the uncle of the scribe of the present copy. A list of the doubtful words and phrases in the text is given at the end. An index of the names of persons to whom the letters are addressed is given at the beginning.

Written in legible and correct Ta'liq.

Dated July, 1918.

Scribe:—

سید علی احسن المتخلص به احسن و المدعو به شاء میلان بلگرامی
ثم المارہروی

Samarqand and Bukhārā in A.H. 990 = A.H. 1582, and died in A.H. 1005 = A.D. 1597.

Beginning —

بعد از حمد بسیار مریدان واحد القہاری را کہ تمامی نزی زمین را
کرسی بکرسی تا دور دوار از ذوالفقار موزنی شجاعت و عظمت خود
هموار ساخت الخ *

The remaining fifty-one letters are written by Abul Faḍl himself to the following persons —

- (1) Prince Murād, pp. 15-40.
- (2) Prince Dāniyāl, pp. 40-53.
- (3) Emperor Akbar, pp. 53-66.
- (4) Maryam Makānī, pp. 66-78.
- (5) Prince Salim, pp. 78-91.
- (6, 7 and 8) Maryam Makānī, pp. 91-98.
- (9) Regam Jiū, pp. 99-101.
- (10 and 11) Maryam Makānī, pp. 101-105.
- (12) Shaykh Mubārak (Abul Faḍl's father), pp. 105-108.
- (13) His mother, pp. 108-112.
- (14) Abul Fayḍ Fayḍi Fayyāḍi (Abul Faḍl's brother), pp. 112-117.
- (15) A friend, pp. 117-121.
- (16) Shaykh 'Abd-ul-Hayy (Abul Faḍl's teacher), pp. 121-124.
- (17 and 18) A Murshid, pp. 124-129.
- (19) Ḥakīm Shaykh Binā, pp. 129-132.
- (20) Ḥakīm Humām, pp. 132-134.
- (21 and 22) Ḥakīm Masih-uz-Zamān, pp. 134-140.
- (23) Ḥakīm Fath Ullah Shīrāzī, pp. 140-142.
- (24) Mir Ashraf Munshī, pp. 142-143.
- (25) 'Urfī Shīrāzī, pp. 143-147.
- (26) Maulānā Shikibī, pp. 147-149.
- (27) Khwājah Ḥusayn Ṣanā'ī (Maṣḥḥadī), pp. 149-153.
- (28) Makhdūm ul-Mulk, pp. 153-157.
- (29) A friend, pp. 157-159.
- (30) A Sayyid friend, pp. 159-161.
- (31) A Qāḍī, pp. 161-163.
- (32) Shaykh Najm-ud-Dīn, pp. 163-166.
- (33) Shaykh Badr-ud-Dīn Nāgūrī, pp. 166-169.
- (34) Shaykh 'Abd-un-Nabī, pp. 169-172.
- (35) Shaykh Naṣīr-ud-Dīn Sānbbālī, pp. 172-174.

Collections of Aurangzib's letters, with separate titles, are several in number, but usually some letters of one collection are to be found in another. One of these was printed in Lucknow, A.H. 1260, under the title of *رقعات عالمگیر*, and in Lahore, A.H. 1281, under the title of *رقعات عالمگیری*.

For other copies of the *کلمات طیبات* see Ricu, i, pp. 401 and 1087; Ethé, Bodl. Lib. Cat., Nos. 248-251; Ethé, Ind. Office Lib. Cat., Nos. 373-374; Būhār Lib. Cat., vol. i, No. 272; A.S.B. Cat., No. 282, etc. See also Elliot, Hist. of India, vol. vii, p. 203.

The present copy, copied from the Rāmpūr State Library MS., was presented to this library on 19th December, 1921, by Prof. Sir Jadu Nath Sarker, who at the end remarks that the copy is 'incomplete'.

Written in ordinary Ta'liq.

Not dated; a quite modern copy, written only a few years ago.

No. 869.

fol. pp. 228 (fol. 114; lines 17; size 10 × 6½; 7½ × 4½).

مکاتبات تلامی (دفتر چهارم)

MUKĀTABĀT I 'ALLĀMĪ (FOURTH DAFTAR).

The extremely rare fourth *Daftar* of Abul Faḍl's letters.

This collection, endorsed on the title-page: *مکاتبات دفتر چهارم*: contains fifty-two letters, and begins at once with a long letter written in the name of Akbar to 'Abd Ullah Khān Uzbek (son of Sikandar Khān), who ascended the throne of

No. 2016. —

fol. 116; lines 15; size $9\frac{1}{2} \times 6\frac{1}{2}$; $8 \times 4\frac{1}{2}$.

کلمات طیبات

KALIMÂT-I ṬAYYABÂT.

A collection of notes and orders written by Aurangzib in the latter portion of his reign, arranged and edited by 'Ināyat Ullah Khān in A.H. 1131=A.D. 1719.

Beginning:—

الہی از قلم شکستہ و زبان بخستہ چہ آید کہ سپاس و ستایش جذاب
کبریٰ را شاید الخ *

The editor 'Ināyat Ullah Khān, son of Mirzā Shukr Ullah, was the favourite secretary of Aurangzib. He traced his descent from Sayyid Jamāl of Nishāpūr. He came to India during the reign of Aurangzib, who at first appointed him court chronicler, and subsequently favoured him with high mansabs and distinction. After Aurangzib's death 'Ināyat Ullah continued to enjoy favours from the emperor's successors. He died in A.H. 1139=A.D. 1726. See Ma'âşir ul-Umarâ, fol. 65^b (No. 657).

The work contains, not fully written out letters, but only brief instructions, orders, and points which Aurangzib dictated to his secretary 'Ināyat Ullah Khān for inclusion in the formal letters to be written in the emperor's name. The same writer also edited a similar collection of the emperor's notes and orders, entitling it احکام عالمگیری (see the following No.). Referring to these two collections the author of the Ma'âşir ul-Umarâ, *loc. cit.*, observes thus:—

احکامی کہ بوساطت او بنام بادشاہ فرادہ و امرا صدور یافت فراہم
کردہ باحکام عالمگیری موسوم ساختہ و شفعہ ہای دستخطی بادشاہ فیز
جمع کردہ کلمات طیبات نام گذاشتہ ہر دو نسخہ متداول است الخ *

No. 2024.

fol. 9; lines 7; size $11\frac{1}{2} \times 7\frac{1}{2}$; $5\frac{1}{2} \times 3$.

صد پند لقمان

ṢAD PAND-I LUQMÂN.

An exceedingly valuable and sumptuously illuminated copy of the popular moral precepts of Luqmân to his son, due to the penmanship of the celebrated calligraphor 'Alî ul-Kâtib. Another beautiful copy of this Ṣad Pand, written by the famous Kashmirî calligrapher Muḥammad Ḥusayn, is mentioned under No. 1090—III.

The present copy begins as usual thus:—

الحمد لله رب العالمين ابن صد پند سودمند دلپسند است

که لقمان حکیم پسر خود را وصیت کرده و فرموده الخ *

The scribe 'Alî ul-Kâtib has been mentioned in connection with the beautiful copy of the Yûsuf wa Zulaykhâ, which he wrote in A.H. 930 (No. 106). That the date of 'Alî ul-Kâtib's death, A.H. 924 = A.D. 1518, given in the Mir'ât ul-'Âlam, fol. 423^a, and accepted by Blochmann, Â'in-i Akbarî, p. 102 (notes), is erroneous, is further evidenced by the colophon in the present MS. which is dated A.H. 949.

تمت هذه الرسالة ببلدة فاخرة بخارا سنة تسع و اربعين و تسعمائة

كتبه العبد المذنب على الكاتب *

Written in bold and perfect Nasta'liq within gold lines and illuminated margins, with a profusely decorated double-page 'Unwân. The MS. consists of nine sheets fastened together so as to form a continuous strip.

Presented to the library by Khân Bahâdur Nawwâb Sarfarâz Ḥusayn Khân of Patna, July 1894.

the king to that place, wrote this work there, and presented it to his royal patron in A.H. 768=A.D. 1366 (see fol. 179^b).

The title of the work, رياض البلوك, appears in several places (foll. 13^b, 176^a, 179^b). Hâj. Khal. vol. iii, p. 611, mentions the work with its full title thus: رياض البلوك في رياضات البلوك.

For the Arabic original and its author see Hâj. Khal. loc. cit.; Brock, vol. i, pp. 351-352; British Museum Supp., Nos. 1156-II and 1160. See also Ibn-i Khallikân, vol. iii, p. 104, and Amari's introduction to his Italian translation, 'Solwan el Mota', ossia conforti politici', pp. 17-32. This Italian version was translated into English and printed in two volumes, London, 1852. The Arabic original was lithographed in Cairo, A.H. 1278, and printed in Tunis, A.H. 1279.

The translation is divided into a *Mugaddimah*, five *Bâb* and a *Khâtimah*, as follows:—

Mugaddimah, on fol. 13^a:—

مقدمه در تعریف کتاب و سبب وضع آن و تعدید معذرت *

Bâb I, on fol. 30^a:—

باب اول در تغویض و فتایح آن *

Bâb II, on fol. 64^a:—

باب دوم در تاسی و قواید آن *

Bâb III, on fol. 90^a:—

باب سوم در صبر و عواید آن *

Bâb IV, on fol. 116^a:—

باب چهارم در رغا و میامن آن *

Bâb V, on fol. 143^b:—

باب پنجم در زهد و عواقب آن *

The *Khâtimah*, devoted to the praise of Shaykh Uways, begins on fol. 176^a.

A Hindî poem is found at the end of the copy.

Written in ordinary Nasta'liq.

Not dated; 17th century.

Several notes of former owners of the MS. are found towards the beginning.

No. 2032.

fol. 185; lines 14; size $9\frac{1}{2} \times 5$; $6\frac{1}{2} \times 3$.

رياض الملوك

RIYÂD UL-MULÛK.

A very rare and valuable Persian translation of Abû 'Abd Ullah Muḥammad bin Abi Muḥammad bin Muḥammad bin Zafar ul-Maġribî uṣ-Ṣiqillî's (d. A.H. 565 or 568 = A.D. 1169 or 1172) well-known work *uṣ-Ṣiḥḥ al-muṭṭa'at*, containing moral and intellectual precepts, illustrated by interesting fables of animals and birds and historical anecdotes.

Translator: Nizâm نظام.

Beginning:—

ایک والا لانساق الرکائب - و منك و الا لا ترام المواهب النخ *

The translator, who designates himself by the simple name Nizâm (see foll. 4^b and 179^a), says that he wrote this book for his royal patron Shaykh Uways Bahâdur Khân, i.e., Shaykh Uways Jalâ'ir (A.H. 757-777 = A.D. 1356-1374), son of Shaykh Ḥasan Buzurg Jalâ'ir (A.H. 736-757 = A.D. 1336-1356). At the beginning of the work Nizâm gives an account of his journey to Tabriz, where he was favourably received by Shaykh Uways. He then adds that when he had made up his mind to write this translation as a presentation to the king, the latter suddenly left for Bagdâd. Nizâm accompanied

No. 849.

foll. 83; lines 15; size $8\frac{1}{2} \times 5$; $6\frac{1}{2} \times 3$.

رياض الصنائع تطيب شامي

RIYÂD-US-ŞANÂ'I-I QUTUB SHAHÎ.

A treatise on prosody and rhyme.

Author: Ulfatî Husaynî Sâwajî العنبي حبيبي سارجي

Beginning:—

حمد و انور و مدحى كامل مبدع و صانعى را شايد است كه از امتزاج

ازگان مضمرو از ازدواج اصول مواليد الخ

We are told in the preface that the author wrote this work at the request of some of his friends. It is dedicated to Shâh 'Abd Ullah, that is to say 'Abd Ullah Qutub Shâh, the sixth king of the Qutub Shâhî dynasty. He reigned A.H. 1020-1083 = A.D. 1611-1672.

The work is not divided into chapters or sections. It treats of metres, rhymes, and the arts connected with poetry. The date of composition given at the end is A.H. 1046 = A.D. 1636.

The folios of the MS. are misplaced.

Written in ordinary Nasta'liq.

Not dated; 18th century.

No. 2020.

fol. 153; lines 27; size $20\frac{1}{2} \times 12$; $14\frac{1}{4} \times 6\frac{1}{2}$.

روزنامچہ رنجیت سنگھ

RŪZNÂMCHAH-I RANJÎT SINGH.

This work, entitled at the beginning روزنامچہ مہاراجہ رنجیت سنگھ بہادر or 'The Diary Book of Mahārājah Ranjīt Singh Bahādur', is in fact a history of Ranjīt Singh, dealing with his warlike exploits and other events connected with his life.

Beginning:—

ضابطہ ایست مستمرہ و آئینی است مستقرہ کہ بعد از انقلاب
ادوار روزگار الخ *

The work begins with the birth of Chharat Singh, the grandfather of Ranjīt Singh, and is brought down to Sambat 1886=A.D. 1829.

Contents:—

Chharat Singh, fol. 1^a.

Mahā Singh (in the MS. Mān Singh مانگ), fol. 5^b.

Ranjīt Singh, fol. 6^b.

The author, who does not reveal his name at the beginning, was evidently in the service of Ranjīt Singh. He was an eye-witness of most of the events he narrates, and occasionally refers to the services he rendered to the Mahārājah (see foll. 94^a, 114^a, 115^a, 133^b, etc.). In the heading on fol. 115^a it is said that in 1881 Sambat, 'the author of this history' was sent to bring Mir Gulām 'Alī, but in the narrative under the same heading it is said that Lālah Mohan لالہ موہن was ordered by the Mahārājah to go to Multān and bring Mir Gulām 'Alī with respect and honour to the Mahārājah's court. On the strength of this statement I am inclined to hold that the name of the author is Lālah Mohan.

Written in ordinary Ta'liq.

Not dated; 19th century.

No. 2011. —

fol. 39; lines 15; size 7 × 4; 4½ × 2½.

(رَقَعَات)

(RUQA'ÂT.)

A small collection of letters, without title, *preface*, or author's name, relating to the time of Sultân Husayn Baiqarâ of Persia (A.H. 873-911=A.D. 1468-1505).

Beginning:—

عالیه صرت گردین بسطت فلک رفعت بهرام صفرت برجیس
طلعت دایم عشرت خورشید مفرات النج *

The collection consists for the most part of letters written by Sultân Husayn. Some of these letters are not distinguished by headings or rubrics; those that are headed are addressed to the following persons:—

Rustam Beg, fol. 10^a, 10^b.

Sultân Ahmad Mirzâ, fol. 11^b.

Jâmi, fol. 12^b-14^a.

Khwâjah 'Abd Ullah, fol. 14^a.

Nûr 'Ali Beg, fol. 15^a.

Ya'qûb Beg, fol. 17^a.

Farrukh Yasâr, King of Shirwân, fol. 19^a.

The copy ends with an edict of Sultân Husayn.

It is to be noticed that several letters of the abovenamed Sultân Husayn, addressed to the aforesaid persons, are included in Rieu's copy of Abul Qâsim Īwâglî Haydar's *مراعات اولیاء*; see Rieu, i, p. 389.

Written in good Nasta'liq.

Not dated; 16th century.

A seal, bearing the inscription *وما توفیقی الا بالله*, and dated A.H. 927, is found on fol. 10^b and 11^a.

Bāb VI, on spiritual government, fol. 34^b:

باب ششم در شرح سلطنت معنوی و اسرار خلافت انسانی و کیفیت
سیاست روحانی و اطلاع بر صلاح و فساد مملکت جسمانی
و مشابَهت تصریف ولایت حسن با مقادیر اسرار خلافت نفسی
الخ

Several folios are again missing after fol. 38, and a good deal of the contents of the sixth *Bāb* as well of the seventh (باب هفتم در بیان (امر معروف و نهی منکر) is wanting.

Bāb VIII, on gratitude and contentment:

باب هشتم در بیان فضیلت شکر و قناعت *

Bāb IX, on forbearance, fol. 57^b:

باب نهم در بیان فضیلت صبر و حقیقت آن و ذکر مقام صبر و شکر *

Bāb X, on the evils of pride and punishment and the excellence of humility and forgiveness, fol. 69^a.

باب دهم در مذمت کبر و عذب و فضیلت تواضع و عفو که آن
از آفات و لوازم امور حکمت و امارتست و اقسام کبر و علامات وجود
حقیقت و آفات آن و بیان اسباب ظهور و کیفیت ازاله آن *

The contents of the work have been stated by Hāj. Khal. vol. iii, p. 329; Ethé, Ind. Office Lib. Cat. No. 2176. See also Rieu ii, p. 447; G. Flügel, iii, p. 284; W. Pertsch, Berlin Cat. p. 17, No. 5, and pp. 321-323; Ethé, Bodl. Lib. Cat. Nos. 1451-1453; Stewart Cat. p. 50. Lithographed in Lahore, 1906.

A very good copy. Written in beautiful Nasta'liq on thick papers with an illuminated, now faded, head-piece. The Arabic passages are written in beautiful Naskh, generally in red or blue and sometimes in gold.

Dated, A.H. 968.

No. 943

fol. 81; lines 21; size 11 x 7; 7½ x 4½.

ذخیره الملوك

DAKHĪRAT-UL-MULŪK.

A work on ethics and politics.

Author: Mīr Sayyid 'Alī bin Shihāb-ud-Dīn bin Mīr Sayyid Muḥammad ul-Ḥusaynī of Hamadān, میر سید علی بن شهاب الدین بن میر سید محمد الحسینی الهمدانی.

Beginning:—

حمد بسیار و ثنای بی شمار حضرت ملکی را که اسباب سعادت و نجات
ملک دنیوی را به تمهید قانون سیاست آفرید.

The author Sayyid 'Alī Hamadānī, known as 'Alī II, who was born A.H. 714 = A.D. 1314 and died A.H. 786 = A.D. 1374, has already been mentioned at some length under No. 150 in this catalogue.

The Dakhīrat-ul-Mulūk is divided into ten *Bāb* as follows.—

Bāb I, on faith, fol. 2^a:

باب اول در شرایط احکام ایمان و لوازم کمال آن که سبب نجات بند
است از عذاب ابدی و وسیلت وصول او بدرام لذات بیغم
سرمدی.

Bāb II, on the duties of man, fol. 6^a:

باب دوم در ادای حقوق عبودیت.

Several folios are missing after fol. 14, and the latter portion of the second *Bāb*, and the early portion of the third (باب سوم در مکارم) (اخلاق و حسن خلق) are wanting.

Bāb IV, on the rights and duties of parents, wives, husbands, children, etc.; fol. 16^a:

باب چهارم در حقوق والدین و زوجه و زوج و اولاد و عبید و اقرب و اصدق.

Bāb V, on the rules of government, rights and duties of subjects, etc. on fol. 24^b:

باب پنجم در احکام و رعیت و سلطنت و امرت و حقوق رعایا و شرایط حکومت
و خطر عهد آن و وجوب عدل و احسان.

این نسخه آداب عالمگیری بتاریخ یازدهم ماه اکتوبر سنه ۱۸۲۰ جذاب
سوقن صاحب در کتبخانه سرکار هدیه دادند *

Another note on the same title-page, recording the purchase of the MS., is dated 19th Rabī' II, A.H. 1150.

No. 2017.

fol. 294; lines 15; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

احکام عالمگیری

AḤKĀM-I 'ĀLAMGĪRĪ.

Another collection of notes, orders, and short letters of Aurangzib, similar to the one noticed in No. 2016, and likewise relating to the last decade of Aurangzib's reign, edited by the same 'Ināyat Ullah Khān.

The MS. is defective towards the beginning, and neither the editor's name, nor the title of the work, is given in the work. In an endorsement on the binding it is called احکام عالمگیری. In the Ma'âşir ul-Umarā, fol. 65^b (No. 657), the work is ascribed to 'Ināyat Ullah Khān bin Mirzā Shukr Ullah.

The copy, without a preface, opens abruptly thus with a letter to Shāh 'Ālam Bahādur Shāh before his accession to the throne:—

درینولا از نوشته محمد اسم خان معروض پیشگاه فلک اعلا
گردید الخ *

Written in a hasty Ta'liq within coloured borders.

Dated Shāh Jahānābād, the 19th regnal year of Muḥammad Shāh (A.H. 1150).

Scribe: عبد الغنی.

A seal of اشرف علی, dated A.H. 1188, is found at the end of the copy.

The name 'Syud S. Nawab', probably Sayyid Saīdar Nawwāb of Patna, is found on the title-page.

No. 2015.

fol. 293; lines 23; size $11\frac{1}{2} \times 8$; $9 \times 5\frac{1}{2}$.

آداب عالمگیری

ÂDÂB-I 'ÂLAMGÎRÎ.

A collection of official letters, state papers and documents written by Munshî-ul-Mamâlik Shaykh Abul Fath, entitled Qâbil Khân, منشى الممالك شيخ ابر الفتح مخاطب بقابل خان in the name of Aurangzib, collected by Şâdiq Muţţalibى صادق مطلبى.

Beginning:—

خداوند عالم حکیم خدایت بخش سخن آرین را بکدام مرتبه سفینوی
ستایش کنم الخ *

We learn from the preface that Şâdiq, who calls himself a native of Sirhind, compiled the work at the request of his son Muhammad Zamân, adding to it an account of the events which took place immediately before and after the death of Shâh Jahân. He also added, he says, some letters written by himself in the name of Prince Muhammad Akbar (d. A.H. 1115=A.D. 1703) to Aurangzib and other nobles of the court. According to a note, found at the end of the British Museum copy (see Rieu, i, p. 399) Şâdiq died on the 1st of Muharram, A.H. 1129=A.D. 1716.

Qâbil Khân, of Tattah, the writer of the letters, was attached to the services of Aurangzib before his accession. He retired from office in the second year of the reign, and died in the fifth. See Maâşir-i 'Âlamgiri, p. 26.

For further particulars of the work see Elliot's Hist. of India, vol. vii, p. 135; Ethé, Ind. Office Lib. Cat., Nos. 371-372. See also Mackenzie's Collection, vol. ii, p. 205. The work has been repeatedly lithographed in India.

The contents of the work have been described in Rieu, *loc. cit.*

A fairly correct copy. Written in clear Ta'liq.

Not dated; 18th century.

A seal of the library of the College of Fort William, found at the beginning and end of the copy, shows that the MS. once belonged to that library.

The following note on the title-page says that the MS. was presented to the Government Library (that is to say, the Fort William College Library) by Swinton Sahib on the 11th of October, 1820:—

Insha etc.

Sultān 'Alī, and died in A.H. 918 = A.D. 1512. The same author mentions that Mir 'Alī went to Māwarā-nn-Nahr in A.H. 918 = A.D. 1512, and died there in A.H. 924 = A.D. 1518. But the date of transcription of this copy, viz., A.H. 930 = A.D. 1523, proves that the date of the scribe's death, given by the author of the *Mir'at-ul-'Ālam*, is erroneous. Moreover, Mir 'Alī's contemporary biographer, Sām Mirzā, in his *Tahfā-i-Sāmī*, composed in A.H. 957 = A.D. 1550, distinctly says that in A.H. 945 = A.D. 1538 Mir 'Alī went to Māwarā-nn-Nahr; and a chronogram composed by Mir 'Alī on the occasion of the foundation of a Madrasah in Bukhārā, A.H. 942 = A.D. 1535, and quoted (as stated in *Rieu*, ii., p. 531) by Hâqim, suggests that he was then residing in that city. Other authors refer his death to A.H. 951 = A.D. 1544 and A.H. 957 = A.D. 1550. See Dorn, *Mélanges Asiatiques*, vol. ii., p. 43. Mir 'Alī was also a good poet, and adopted the *Takhallus* Majnun. He wrote several treatises on the different characters of calligraphy.

The colophon runs thus :—

تس کتاب بعون الملك المتعان علی يد العبد الشریف
میر علی فی اواخر رمضان سنه ثلاثین و لعمایه بدمیه الهراء

No. 197.

fol. 156; lines 14; size $10\frac{1}{2} \times 6\frac{1}{4}$; $7 \times 8\frac{1}{2}$.

The same.

Another fine copy of the *Yūsuf Zalikhā*, dated A.H. 1018, due to the penmanship of the celebrated calligrapher Mir 'Imād, who flourished during the reign of Shāh 'Abbās I. (A.H. 965–1038 = A.D. 1577–1628), and was assassinated in A.H. 1024 = A.D. 1613.

The poem is introduced by the following Rubā'ī.—

خوشتراز کتاب در جهان یاری نیست
در خمکده زمانه یاری نیست
هر لحظه ازو بکوشه کنهائی
صد راحه است و هرگز ازازی نیست

Written in a beautiful perfect Nasta'liq, within coloured and gold decorated borders, on fine thick paper, with floral designed margins and a sumptuously illuminated double-page 'unwān. The headings are written in blue and gold throughout.

Foll. 42^b, 59^a, 63^a, 85^a and 124^b contain full-page illustrations in the best Persian style.

Of all the works of Jāmi (for which see Nos. 179 and 180, etc.) the *Yāsuf and Zalikha* is no doubt the most popular. No Persian student in India is ever tired of reading the poem; and he makes it a point to learn some of its finest verses by heart in the same way as he commits to memory some of the fine verses from the *Gulistān* of Sa'di and the *Diwān* of Hāfiz. In Europe, too, the merits of the poem have been duly acknowledged: "Le poème" (says Thornton) "des amours de Joseph et de Zulikha est considéré par les juges compétents de la littérature comme le plus bel ouvrage qui existe en Orient."

This romance, as I have noticed before, has been a common subject of poetical composition among the romantic poets whose dates range from the fourth to the present century of the Muhammadan era, but the most celebrated rendering of the legend is that by Jāmi, who has decorated it with all the graces of poetry.

The MS. is written in a perfect minute Nasta'liq, within gold illuminated borders, on fine thick, gilt-edged paper, with many coloured and gold floral-designed margins, and a most luxuriously-adorned double-page 'unwān. Foll. 2^o and 3^o contain two beautiful richly illuminated stars. Foll. 1^o, 2^o, 56^o, 60^o, 78^o, 101^o, and 152^o contain full-page and highly finished illustrations in the best Persian style.

From the magnificent appearance and the exquisite decorations of the MS., as well as from the name of the scribe, it can at once be concluded that this copy of the *Yāsuf, Zalikha* is no other than the one, worth one thousand *muhars*, which was presented to Jahāngir by 'Abd-ur-Rahmān Khān Khānān on Monday, the 2nd of Muharram, A.H. 1019, at Akbarābād—a fact of which the following mention is made by the contemporary historian of the emperor in *Mas̄fir-i-Jahāngiri*, fol. 33^o:—

در روز دو شنبه دوم محرم سنه هزار و نوزده دار الملامه
اکبرآباد بسایه چتر آسمان پایه ارایش بند یوسف و درین روز
یوسف زلیخائی ببط ملامه میر علی مصور و منسوب که هزار مهر
قیمت داشت و سپه سالار خانسان بطریق پیشکش ارسال داشته
بود معروض گردید الخ

Maulānā Mir 'Alī ul-Kātib, son of Maulānā Mahmūd Rāfiqī, was one of the most accomplished Nasta'liq writers. He was born in Herāt, but grew up in Mashhad, and spent part of his life in Bukhārā. The author of the *Mirāt-ul-Ālam*, fol. 417, says that, according to some, Mir 'Alī was a pupil of Maulānā Sulṭān 'Alī, d. c. A.H. 920 = A.D. 1514, to whom as a calligrapher Mir 'Alī is preferred; but that others conceive him to have been a pupil of Maulānā Zayn-ud-Dīn, who was a pupil of

revealed at Makkah on the occasion when the Quraysh, instigated by certain Jewish Rabbins, thought to puzzle the prophet by demanding of him the story of Joseph with the circumstances relating to the removal of Jacob's family to Egypt. In this Baydāwī is supported by several other authors.

This Qurānic story has been one of the most favourite subjects of poetical compositions among the Persian and Turkish poets. For a long time it was a popular notion that Firdausī was the first poet who gave a poetical version of this story of Joseph and Potiphar's wife; but it has lately been shown that Abū Muṣayyad of Balkh and Balḥīyār, or Alwāz before him, had made this romance the subject of a poem (see Browne's *History of Persia*, vol. ii., p. 146). It seems almost certain that 'Am'āq of Bukhārā (d. A.H. 1149 = A.D. 1736) was the first after Firdausī to write a *Yūsuf Zalikḥā*. His *Maṣnawī* can be read in two different metres. 'Am'āq was followed by many, such as Jāmī (d. A.H. 898 = A.D. 1492); Qāsim Khān Alaujī; Amīr Humāyūn (d. A.H. 979 = A.D. 1571), Nāẓim of Herāt (d. A.H. 1081 = A.D. 1670), who commenced the poem in A.H. 1058 = A.D. 1648 and completed it in A.H. 1072 = A.D. 1661; Shaukat, the governor of Shīrāz under Fath 'Alī Shāh. (In 1811, when Sir Gore Ouseley was staying at Shīrāz, this poet was about twenty-two years of age, see *Notices of Persian Poets*, p. 50.) Mirzā Jān Tapish of Dehli, son of Yūsuf Beg Khān of Bukhārā, also wrote a *Yūsuf Zalikḥā* (see Sprenger, *Oude Cat.*, p. 297). According to a *Tārīkh*, quoted in *Ethé*, *India Office Lib. Cat.*, No. 1729, Tapish died in A.H. 1220 = A.D. 1805.

Among the poets who composed Turkish versions of the romance the following, among others, may be enumerated.—Shaykh Hamd Ullah bin Āqā Shams-ud-Dīn Muḥammad, poetically called Hamdī (d. A.H. 909 = A.D. 1503); Maulānā Shams-ud-Dīn Ahmad bin Sulaymān, known as Ibn-i-Kamāl Pāshā (d. A.H. 940 = A.D. 1533); 'Abd-ud-Dalīl al-Baghdādī, poetically called Dihlī (d. A.H. 1023 = A.D. 1614); Bahishtī (d. A.H. 979 = A.D. 1571); Shikārī; Khalīfah, who composed his poem in A.H. 970 = A.D. 1562; Nūr-ud-Dīn al-Hanāzī; Muḥammad Kūrī; Sīnāu bin Sulaymān (a noble of the court of Sultān Bāyazīd Khān); and Yahyā Beg, who died after A.H. 990 = A.D. 1582.

Jāmī's *Yūsuf Zalikḥā* is admitted on all hands to be the best *Maṣnawī* poem on the subject and has obtained the widest celebrity. "With us," says Mr. Fitzgerald, in his notice of Jāmī's life prefixed to his translation of *Salāmān and Absāl*, "his name is almost wholly associated with his *Yūsuf* and *Zalikḥā*, the *Bahāristān*, and this present *Salāmān and Absāl*, which he tells us is like to be the last product of his old age. And these three count for three of the brother stars of that constellation into which his seven best mystical poems are clustered under the name of *Hast Aurang*—those *Seven Thrones* to which we of the West and North give our characteristic names of 'Great Bear' and *Charles's Wain*."

No. 106.

fol. 152; lines 14; size $10\frac{1}{2} \times 6\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

يوسف و زليخا

YÛSUF-WA-ZALÎKHÂ

The romantic poem of Yûsuf and Zalîkhâ (Joseph and Potiphar's wife). See No. 179 above.

Beginning as usual:—

الهي غنوة اسيد بكشاي
كلي از روضة جاويد بشاي

This excellent and most valuable copy of the Yûsuf Zalîkhâ, once worth one thousand *Muhars*, was presented to Jahângir in the fifth year of his reign by 'Abd-ur-Rahîm Khân Khânân, son of the celebrated Bairâm Khân. It was transcribed by the famous calligrapher Mir 'Ali of Herât, and is dated the end of Ramadân, A.H. 980.

The poem Yûsuf Zalîkhâ represents the story of Joseph in Chapter XII. of the Qurân. This chapter contains one hundred and eleven verses, and, unlike others, deals with only one subject. Jalâl-ud-Dîn 'Abd-ur-Rahmân bin Abû Bakr as-Suyûtî, جلال الدين عبد الله بن ابي بكر السيوطي (d. A.H. 911 = A.D. 1505) in his *Itqân* (see Hâj. Khal., vol. i., p. 469; see also Brock, ii., p. 145, where Siyûtî's numerous works are enumerated) says that this chapter was given by the prophet to those Madinese who embraced Islam at Makkah before the Hijrah. But al-Baydawî* informs us that this chapter was

* The famous Qâḍî Nâsîr-ud-Dîn Abû Sa'îd 'Abd Ullah bin 'Umar al-Bayḍawî, قاضي ناصر الدين ابو سعيد عبد الله بن عمر البيضاوي (died, according to the *Wafî bil-Wafayât*, in A.H. 685 = A.D. 1286, and according to Al-Yâfi' in A.H. 692 = A.D. 1292, but according to Hamd Ullah Mustaufî, who mentions Bayḍawî's *Nizam-ut-Tawârîkh*, composed in A.H. 674 = A.D. 1275, as one of his authorities, in A.H. 710 = A.D. 1310) the author of the well-known commentary on the Qurân called *al-wâr al-tanzîl* و الار التنازل (see Hâj. Khal., vol. i., p. 469), and of many other works (see Brock, ii., pp. 416-418).

the unique distinction among poets in never having addressed a single verse to any king or noble. According to Taqī Kāshī, Oude Cat., p. 18, No. 63, Kāshī died in A.H. 710 = A.D. 1310. Amīn Rāzī, the author of the *Haft iqlīm*, states that Kāshī also left a *diwān* consisting of *gazals* and *qa'idās*. Taqī Kāshī has seen six thousand verses of this celebrated poet. Dr. Sprenger, p. 457, notices the following three commentaries on this poem:—
 (1) محمد علی بن محمد مانق حسینی بيشاپوری by امجرازمدی (2) معدن الرضا (3) A commentary written under Gāzi-ud-Dīn Haydar (d. A.H. 1242 = A.D. 1826). For notices on the poet's life, see Sprenger, Oude Cat., p. 457, Daulat Shāh, p. 296, and *Riyād-usṣayyid Shu'arā*, fol. 345. The poem has been lithographed with glosses in Sultānī Press, Lucknow.

This rare and splendid copy is written in a beautiful, bold Nasta'liq, on full page gilt ground, within gold floral borders. A fine specimen of calligraphy.

Dated A.H. 1200.

Scribe : محمد علی اعجاز رقم .

foll. 12; lines 8; size $9\frac{1}{2} \times 6\frac{1}{4}$; $7\frac{3}{4} \times 4\frac{1}{2}$

هفت بند کاشی

Haftband-i-Kāshî.

The seven stanzas of Kāshî.

Beginning of the first stanza:—

السلام ای سیهات خورشید رب العالمین
 آسمان عز و تمکین آفتاب داد و دین
 مفتی هر چار دفتر خواجه هر هشت خلد
 داور هر شش جهت اعظم امیر المومنین

The poem ends with the following line:—

زایران حضرت را بر در خلد پیرین
 میرسد آواز طبتم فادخلوها خالدين

Maulânâ Kamâl-ud-Din Hasan [or according to some Muhsin], Kāshî کاشی کمال الدین حسن, was born and brought up in Âmul, but his ancestors belonged to a noble family in Kāshân, as the poet himself says:—

مسکن کاشی اگر در خطه آمل بود
 لیکن از جد و پدر مسکن بکاشان میرسد

and hence he adopted the poetical title of Kāshî. He flourished during the time of Sultân Muhammad Khudâbandah, surnamed Sultân Uljâtû Khân, who succeeded his brother Gazân Khân to the throne of Persia in A.H. 703 = A.D. 1303, and died in A.H. 716 = A.D. 1316. This Uljâtû Khân is said to have been the first monarch of Persia who proclaimed himself of the Shī'ah sect. He gave a public proof of his faith by causing the names of the twelve Imāms of the Shī'as to be engraved on all the money which he coined. Kāshî enjoys the celebrity of being one of the best panegyrists to 'Alī and the Imāms, and enjoys

A very interesting copy is noticed under No. 196.
Dated 12 Rabi' II, A.H. 988.

IV.

در باغ ادبیم لاجوردی مباح خزان بختی زردی
on fol. 118^a. It is slightly defective at the beginning, and opens abruptly thus:—

Some verses are also wanting at the end.

V.

الهی کمال الہی تراست *
on fol. 166^b; beginning as usual.—

Dated Safar, A.H. 989.

VI.

First *Daftar*, on fol. 196^b, beginning:—

بشنو ای گوش پر فسانه عشق *

Second *Daftar*, on fol. 255^b; beginning:—

حمد ایزد نه کار تست ای دل الہ *

Third *Daftar*, on fol. 269^b; beginning:—

ای بیدت ناز جان عاشقان *

VII.

The entire *Masnavi*, except the first thirty verses, is missing.
Written in beautiful minute Nasta'liq within four gold ruled columns with an illuminated head-piece at the beginning of each *Masnavi*, and a small Persian miniature at the end of each.

Scribe: حاجی ابن محمد.

No. 1850

fol. 284; lines 20; size $7\frac{1}{2}$; $4\frac{1}{2}$; $6 \times 4\frac{1}{2}$

هفت اورنگ جامی

HAFT AURANG-I JÂMI

A very good, but unfortunately incomplete, copy of the Haft Aurang, or the seven Maḡnawis of Jâmi. See Nos. 180 and 182-183.

■

نصفه الاحرار, on fol. 1^b; beginning with the usual preface:—

حمدا لمن جعل جنان النعم *

The poem itself begins thus:—

بسم الله الرحمن الرحيم هست ملاي سرخوان كريم

The colophon, fol. 24^b; is dated A.H. 988.

II.

مبعضه الابرار, on fol. 25^b; beginning with the usual Rubâ'î:—

الحنه لله كه بخون گر خفتم *

Beginning of the poem as usual:—

ابتدى بسم الله الرحمن الرحيم النعم *

Dated Safar, A.H. 988.

III.

يوسف و زليخا, on fol. 65^b; beginning:—

الهي غنچه اميد بكشاي النعم *

حاجا كه لهم من از معما داسي آخ

corresponds to the first Mu'ammā of the second part of the first diwān.

The following names and symbols are noted on the margins against each of the Mu'ammās.

— میرزا ملک محمد — یابر بهادر خان — سلطان عبد الیث
 — صدر — ارغون — م-م-م — (?) عبد الخالق — زین العابدین
 منہر — مہراب — مہیلی — امین — م-م-م — علی جان — م
 — محمد آملی — صبی — یار محمد — زین العابدین (?) —
 عبد القادر.

The Mu'ammās here differ to a great extent from those in other copies. Other copies of this earlier collection are noticed in Rieu, ii., pp. 644 and 646; Ethé, Bodl. Lib. Cat., No. 247; G. Flügel, i., pp. 570-572; Cat. des MSS. et Xylographes, p. 379.

The following note on fol. 1*, in Jāmī's own handwriting, gives the date of birth of his son Diyā-ud-Dīn Yūsuf, viz., the last portion of Tuesday night, 9th Shawwāl, A.H. 882.

ولادت مرزاد ارجمند ضیاء الدین ہوش ابیہ اللہ تعالیٰ لبانا
 حنا فی النحت الاخیر من لیلۃ الاربعاء التاسع من شہر شوال
 منہ الثین و ثانی و ثانیابہ و الکاتب ابوہ الثیر عبد الرحمن
 بن احمد الجامی عفی عنہ

Three versified chronograms by مولانا صری, مولانا شمس الدین خواتی and مولانا صیردی, expressing the same Hijri year of Diyā-ud-Dīn's birth, are written in Jāmī's hand.

The handwriting of the above note and the chronograms, as well as of the copy itself, is exactly identical with that of Jāmī's autograph copy in Rosen's Catalogue, at the end of which a facsimile of the author's handwriting is given.

A few Gazals, Qit'as, Rubā'is and detached verses of Gazals, noted on margins, are mostly in the author's hand.

Written in a clear, learned Naskh, within coloured borders.

کرده درینجا بیان معرفت صوفیان

بخدم پادشاه زدم الخ

corresponds to fol. 238^a, line 25, of the first part of the first diwān in No. 179.

fol. 235^a. در مرثیه حضرت مخدوم مکرم beginning—

صاحب دکان که پیشتر از مرگ مرده اند الخ

corresponds to fol. 241, line 10, of the first part of the first diwān in No. 179.

fol. 236^a. در مرثیه برادر اسف این beginning—

تا کی زمانه داغ هم بر جگر نهد الخ

corresponds to fol. 21^a, line 7, of the first part of the first diwān in No. 179.

fol. 238^a. مقطعات, Muqatta'at. The first, beginning with the line—

رخ زرد دارم ز دوری آن در الخ

like the one on fol. 213^a in copy No. 1307, Ethé, Ind. Office Lib. Cat., is a Gazal and not a Qit'ah; the second beginning with the line—

دلا منشین درین ویرانه چون چند الخ

corresponds to the initial Qit'ah of the second part of the first diwān. The Qit'as are followed by a Maṣnawī headed در مثنویست این, beginning with the line—

جامی اگر یافت درین کشف دار الخ

and corresponding to the Qit'ah at the end of the first part of the first diwān.

fol. 240^a. رباعیات, Rubā'is, beginning—

یا من ملکوت کل شیء بیده الخ

corresponding to the Rubā'is under the letter و on fol. 325^a of the second part of the first diwān in No. 179.

fol. 245^a. فی التعمیات, Mu'ammās, or the Riddles, beginning—

ماء معین, beginning:—

ماء معین چیست خاک پای محمد الخ

Under this heading are twelve Tarji'bands, all rhyming in the word محمد, agreeing with the Tarji'bands on foll. 237^b-238^a of the first part of the first diwān in No. 179 above. The burden runs thus:—

لیس کلامی یفی بنعت کماله الخ

The Tarji'bands are followed by a poem headed در منقبت الامام علی بن موسی الرضا رضي الله تعالى عنها, beginning:—

سلام علی آل طاهرا و یاسین الخ

corresponding to line 14, fol. 245^a, of the second part of the first diwān in No. 179; then comes a long Qasidah headed در مرعطه است ای قصیده, beginning:—

چو بوند با دوست میخوای ای دل الخ

corresponding to fol. 233^a, line 24, of the first part of the second diwān in No. 179.

fol. 85^b. Beginning of the usual alphabetical Gazals of the second part of the first diwān:—

یاسن بدای جمالک فی کل ما بدای الخ

fol. 230^a. The usual Musammat of the second part of the first diwān, beginning:—

الا ای ماء اوج دلربائی الخ

fol. 230^b. Two series of Tarji'bands, the first headed الترجیعات در لباس مجاز گفته شده است, beginning:—

ای بروی تو چشم جان روشن الخ

The second series, headed این نیز طریقت مجاز است, begins on fol. 232^a.—

ای روی تو ماه عالم ارای الخ

These correspond to the two series of the Tarji'bands on foll. 239-241 of the first part of the first diwān in No. 179. The third series, headed

11.

دیوان

This MS. copy is considered valuable not only on account of its being supposed to be an autograph of the author, but also because it contains these poems which Jāmi, when he had reached his fiftieth year, dedicated to Sulṭān Abū Sa'īd, and which he subsequently included in the two parts of his first diwān in A.H. 884. (See No. 179, 8 above.)

The contents of this copy of the diwān almost exactly agree with those of the copy dated A.H. 874 noticed in Ethé, Ind. Office Lib. Cat., No. 1307.

Contents.—

fol. 70^v. The usual earlier preface with the dedication to Sulṭān Abū Sa'īd, beginning:—

موزون ترن کلامی که عزل مرآیان الجن الخ

At the end of this preface Jāmi says that he had then reached his fiftieth year.

fol. 81^v. The usual initial Gazal of the second part of the first diwān—

بسم الله الرحمن الرحيم
اعظم اسماء حلیم حکیم

The second poem is headed *فی توحید الباری عز اسمه* and corresponds to the usual second; the third, beginning here—

ای ذات تو از صفات ما پاک الخ

corresponds to the initial Gazal under *ک* on fol. 284^v of the second part of the first diwān in No. 179; the fourth is headed *فی السیف* and begins—

ای پرورده ز افتاب الخ

corresponding to the third Gazal of the second part of the first diwān; the fifth begins—

ای خاک ده تو عرض را تاج الخ

agreeing with the initial Gazal under *ج* in the second part of the first diwān on fol. 263^v, line 8, in No. 179 above.

fol. 82^v. Tarjībānds headed *لعل رسول خدامت صل و*

يوسف زليخا

With illustrations of the old Persian style on foll. 167^b and 191^a.

VI.

fol. 208^b.

ليلى معنون

VII.

fol. 255^b.

خرد نامه اسکندری

Written in a beautiful Nasta'liq, in four columns, within gold and coloured borders. The first two pages at the beginning of each book are luxuriously adorned. The headings are written on floral gold grounds throughout.

Colophon:—

تمت الکتاب نصیرا فی ملح رمضان ٩٠٨
سنة

Scribe محمد الکاتب

A copy of the Haft Aurang, supposed to be the autograph of Jāmi, is described in detail by Rosen, pp. 215-259.

No. 185.

fol. 246; lines 25; size 10 x 6½; 7 x 3½.

دفتر اول سلسله الذهب و دیوان جامی
(بخط صنف)

The first dafṭar of the Silsilat-ud-Dahab and the minor lyrical poems of Jāmi, supposed to be in the author's own handwriting.

I.

fol. 1^a.

سلسله الذهب

The first dafṭar of the Silsilat-ud-Dahab.
Beginning as usual.—

لله الحمد قبل كل كلام الخ

No. 182.

fol. 284; lines 21; size $13\frac{1}{2} \times 9$; $9\frac{1}{2} \times 5\frac{1}{2}$.

هفت اورنگ
HAFT AURANG.

An excellent copy of the Haft Aurang, or the Seven Maṣnawis of Jāmi, dated A.H. 908.

Contents:—

I.

fol. 1^v.

ملک الذهب

First daftar on fol. 1^v; second daftar, fol. 48^v; third daftar, fol. 68^v.

II.

fol. 82^v.

سلاسان و اقبال

III.

fol. 97^v.

تحفة الاحرار

IV.

fol. 119^v

سبعة الابرار

V.

fol. 156^v.

No. 1800

fol. 44 ; lines 25 ; size $14\frac{1}{2} \times 7\frac{1}{2}$; $12 \times 5\frac{1}{2}$

نریمان نامه

NARÎMÂN NÂMAH

This poem, celebrating the exploits of Narimân, and his love adventures with Humâi, forms probably a portion of the Sâm Nâmah noticed under No. 1799.

Beginning :—

فریدون چو ضحاک را کرد پست دران از بر تخت جم بر نشست

The poem begins with the accession of Faridûn. There is a *lacuna* after fol. 1^b and the earlier portion, relating how Narimân fell in love with Humâi, whom he saw in a dream, is missing.

The concluding portion contains an account of the birth of Sâm.

The MS. is incomplete and ends abruptly with the following verse :—

پر از آفرین لب ز ایوان او سوی شهریار جهان کرد دو

Neither the author's name, nor the title of the work, is found in the text, but on the title-page the work is called نریمان نامه.

The copy contains about four thousand verses.

Written in fair Nasta'liq in four columns within red-ruled borders.

Not dated ; 17th century.

No. 1099.

fol. 403; lines 14; size $10\frac{1}{2} \times 7$; $6\frac{1}{2} \times 3\frac{1}{2}$.

مراسلات شوقی

MURASILAT-I SHAUQÎ.

A very interesting and beautifully written album, containing for the most part love letters, together with a collection of choice verses by ancient and modern poets suitable for quotation in letter-writing, beginning with a preface:—

سرمنشا منشآت مراسلات شوقی ستایش آن شاعر دیست که سر
نوشت معنی حقیقتش الخ •

The compiler, who designates himself *عبدالحق خان*, says that he made this collection at the request of *Sultân Baland Akhtar*, and that he completed it in A.H. 1148 = A.D. 1735, for which the title forms a chronogram.

The above-named *Baland Akhtar* seems to be identical with the brother of the emperor *Muhammad Shâh*. He adopted the poetical title of *Achchhai* (آچحای) and left a *Masnawî*, entitled *نامید و اختر*, which he completed in A.H. 1139 = A.D. 1726. See *Beale, Biographical Dictionary*, p. 34.

Each letter is written on a beautifully designed drawing representing a tree, a fruit or a flower-bunch, etc., and is then followed by the reply, written on an exactly similar drawing. Each pair thus written, is followed by a collection of choice verses suitable to the subjects of the letters.

There are altogether forty topics, to which the letters relate. They are:—‘Promise,’ ‘Expectation,’ ‘Separation,’ ‘Remembrance,’ ‘Forgetfulness,’ etc., etc.

Written in fair *Nim-Shikast* within gold and coloured borders with an illuminated head-piece.

Not dated; 18th century.

Beginning of Daftar I, fol. 2^b.

Daftar II, with the preface, fol. 61^a.

Daftar III, with the preface, fol. 115^b.

Daftar IV. The earlier portion of this Daftar is missing, and it opens abruptly thus on fol. 185^a :

آذینانش تنک آررد آن قضا الخ *

Daftar V, with the preface, fol. 236^b.

Daftar VI, with the preface, fol. 298^b.

Written in small Nasta'liq in four columns with copious notes and annotations.

Not dated ; 17th century.

The title-page bears a seal of one *میرزا محمد شیخ الدین*, dated *ا. ه. 1267*.

No. 1818

fol. 293 ; lines 25 ; size 8 $\frac{1}{2}$ x 5 ; 5 $\frac{1}{2}$ x 3

The Same

A very minutely written, but damaged copy, of Rūnī's *Magnawī*.

Daftar I, with the author's Arabic preface, fol. 1^b.

Daftar II, with the preface, fol. 49^b.

Daftar III, with the preface, fol. 99^b.

Daftar IV, with the preface, fol. 143^b.

Daftar V, with the preface, fol. 188^b.

Daftar VI, with the preface, fol. 237^b.

Written in minute Nasta'liq in four columns within gold borders with illuminated head-piece at the beginning of each Daftar.

Copious marginal notes and explanations

Not dated ; 17th century.

مثنوی رومی

No. 1816

fol. 306 ; lines 25 ; size $12 \times 7\frac{1}{2}$; $7\frac{1}{2} \times 5$

The Same

Another damaged and worm-eaten copy of Rûmî's Maṣnawî.
Daftar I, begins on fol. 1^b :

بشنو از فی النعم *

Daftar II, begins on fol. 53^b :

مدتی این مثنوی تاخیر شد *

Daftar III, beginning on fol. 97^b :

ای ضیاء الحق حسام الدین بیار النعم *

Daftar IV, begins on fol. 160^b :

ای ضیاء الحق حسام الدین توئی النعم *

There is a lacuna after fol. 204^b.

Daftar V, begins on fol. 205^b :

شه حسام الدین که نور انجم است النعم *

Daftar VI, beginning on fol. 257^b :

لی حیات دل حسام الدین بسی النعم *

Written in ordinary Nasta'liq in four columns.

The colophon of the first Daftar, fol. 52^b, is dated 29 Shawwâl, A.H. 1089, and of the last, A.H. 1094.

Scribe : نور محمد عرف سیهام.

Copious notes and annotations.

No. 1817

fol. 364 ; lines 21 ; Size $9\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$

The Same

Another copy of Rûmî's Maṣnawî.

Beginning with the author's Arabic preface to the first Daftar :

هذا کتاب المثنوی وهو اصول اصول الدین النعم *

No. 1864

fol. 23 ; lines 13 ; size $8 \times 4\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{1}{2}$

مثنوی حسینی

MASNAWI-I HUSAYNI

A Masnawi in praise of God, the Prophet, the early Caliphs, the Imâms, with an account of the Şûfic Khânwâdahs and the author's *Silsilah*.

Beginning :—

ای بنام تو انتحاج کلام وز تو منظومه سخن بنظام

The author, who adopts the *takhalluṣ* Husayni (see fol. 19^a), gives a chronogram, fol. 9^b, expressing the date of one Shaykh Husayn's death in A. H. 958 = A. D. 1551. It is therefore evident that the poem was written after that date.

The folios, mounted on new margins, have been misplaced throughout.

Written in fair Nasta'liq.

Not dated ; 17th century.

No. 1860

fol. 116; lines 10; size $6\frac{1}{2} \times 4$; $4\frac{1}{2} \times 2\frac{1}{2}$

لیلی و مجنون

LAYLÂ WA MAJNÛN

A copy of the romantic Maṣnawī Laylâ wa Majnûn by Hâtifi (d. A.H. 927=A.D. 1521). See No. 222.

Beginning as usual:—

این نامه که خامه کرد بنیک النخ *

The concluding verse is wanting in this copy

Written in fair Nasta'liq.

Not dated; 17th century.

The original folios are mounted on new margins.

A seal of one Shaykh Rajab 'Alī, dated A.H. 1223, is found on the title-page.

The name 'Syud S. Nawab' (probably meant for Sayyid Saḍdar Nawwâb of Patna), is found on fol. 1^b.

No. 1849

fol. 23; lines 12; size $8 \times 5\frac{1}{2}$; $5 \times 2\frac{1}{2}$

گوی و چوگان

GŪI WA CHAUGĀN

A very beautifully written copy of the Gūi wa Chaugān, also called Hāl Nāmāh, by 'Arifī Harawī who died in A. H. 853 = A. D. 1449. See No. 172.

Beginning as usual:—

زبان پیش که حسب حل کریم آلم *

Written in perfect Nasta'liq within gold and coloured borders with an illuminated head piece. The original folios have been placed in gold sprinkled margins.

Three miniatures of the Indian school are found on fol. 8^a, 9^a, and 21^b respectively.

Not dated; 16th century.

This valuable copy was presented to the library on February 1st, 1924, by Khān Bahādur Dr. Asdar 'Alī Khān, who acquired it from one Pāndah Rām Rājendar Deo Narāyan Sinha of Shāhābād.

The MS. once belonged to the great orientalist, Sir William Gore Ouseley.

No. 1855

fol. 33; lines 17; size $8 \times 4\frac{1}{2}$; $5\frac{1}{2} \times 3$

لوامع

LAWĀMI'

Jāmi's commentary on the "Wine Qasidah" of 'Unar Ibn ul-Fārid. See No. 181-VII.

Beginning:—

سبحان من جمیل الهم *

Written in Naskh.

Dated Šafar, A.H. 956.

Beginning:—

آتش افروز جنون شد دامن صعرا مرا
طشت آتش ریخت بر سر لاله حبرا مرا

fol. 420^b–421^a blank.

fol. 421^a. متفرقات, or detached lines.

Beginning:—

نیست سري حق بجز تسليم راهي بنده را
گفتگوي اين گهر گم میکند جوينده را

fol. 420^a blank.

fol. 426^b. Turkish Gazals in alphabetical order; beginning as in the preceding copy.

fol. 428^b–429^a blank.

This copy ends with some detached verses arranged in alphabetical order.

The following colophon on fol. 428^a says that this valuable copy was written in Jamādī II., A.H. 1080, in Ša'ib's own house at Isfahān:—

بعبایت الهی بتاریخ شهر جمادی الثانی در دار السلطنة اصفهان
در منزل قابل این افکار ابکار در سنه هزار و هشتاد بالجام
پیوست —

مرقوم حکسته عارف تبریزی Scribe

A copy of Ša'ib's diwān, written in *Shikastah* hand by this عارف in the beginning of A.H. 1096 in the house of Ša'ib, is noticed in W. Pertsch, Berlin Cat., p. 930.

Written in a beautiful minute *Shikastah* hand within gold-ruled borders, with a fairly illuminated frontispiece.

On fol. 429^b a note runs thus:—

بعون ملك الوعاب کلیات میرزا صایب تبریز از مطلع تا مقطع
بمطالعه راسخ العقیدت بنده مید شیر زمان خان رضوی نبیره
نواب محمد الدوله عبد الاحد خان صوبه کشمیر و وزیر اعظم
دستور معظم شاه عالم بادشاه غازی به توجه خاص شاهزاده نادر
جنگ در آمده سنه ۱۲۷۹ هجری مقدمه —

کلیات صائب

No. 342.

fol. 429; lines 30 (in 4 cols.); size $12\frac{1}{2} \times 7\frac{1}{2}$; 11×6 .

The same.

Another valuable copy, containing the earlier collection of the poems of Šā'ib, written in A.H. 1080 = A.D. 1669, i.e. eight years before the poet's death in Šā'ib's own house at Isfahān.

Contents.—

fol. 1^v. Qasidas. The number of Qasidas in this copy is eighteen, while the preceding copy contains fourteen. The order of arrangement in this is also different from the previous copy.

Beginning —

تا نه گردیده است خورشید قیامت آشکار
مشت آبی در بری خود ز چشم اشکبار

fol. 12^v. Maṣnawī.

Beginning as in the preceding copy —

برادرند! تاج و تخت و کلاه

fol. 14^v blank.

fol. 14^v. Gazals in alphabetical order; beginning as in the preceding copy.

fol. 386^v–387^v blank

fol. 387^v. مطالع, or opening couplets.

Beginning:—

ر ارباب نیرد نیست بر دل بار عالم را
سبکروحي فزاد از حمل عیسی گشت مریم را

fol. 400^v–401^v blank.

fol. 401^v. Unfinished Gazals arranged in alphabetical order.

سنة سبع و خمسين بعد الف من الهجرة النبوية در وقتی که در رکاب ظفر
انتساب عضد الغلانة العظمی نواب امیر الامرا علی مردان خان عازم سفر
خبر اثر بلخ بودیم بطریق یادگار جهة بندکان شجاعت و رفعت پناه احسان
و ملاطفت انتباه مبارز میدان شجاعت و یکد تاز معرکه سهامت اعنی
شخص اهلیت و مردمی نظم مفاظم ارجمندی فریدون بیک ... سمت
تصویر بابت و صورت اتمام بذیرفت *

The title-page bears several 'Ard-didaba, and notes, the dates of which range from A.H. 1082 to A.H. 1115. All the seals are illegible.

(9) Rubā'iyāt, without heading, beginning on fol. 349^a:—

بس چون تو ملک زمانه بر تخت نشاند ^{آل}نم *

(10) or single verses, beginning on fol. 355^a:—

هرگز بود آدمی بدین ^{آل}بیانی ^{آل}نم *

(11) Gulistān, beginning on fol. 358^a:—

منت خدای را عز و جل ^{آل}نم *

(12) or the usual Six Risālahs:—

First, beginning on fol. 403^a:—

سپاس و ستایش بیغایت ^{آل}نم *

Second, in five *Majlis*, on foll. 405^a (margin), 407^a; 408^a (margin); 409^a (margin); 411^a (margin).

Third (در موال صاحب دیوان), beginning on fol. 414^a (margin):—

الحمد لله رب العالمین اما بعد این کتاب ^{آل}نم *

Fourth (در مقل و عشق), beginning on fol. 415^a:—

سالك راه خدا پادشاه ملك سخن ^{آل}نم *

Fifth (در نصیحت ملوک), beginning on fol. 416^a:—

الحمد لله الكافی حسب الخلائق ^{آل}نم *

Sixth, on fol. 419^a (margin), subdivided into the usual three *Hikāyāt*, viz., (1) Sa'di's interview with Sultān Abāqā Khān, repeatedly called here Abākhāqān (2) اما خاتان در نصیحت انکباز (3) حکایت ملک شمس الدین تازی and (3).

Written in elegant minute Naskh within gold-ruled borders, with beautifully designed head-pieces at the beginning of each work. The headings are ornamented throughout.

According to the colophon, dated 17 Rabi 'I, A. H. 1057, the scribe درویش شاه حسن ابن مولانا محمد رفعا امفغانی transcribed the copy for Faridūn Beg at the time when he (the scribe) was accompanying 'Alī Mardān Khān (governor of Kābul and Kashmīr in Shāh Jahān's time, see No. 1, p. 4) on his journey to Balkh —

تم الرسالات شمس کاتبه بعون الله قاضي الحاجات و کافي المهمات
کاتبه و راقمه تراب اقدام درویش شاه حسین ابن مولانا محمد رفعا
امفغانی غفر ذنبه و ستر عیبه فی تاریخ یوم الاثنين هفدهم شهر ربيع الاول

KULLIYÂT-I SA'DÎ

The Kulliyât of Sa'dî. See Nos. 91-93.

Contents:—

(1) سعدی نامه Bûstân, called in the colophon, fol. 196^a, Sa'dî Nâmah; beginning on fol. 76^a:—

بنام خداوند جان آفرین الهم *

(2) Qaṣā'id-i 'Arabi; beginning on fol. 196^b:—

حبست بجزئی الدامع لا تجزئ الهم *

(3) Qaṣā'id-i Fārsi, without any alphabetical order; beginning on fol. 211^a:—

ای نفس اگر بدیدم تحقیق بنگری الهم *

An index, giving the opening distich of each Qaṣidah, is prefixed at the beginning.

(4) Marāṭi, beginning on fol. 242^a:—

دل شکسته که مرهم کند دگر بارش الهم *

(5) Muṣallaṣât, or the poem in three languages, i.e., Arabic, Persian and Turkish. It is also called Mulamma'ât. See No. 92 (11); beginning on fol. 249^a:—

خلیلی الهی انجا و اصلح الهم *

(6) Tarjî'ât, beginning on fol. 247^a:—

ای زلف تو هر خمی کمندی الهم *

(7) Kitāb ut-Tayyibât, or pleasant Gazals, in alphabetical order; beginning on fol. 261^a:—

اول دفتر بنام ایزد دانا الهم *

This section is preceded by a فهرست occupying foll. 254^b-261^a.

(8) Muqatta'ât, without heading, beginning on fol. 338^a.

دگر کس نکر تا جوابش چه گفت الهم *

کلیات سعدی

No. 1824

fol. 261; lines (centre col.) 17; margl col., 12; size $12\frac{1}{2} \times 8$; $7\frac{1}{2} \times 4$

The Same

A beautiful, well-written and finely illuminated, but hopelessly confused and disordered, copy of Sa'di's *Kulliyât*. There are no catch words, and many folios seem to be missing.

The copy begins with the usual six *Risâlahs* which suddenly break off on fol. 35^b, after which the next folio contains verses belonging to the section *تصانیف فارسی*. The *ترجیعات* begin on fol. 72^a, followed by *طبقات* on fol. 76^b. The *مراثی* begin on fol. 133^b; *صلوات* on fol. 138^a; *بدائع*, on fol. 165^a (most of the folios inserted in this section belong to the section *طبقات*); *نعلیات قدیم*, fol. 220^b (margin); *ماحبیه*, on fol. 227^b (margin); *مقتضات*, on fol. 247^a; *مراثیات*, on fol. 251^a; *رباعیات*, fol. 258^b.

Written in beautiful *Nasta'liq* within gold-ruled borders with a beautiful and sumptuously illuminated double-page 'Unwân.

Miniatures of good Persian style on foll. 1^a, 80^a, 109^a, 149^a, and 168^b.

Not dated; 16th century.

بیش ماه این نسخه منظوم گشت
 بیهاکه راز موصوم گشت

In the epilogue, a prose piece, the author enumerates all his works, and gives with precision the number of verses in the diwān.

In the following colophon we are told that this copy was written by Alisan himself:—

راقبه احسن الله بن ابوالحسن المشاطب بظفر خان

A splendid copy, beautifully-illuminated throughout.

Written in fair Nasta'liq.

Not dated.

بلبل خوض الحان قلم در بستانسرای دستانسرای الخ

This preface is shorter than the one in the following copy.
fol. 8^b. Another preface, beginning:—

حمد بید و میاس بید مر حضرت و اهدب الصور و نگارند
پیکر بشر را مزاسف الخ

fol. 12^b. ماسی نامه ترجمع بند

Beginning:—

لی لشاء می در مر من هوض خمار است
لی لغیه بر آئینه دل حیش خبار است

fol. 17^a. Gazals in alphabetical order.

Beginning as in Ethé, India Office Lib. Cat.:—

چو گردد شرمساری در قیامت حذر خواه ما
بسوزد خرمن حصیان خلق از برق آه م

fol. 151^a. Rubā'is, in alphabetical order, fifteen in number.

Beginning:—

افسوده شد از هجر تو هنگامه ما

The initial Rubā'ī quoted in Ethé, India Office Lib. Cat., is not found in this copy.

fol. 154^b. Maṣnawī which is entitled on fol. 162^a as جلوه ناز:—

ازان نامش نهادم جلوه ناز
که کرده دفتر حسن بتان باز

fol. 195^b. Another preface.

Beginning:—

صاف لوشان خمخانه املاک به لشاء حمد باده پیمایی سرخوشند
الخ

fol. 198^b. Another Maṣnawī, called میخانه راز, and completed in six months (vide fol. 228^b):—

That between the date of composition of the said Maṣnawī and the time he was engaged in writing this diwān a period of twenty-three years intervened, most of which he spent in the learned society of several distinguished poets, e.g., — *لادم گیلانی — رونقی همدانی* and others. That when he went to Kābul he again had an opportunity of associating with such eminent poets as *صوفي همدانی — وارسته — ملا رفعتی — حکیم ضياء الدين يوسف* and *مير الهی*. That his sudden return to Akbarābād deprived him of the learned society of the above-named poets, which he was deeply regretting, when suddenly he was sent to Kashmīr as governor of that place by Shāh Jahan, and there he was able to cultivate his poetical talents in the society of several distinguished poets, amongst whom he particularly mentions the names of *مولانا حيدر محمد حضالي*, from whom he also learnt the art of calligraphy, *قاضي محمد* and *محمد مفيم جوهری*, and he speaks with special enthusiasm of *طالب کلیم* and *طالب آملی*. He further mentions the names of *محمد جان قدسی*, whose company he enjoyed on one of his visits to Kashmīr. That it was in A.H. 1053 = A.D. 1643, while he was writing this preface, his son 'Ināyat Ullāh Āshnā (d. A.H. 1081 = A.D. 1670) was born. That a few years previously he had arranged a diwān which was not quite after his ideal, and that in the composition of the next diwān, which contained Maṣnawīs, Gazals and Rubā'īs, he was greatly assisted by *مير محمد باقر علوی* and *مرزا محمد قزوینی*, who were his constant companions and friends of twenty years' standing. The date of composition, A.H. 1053 = A.D. 1643, of the present diwān is given by Ṭalīb-i-Kalīm in the following line:—

گله‌ها که چیل از چمن طبع دسته شد

It is further requested in this preface that if any one happens to see the first diwān, he should consider the same obsolete and should in every respect give preference to the second diwān, that is, the present one.

Āḥsan died in A.H. 1073 = A.D. 1670.

See Ethé, India Office Lib. Cat., No. 1601; Rieu, ii., p. 687*; Ethé, Bodl. Lib. Cat., No. 49; Sarkhwash (Sprenger, Oude Cat., p. 109); Sirāḡ (Oude Cat., p. 149); Sprenger, p. 325; Majma'un-Nafā'is, fol. 20*; Ma'asir-ul-Umarā, vol. ii., pp. 752-753.

Contents:—

fol. 1^v. Preface, beginning as in Ethé, India Office Lib. Cat.:—

No. 329.

fol. 230; lines 9; size $7\frac{1}{2} \times 4\frac{1}{2}$; $4\frac{1}{2} \times 2\frac{3}{4}$.

کلیات احسن

KULLIYÂT-I-AHSAN.

An autograph copy of the works of Zafar Khân.

Khawjah Mirzâ Ahsan Ullah, whose takhallus was Ahsan, خواجه مرزا احسن، was the son of Abul Hasan Turbatî. In the 19th year of Jahangir's reign, A.H. 1033 = A.D. 1623, Ahsan was appointed governor of Kâbul on the transfer of Mahâbat Khân, and received the title of Zafar Khân, with the mansab of 1,500, which was subsequently raised to 2,500.

In the fifth year of Shâh Jahân's reign (A.H. 1041 = A.D. 1631) he was deputed to Kashmîr as a governor, which position he held down to the twenty-sixth year of that emperor's reign; after which he was transferred to Tattah. He married Buzurg Khânam, the daughter of Sayf Khân; and by this union was born 'Inâyat Ullah Âshnâ, better known as Mirzâ Muḥammad Tâhîr Âshnâ (see Ma'âsir, vol. ii., p. 762). Ahsan began his poetical career in A.H. 1032 = A.D. 1623.

Besides being a noble of great influence in the courts of Jahângîr and Shâh Jahân, Zafar Khân was a skilled soldier and personally undertook several expeditions.

In the lengthy preface to this diwân he makes the following statements: 'That at the age of eighteen he wrote a Maṣnawî, which was thus chronogrammed by Ṣâ'ib to show the date of its composition:—

تاریخ شروع خواستم گفت خرد
توبادۀ ز بوستان فکر احسن چید

No. 1862

fol. 62; lines 12; size $9\frac{1}{2} \times 6\frac{1}{2}$; $5 \times 2\frac{1}{2}$

فتوح الحرمين

FUTŪḤ UL-ḤARAMAYN

A very beautifully written copy of Muḥyī Lārī's (d. A.H. 933=A.D. 1526) Futūḥ ul-Ḥaramayn. See Nos. 226-227

Beginning:—

لی دو جهان غرقه آلی تو اله *

Written in elegant Nasta'liq within gold borders with an illuminated head-piece. Beautifully painted drawings representing the Harem, mosques and other sacred places are found on fol. 13^b, 32^a, 33^b, 34^a, 38^a, 39^a, 43^b, 45^a, 46^b, 53^a, 56^a, 58^b, 59^b, 61^a and 62^a

Not dated; 16th century.

Scribe: نظامی مذهب.

This beautiful copy was presented to the library in 1916 by Ḥakīm Muḥammad 'Abd ul-Qayyūm, a well-known physician (Ḥakīm) of Patna.

که نقد عمر بیکدم چو صبح کرد نثار
 بساط دار قرار است سال تاربخش
 چو کرد میل بسوی بساط دار قرار

The words $\text{بساط} = 12$ and $\text{دار قرار} = 778$.

I am inclined to support strongly the learned Āzād in his assertion that the author of the above Qit'āh was a contemporary of Salmān, and that the above date is most likely correct. This date has also been given in *Khulāṣat-ul-Afkār*, fol. 80^b, *Naṣhtar-i-'Ishq*, fol. 813; *Natā'ij-ul-Afkār*, p. 207; and *Sham'i Anjuman*, p. 193.

For other notices on the poet's life and his works see *Makhzan-ul-Garā'ib*, fol. 335, *Ṣuhuf-i-Ibrāhīm*, fol. 375, *H. Iq*, vol. iv, p. 389, and *Bahāristān*, fol. 102. See also Ouseley, *Biographical Notices*, p. 117, Sprenger, *Oude Cat.*, p. 555, W. Pertsch, *Berlin Cat.*, pp. 842, 843; Schefer *Chrestomathie Persane*, vol. i, Paris, 1883, pp. 114, 115; *Rieu*, ii, p. 624; *Rieu suppl.*, Nos. 220, Art. iii, and 265; *Ethé*, *Bodl. Lib. Cat.*, Nos. 807-810; *Ethé*, *India Office Lib. Cat.*, Nos. 1237-1242.

Some select poems are published in Bland's "Century of Persian Gazals", No. 4, and in *Erdmann Zeitschriften der D. M. G.* xv, pp. 758-772.

Written in a fine minute Naskh, within gold borders, with a small faded heading in the beginning. The headings are written in gold throughout.

The colophon, dated A.H. 811, runs thus.—

تمت الكتاب التریات جمادی الثانی سنه احدى و عشر
 وثمانیة

Presented by

Khurshid Nawāb of Patna.

1374, who was killed by his brother, Sultân Ahmad, in the month of Šafar, A.H. 784 = A.D. 1479.

Dr. Rieu, p. 626, says that Salmân composed a Qiṭ'ah on the event of the inundation at Bagdād in A.H. 775 = A.D. 1373, but the author of the *Ḥabib-us-Siyar* (*loc. cit.*) places that event in A.H. 776 = 1374, and says that Khwājah Nāṣir Bukhārī also composed the following Qiṭ'ah on the event of that catastrophe:—

دجله را امسال رفتاری عجب مستانه بود
پای در زنجیر و کف بر لب مک دیوانه بود

Daulat Shāh, p. 271, however, says that the second part of the above couplet was extemporized by Nāṣir Bukhārī in the presence of Salmân, who wanted to test Nāṣir by reading out before him the first part.

(10) The same author of the *Ḥabib-us-Siyar*, vol. iii, Juz. 2, p. 35, says that Salmân addressed two Qasīdās to Shāh Shujā' (d. A.H. 786) on the occasion of his victory in Ādərbājān in A.H. 777 = A.D. 1375, and that the second Qasīdah of the poet met the highest approval of that king.

From the dates referred to above it is clear that Salmân was still living in A.H. 777 = A.D. 1375.

Regarding the date of the poet's death, Daulat Shāh's statement is ridiculously inconsistent. He says that Salmân died in A.H. 769 = A.D. 1367, while later on he relates that the poet attended the funeral procession of his patron, Sultân Uways, which took place in A.H. 775 = A.D. 1373, with mournings. Strange to say, the authors of the 'Urafāt, fol. 311^a; *Mir'āt-ul-Khayāl*, p. 73; *Riyāḍ-ush-Shu'arā*, fol. 176^a, and several others, have blindly followed Daulat Shāh's date without detecting this palpable blunder. The author of the *Majma'ul Fuṣahā*, vol. ii, p. 19, is still more inaccurate in placing the poet's death in A.H. 669 = A.D. 1270—a date which is about twenty years earlier than the poet's birth.

Ġulām 'Alī Āzād, in his *Khazāna-i-Āmirah*, fol. 189^b, says that while compiling the said *Tadkirah*, he came into possession of a copy of Salmân's diwān, dated the Muḥarram, A.H. 791 = A.D. 1388, written (thirteen years after the death of the poet) by one Nāṣir bin Bazurḥmihr. This scribe noted a Qiṭ'ah at the end of that MS which gives a very accurate date of Salmân's death, viz. Monday evening the 12th of Šafar, A.H. 778 = A.D. 1376, in the following two last lines:—

نماز شام در جنبه یب از صفر بوده

امروز بساطی شکستم توبه

Strange to say that Ādur in his *Atash Kadah* has blindly followed Anūn Rāzī, and attributes, in a similar way, the above quatrains to Salmān, although he (Ādur) quotes the first Rubā'ī under the life of Khayyām.

The two *Maḡnawīs* of Salmān, viz. *جمشید و خورشید* and *فراق نامه*, are noticed in Rieu, *Pers. Cat.*, p. 625.

A complete copy of the poet's *diwān*, with his *Maḡnawī*, *جمشید و خورشید*, will be noticed later on under the "Mixed Contents".

Salmān spent almost his life as a panegyrist to the Ilqānī rulers, and composed, as noticed in the *Ḥabib-us-Siyar*, vol. iii, Juz. i, numerous poems relating to several contemporary events, such as:—

(1) *Qasidah* on the occasion of the flight of Shaykh Ḥusayn Buzurg to Bagdād in A.H. 739 = A.D. 1338.

(2) *Qasidah* on the occasion of the accession of Sultān Uways in A.H. 757 = A.D. 1356.

(3) *Qasidah* when Sultān Uways came to Bagdād and was received by Khwājah Mirjān (d. A.H. 775 = A.D. 1373) in A.H. 765 = A.D. 1363.

(4) *Qasidah* when Sultān Uways went to Mūṣal after a stay of eleven months in Bagdād.

(5) *Marṣiyah* on the death of Amīr Qāsim (brother of Sultān Uways) who died of phthisis in A.H. 769 = A.D. 1367.

(6) *Marṣiyah* on the death of Birām Shāh in the same year.

(7) *Marṣiyah* on the death of Amīr Zāhud (brother of Sultān Uways) in A.H. 773 = A.D. 1371.

(8) The most pathetic elegies on the death of his patron Sultān Uways, which took place on Jamādī II, A.H. 776 = A.D. 1374; one of them runs thus.—

ای فلک آغسته در کاری نه آسان کردی
ملک ایران را بمرگ شاه ویران کردی
آسمانی را فرود آوردی از ارج خویش
بر زمین افکندی با خاک یکسان کردی
نیست کاری مختصر گر با حقیقت میرری
قصد خون و مال و عرض هر مسلمان کردی

(9) *Qasidah* on the accession of Sultān Ḥusayn in A.H. 776 = A.D.

verses from one of these Qasidas and explains the chief subtleties contained in those lines. Daulat Shāh, p. 131, in noticing the life of Sayyid Dulfāqār of Shīrwān, who flourished during the time of Sultān Muḥammad (d. A.H. 617 = A.D. 1220), son of Sultān Takesh Khwārizm Shāh (d. A.H. 596 = A.D. 1200), and was marvellously skilled in composing artificial Qasidas, says that Salmān was the first poet who successfully imitated Dulfāqār in such compositions, and excelled him by adding more Taushihāt and subtleties in his (Salmān's) own compositions, as Daulāt Shāh remarks:—

و قبل از خواجه سلمان سارجی کسی در صنعت شعر مثل
 قصیده ذوالفقار نگفته است که مجموع مذاہب و بدایع شعر را
 شامل باشد و آن قصیده مشتمل است بر توشیحات و درائر
 و زخارنات و از هر یک بیت چندین مصارع و ابیات ملون در بحر
 مختلفه اخراج میشود و بیرون می آید و خواجه سلمان صنعتی
 چند در قصیده خود زیادت ساخته *

Dr. Ethé, in his Bodl. Lib. Cat., No. 1333, in describing a Taḍkirah which contains chiefly the accounts of those poets who are known for the various arts and peculiarities in their poetical compositions, quotes, as a specimen, a few lines from a Qasidah called مفاتیح الکلام of the said Dulfāqār, and explains their various subtleties.

Besides Qasidas and Gazals Salmān has left a number of Qit'as and Rubā'is, extracts from which are quoted in the Taḍkiras.

Amin Rūzi, the author of the Haft Iqlīm, seems to be ridiculously prejudiced for Salmān, and ascribes the following two beautiful Rubā'is of Khayyām to Salmān, although he has once quoted them amongst the quatrains of 'Umar in noticing his life. The two Rubā'is are:—

آمد صحرای ندا ز میخانه ما
 گوی رفت خراباتی دیوانه ما
 بر خیز که پر کنیم پیمانه ز می
 زان پیش که پر کنند پیمانه ما
 دیگر

از بسکه شکست باز ستم توبه
 فریاد میکند ز ستم توبه
 دیریز بتوبه شکستم . جعفر

Abū Sa'īd, who died on Rabi' II, A.H. 736 = A.D. 1335, the Qasidas which the poet addressed to the Sultān's Wazir, the celebrated Khwājah Ġiyāṣ-ud-Dīn, who was murdered by order of Amīr 'Alī Pādshāh on the 21st of Ramaḍān, A.H. 736 = A.D. 1335, and his elegies on the death of the distinguished Wazir.

Salīmān entered the service of Sultān Husayn Buzurg (A.H. 736-757 = A.D. 1335-1356), and continued to enjoy inestimable honour from the Sultān and his talented wife, the beautiful Dilshād Khātūn, whom the King had married in the latter part of his life. Husayn Buzurg and his son and successor, Shaykh Uways, both began to learn the art of poetry from the poet, and the tutorship of two such royal personages acquired a world-wide fame for the celebrated Salīmān, and to this the poet refers in the following verses.—

من از بمن اتبال این خاندان
گرفتم جهانرا به تیغ زبان
من از خاوران تا در باختر
ز خورشیدم امروز مشهور تو

When Shaykh Uways succeeded his father in A.H. 757 = A.D. 1356 the poet obtained further favours from him and his mother Dilshād Khātūn. In appreciation of the poet's merit the latter is said to have given him two villages of Ray for composing Qasidas in answer to Zahir-i Fāryābī. After the death of his patron, Sultān Uways, in A.H. 776 = A.D. 1374, Salīmān continued to enjoy for some time the same favour from his son, Sultān Husayn, who was killed by his brother, Sultān Ahmad, in Ṣafar A.H. 784 = A.D. 1382. At least, owing to the failure of eyesight in his old age, Salīmān retired from the court and repaired to his native land, Sāwah, where he spent the last days of his life in tranquillity.

Salīmān enjoys the reputation of one of the best Qasidali writers, and from the poems which he composed in answer to Zahir-i Fāryābī, Aqir-i-Aumānī, Sanā'i Gaznawī and Jamāl-ud-Dīn and Kamāl-ud-Dīn-i-Iṣfahānī, it will be seen that he surpassed his predecessors in the sublimity of style and the novelty of ideas. He is said to have held poetical contentions with Sirāj-ud-Dīn Qumrī, and Nāṣir Bukhārī is said to have reckoned himself as a pupil of Salīmān.

His beautiful artificial Qasidas (قصاید مصنوعه), addressed to the Wazir Ġiyāṣ-ud-Dīn, which represent various kinds of Taushihāt, speak of the wonderful genius of the poet and the peculiar versatility of his mind. Dr. Ethé, in his *India Office Lib. Cat.*, No. 1241, quotes two

No. 147.

foll. 93; lines 22; size $6\frac{3}{4} \times 4\frac{1}{4}$; $5 \times 2\frac{3}{4}$.

غزلیات سلیمان

Ġazaliyât-i-Salmân.

The oldest known copy of the collection of the lyrical poems of Salmân, written only thirty-three years after the poet's death.

The Ġazals are alphabetically arranged throughout. Beginning:—

اگر حسن تو بکشاید نقاب از چهره دعوی را
بگل رضوان برانداید در فردرس اعلی را

Khwâjah Jamâl-ud-Din Mubammad Salmân بن الدين خواجه جمال الدين محمد سلمان بن خواجه علاء الدين محمد الساري (ياسوجی) was a native of Sâwah, situated between Ray and Hamadôn. He came of a noble family of Sâwah, where his father, 'Alâ-ud-Dîn, was a respectable revenue officer.

The author of the Habîb-us-Siyar, vol. iii, Juz. 1, p. 136, says that Salmân composed the Maṣnawî Firâq Nâmah in A.H. 761 = A.D. 1359, and, referring to this Maṣnawî, the poet himself says in his following verse, quoted in Rieu, ii, p. 264, that he had then passed his sixty-first year.

کنون سالم از شصت و یک درگذشت
بساط نشاطم فلک در نوشت

So we can conclude that the poet was born about A.H. 700 = A.D. 1300.

In following the above statements Dr. Rieu, by an oversight, misinterprets the meaning of شصت و یک as "seventy-one" instead of sixty-one, and consequently comes to a wrong conclusion that Salmân was born about "A.H. 690" = A.D. 1291, instead of A.H. 700 = A.D. 1300; and Dr. Ethé, in his India Office Lib. Cat., No. 1237, has unexpectedly accepted the wrong date given by Dr. Rieu without noticing the obvious mistake.

According to Daulat Shâh, Salmân, Khwâjû Kirmânî, 'Ubayd Zâkânî and Nâsir Buḡhârî all lived under Sultân Abû Sa'îd. The earliest compositions of the poet are probably his elegies on the death of Sultân

يك و الف تا رفته بود از سنه
كه كردم دُر نظم را خاتمه

which would seem to mean that one thousand and one had not passed from the (Hijrah) year when the author finished the work. But as the book was written during the reign of Sultan Muhammad III., who reigned from A.H. 1003-1012, we cannot accept the above year as the date of composition of the work. Moreover, it is very difficult to detect the mistake of the scribe in the above line. One possible reading, with a slight alteration, is however suggestive. Instead of

يك و الف تا رفته الخ

I am inclined to read

يك و الف و نه رفته بود از سنه

that is, A.H. 1010 = A.D. 1601.

The concluding verse runs thus:—

ز ما دمیدم بر رسول الام
سلام العلیک و علیک السلام

The copy is profusely illuminated, in the beginning and richly illustrated in Persian style throughout.

Written in a beautiful clear Nasta'liq

The illuminated stars are placed between the following two introductory verses written in gold in beautiful bold Naskh:—

شهنشاه نامه سلطان محمد
که پادا صبر و اقبالش موبد
بیزم آل عثمان کمان اصل
از روشن چراغ سیزده لیل

From the numerous seals, signatures, and 'Arḍ-dīdāhs of some of the distinguished nobles of the Timuride sovereigns of India, it is certain that somehow or other this valuable copy travelled to India during the time of Shāh Jahān, and was preserved in his Royal Library. The most interesting of all the seals is that of Jahān Ārā Begam, which is very rare and not found in any other MS. in this Library. Jahān Ārā, who was born in A.H. 1022 = A.D. 1613 and died in A.H. 1092 = A.D. 1681, was the eldest child of Shāh Jahān. She was the most accomplished lady of Shāh Jahān's harem, and is the authoress of the well-known Persian work Mu'nis-ul-Arwāḥ مؤنس الارواح, a notice on the celebrated saint Khawājah Mu'in-ud-Dīn Chishtī, composed in A.H. 1049 = A.D. 1639.

The name of the author, who calls himself Husaynī حسینی, occurs thus on fol. 6^a:—

حسینی لوائی کش از چارگاه
بشمش کوشه الدررمان صبح شاه

In the prologue the poet, after praising God, the prophet, and the Imāms, highly eulogises the reigning king Sultān Muḥammad, whose date of accession, A.H. 1003 = A.D. 1612, he gives thus on fol. 7^a:—

چو ظل جلیل است آن بیعدیل
بشد سال تاریخ ظل جلیل

On fol. 10^a the poet sings the praise of the three preceding kings, namely, Sulaymān I., Salīm I. and Murād III., and says that he wrote the exploits of these kings in Persian and Turkish prose and verse, and that he composed several Shāh Nāmās, numbering ten volumes, and particularly names his two works, Hunar Nāmā هنر نامه and Sūr Nāmā سور نامه.

On fol. 111^a is mentioned the date 23rd Rabi' I., A.H. 1007, under the heading راه نمودن آصف را بیای بوس. In the epilogue the date of composition is given thus in the following verso—

No. 265.

foll. 116; lines 15 (in four cols.); size 13½ x 9, 10 x 6.

شهنشاه نامه

SHAHINSHÂH NÂMAH.

A poetical account of Sultân Muhammad I. I. of Turkey (A. H. 1003-1012 = A. D. 1595-1603), the thirteenth King of the Osmâni Dynasty.

By Husayn حسینی.

Beginning:--

مہاس فرزند ز حد و قیاس
مراور را کہ اشیا کنندش مہاس
غنیائیش بود کج لہان
بی معرفت کشف صنم حیان

This unique work, of which no other copy is known to exist, is evidently one of the most valuable literary gems of this Library. It is dedicated to the said Sultân Muhammad III, was written for him at Constantinople and preserved as a treasure in the Royal Library during his time, as would appear from the writings in the two illuminated stars at the beginning of the copy:—

برسم الخزانہ ثواب نامدار ملک مہار ظل الہ شاہ جم جاہ
خلد الہ ملک و مہار الخاقان بن الخاقان ابو المظہر
شاہ سلطان محمد بہادشاہ طول الہ حمزہ ابداء و ابن تاریخ مذکور
بدار السلطنۃ قسطنطنیہ العام یامہ

کنون دزم سازندران آرم
 بلوری برت داستان آرم
 سر و تاج محمود بادا بلند
 کز فرخی شد به تن لرجمند

The poem, consisting of about eighteen thousand verses, begins with a short doxology in which the royal personage for whom the work is written is said to be "Abbās Shāh of Persia." This spurious insertion is most probably due to the ludicrous ingenuity of a person who had a fancy for the so-named king.

The name 'Abbās Shāh appearing in the following lines has been lately inserted by scratching out the original name, most probably Mahmud Shāh:—

بنام شهنشاه ایران دیلم
 بسفتم مر این گوهر شاهوار
 شه شهرباران گیتی پختا
 فلک قدر جم جاء - عبدلی شاه (محمود شاه؟)

The greater portion of the work treats of Shahriyār's adventures in India. The concluding sections relate how Farānak, Queen of Sarandīb, treacherously poisons Shahriyār, and in return is slain by Rustam.

Fol. 179, which probably belongs to an earlier part of the work, relates how Nughwād Hindī was killed by Shahriyār.

Written in fair Nasta'liq in four columns within coloured-ruled borders.

Not dated; 17th century.

Several notes and 'Ard-didāhs of the nobles of Jahāngir and Shāh Jahān's courts are found on the title-page.

Again, the name of the author (Farrukhī) and of his royal patron Sulṭān Maḥmūd are found in the concluding lines on fol. 46^a, relating to Rustam's expedition into Khāwar against the demon Iblis:—

جهان تا بود شاه محمود شیر	بود زنده و زنده و زنده
که بیدار شاه است و دارد خرد	از در در در در در در
کنون شهرها را ز لهراسب شاه	یکی دامن از زمین کاه
بشدن اگر شاه با آفرین	ز نظم شود پر ز غافل زمین
بماند مریں دامن پادگار	شود فرخی زین نشان پای دار

The names of Farrukhī and Maḥmūd are found again in the concluding lines of the story relating to the destruction of the heat of Farāmurz, fol. 65^a:—

ز اقبال شاه ملایک سپاه	فلک قدر جم جاء محمود شاه
شاه داد گستر خدیر زمین	که بر ختمش مهر باشد نکین
به پایان رسید این سخطهای من	بود بر سپهر سخن جانی من
جهان تا بود شاه را کاه باد	سر اخترش برتر از ماه باد
سر چتر او باد بر ماه و مهر	سپه انجمش با و میدان سپهر
جهان تا بود کاه محمود باد	سوی داد و دین راه محمود باد
سر فرخی زر برآمد به ماه	که شد دامن سنج در پیش شاه

In the beginning of the story relating to the horse of Rustam, who fell into the river and reached the shore after three days, and was caught hold of by Farāmurz, the name of Sulṭān Maḥmūd appears thus, fol. 134^a:—

کنون از پی رخشم آید سخن
 نصرت اندرین نامور انجم من
 بر شاه محمود آرم نصرت
 بگویم جو دیدم بدقت درست

The names of the author and his royal patron are found again on fol. 151^a in connection with Shabriyār's expedition against Māzandarān:—

نه کس آکه از کار آزاده شاه

... ..

بسا سالیان گشت اندر جهان

بسر از درد در کشور هندوان

بشیمان بد از رفتن و خشم خویش

... ..

بس از رنج بسیار ازان مرز بوم

گذار اوفتادش سوی شهر لام

الا ای خردمند دانش فرازی

... ..

بگفتم که فردوسی آن گفته بود

کمرهای شایسته را سفته بود

مرا زین سخنها دل آرام یافت

... ..

شد این گفتیها مراسر تمام

بنام شهنشاه فرخنده نام

چو از فرخی نامه آمد به بن

... ..

The copy ends with the following lines in which the author refers to the *Gushtāsp Nāmah* of Firdausi.

«گشتاسب نامه فردوسی اینجا خوانده شود»

... .. شفر تا چه کرد در این داستان

... .. بدینگونه آمد سخن در میان

... .. که گشتاسب چون شد ز پیش پدر

... .. بس از رنج بسیار گاه بوم

... .. نکوهش ازان بهر لهراسب بود

... .. غم و رنج تن بهر گشتاسب بود

در خاتمه شهر یار نامه

بسر شد کنون نامه شهر یار

... ..

در شش سال بردم بدین نامه رنج

که تا این در آمد سزارار گنج

سپاس آنکه این نامه انجام یافت

... ..

بدارش بزدان بلند از جهان

کسی را که این دفتر راستان

بدست اندر آید دعای بخوان

... ..

بآمرزشی باد آرد مرا

به نیکی هر جا شلورد مرا

بماند بسا این سخن یادگار

... ..

که من زیر این خاک باشم بکوز

فتابد به من ماه و فاعید و هور

جو زین نامه پرداختم خامه را

... ..

ز کشتاسب آمد سخنها بیداد

که رفت از پدر خشم کین (همجو باد؟)

جو رفت از در شاه کشتاسب خار

... ..

بسا رفجها گامش در جهان

همیکشست هر سو خلیصه دران

No. 1798

fol. 180; lines 25; size $15\frac{1}{4} \times 7\frac{1}{4}$; $12 \times 5\frac{1}{4}$

شهریار نامه

SHAHRIYÂR NÂMAH

One of several poems written in imitation of Firdausi's *Shâh Nâmah*. Its hero is *Shahriyâr*, son of *Barzû*, the son of *Suhrâb* bin *Rustam*.

Beginning:—

بنام خداوند هشت و چهل . پیوستم آغاز این یادگار

The authorship of this work, like that of some other imitations of the *Shâh Nâmah*, e.g., the *Sâm Nâmah* (see No. 1799), the *Garghâsp Nâmah* (see No. 1792, fol. 523–606) is disputed.

A copy of the *Shahriyâr Nâmah*, containing some fragments of the poem, is noticed in *Rieu* ii, p. 542. In the concluding lines of that copy, quoted in *Rieu*, *loc. cit.*, the author calls himself *Mukhtârî*, that is to say, the well-known poet *Sirâj ud-Din 'Uṣmân* bin *Muḥammad ul-Mukhtârî* of *Gazni*, who at first adopted the poetical title of *'Uṣmân*, but subsequently changed it to *Mukhtârî*, and who, according to some, died in A.H. 554=A.D. 1159, but according to others in A.H. 544=A.D. 1149 (see No. 24 where a copy of his *Diwân* is noticed). It is also stated in *Rieu*'s copy that *Mukhtârî* wrote the poem in the space of three years, for *Mas'ûd Shâh*, who, as pointed out by *Rieu*, can be no other than *Mas'ûd* bin *Ibrâhîm* (A.H. 481–508=A.D. 1088–1114), the great-grandson of *Sultân Mahmûd*. The epilogue in the present copy is hopelessly damaged, and all the distichs in the fourth column, sixteen in all, are missing. Again, the concluding lines, quoted in *Rieu*, do not agree with those in the present copy, save and except the following first part of *Rieu*'s first verse (the second part missing here) in which the title of the work appears:—

... .. بسر شد کفر نامه شهریار

From the concluding lines, as extant in the present copy, and from other passages in the work, it would appear that the author of the work is the celebrated poet *Farrukhî*, and that he wrote it, in the space of twelve years, for *Sultân Mahmûd*. The concluding lines are as follows:

been highly appreciated by his friends, but as there were some defects and drawbacks in those poems, he wrote the present with the object of nullifying the former.

The poems, which are in the forms of *Gazals* (alphabetically arranged), *Mukhammasât*, *Taqlîms*, *Rubâ'îs* and *Tarjî'bands*, describe, in the guise of the lyric style, various kinds of sweetmeats and products of the culinary art.

The first *Gazal* begins thus on fol. 63^a:

زهی! از ذوق تبریزی دلم معطر حلاوتها

دل من از خیال اکبری مرده در لذتها

The Persian poems are followed by some *Hindi* poems on the same subject, a few jests and some directions for the preparation of some sweetmeats.

The above is followed by a few verses of *Sukhanwar*, 'Urli, *Bidil*, *Mâymanat Khân*, etc., occupying fol. 71^a-72^a.

For other copies of the volume
Apply to the Librarian, Office of the
Director, Government of India,
New Delhi.

No. 21782 of 1948

شکرستان خیال

SHAKARISTÂN-I KHAYÂL.

'The Confectionery of Imagination', a collection of poems, with a prose preface by the author.

Author: Mir 'Abd ul-Wâhid Bilgrâmî, poetically surnamed Wâhid and also Dauqî میر عبد الواحد بلگرامی به واحد و ذوقی.

Beginning:—

بعد شکر افشائی حمد رزاقی که ذائقه حلوا پرستان را بچاشنی رنگ
رنگ کامیاب لذتها نموده الخ *

Mir 'Abd ul-Wâhid of Bilgrâm, who in his other poems adopts the *takhallus* Wâhid, but here, in conformity with the contents of the work, Dauqî, was the elder brother of the poet Inâ, who, according to *Yad-i Baydâ*, fol. 27^o, died in A.H. 1119=A.D. 1707. Dauqî's father Mir Sayyid Ashraf Dargâhî was a companion, and also a pupil, of Mir 'Abd ul-Jalil Bilgrâmî, while Dauqî himself was a warm friend of Mir 'Azmat Ullah Bikhahar. Dauqî's biographers unanimously hold that he was a man of noble disposition and composed 'sweet' verses, and that in the collection of his poems, entitled *Shakaristân*, which he wrote in praise of sweetmeats, he adopted the *takhallus* Dauqî. Dauqî was killed in a conflict which took place between his father and the infidels of Râhûn, in the Panjâb, on Friday, the 2nd of Muharram, A.H. 1134=A.D. 1721. See *Yad-i Baydâ*, fol. 240^a; *Nishtar-i 'Ishq*, p. 661; *Sarw-i Âzâd*, pp. 341 and 390; etc.

In the preface Dauqî gives us to understand that from his childhood he was greatly fond of sweetmeats, and that at the request of some of his associates he collected these poems (composed previously by him), under the title of *Shakaristân-i Khayâl*. He further adds that he had previously written similar poems, and that they had

د = مصدر (i.e. Mahmūd Shābistārī, the author of the Gulshan-i Rās).

ط = حافظ شیراز

منتوی مولوی (دم = می = صد

ابن الفارض = فی

For other copies of the commentary see Rieu i, pp 10 and 20, Ethé, Ind. Office Lib. Cat Nos 2663-2666.

An old and correct copy. Written in beautiful Nashī with copious marginal notes throughout the copy.

Dated 22 Rabī I, A.H. 928.

p. 276; G. Flügel i, pp. 432-434, etc. A Turkish translation of an Arabic commentary on the same *Diwân*, by Mustaqimzâdah Sa'd-ud-Dîn bin Sulaymân, was printed in Bâlâq, A.H. 1253.

The commentary is introduced by a long discourse on the doctrines of Sûfis and philosophers, divided into seven sections, called *فواتح*, on account of which the work is generally called *فواتح ميبذني* or *كتاب فواتح*. The seven sections are as follows:—

Fâtihah I, on the true path followed by the elect, fol. 3^b:

فاتحة اولی در بیان راه راست که مسالوک اصفیاست •

Fâtihah II, on the essence of God, fol. 13^b:

فاتحة ثانیة در ذات خدا تقدس و تعالی •

Fâtihah III, on the names and attributes of God, fol. 21^b:

فاتحة ثالثة در اسماء و صفات •

Fâtihah IV, on "the greater man" or the macrocosm, fol. 30^a:

فاتحة رابعة در انسانی کبیر •

Fâtihah V, on "the lesser man" or the microcosm fol. 40^b:

فاتحة خامسة در انسانی صغیر •

Fâtihah VI, on prophecy and saintship, fol. 69^a:

فاتحة سادسة در نبوت و ولایت •

Fâtihah VII, on the virtues and prerogatives of 'Alî, and the history of his life, fol. 77^a. A commentary on this seventh *Fâtihah*, by Gulâm Ḥasayn bin Hidāyat 'Alî Khân Tabāṭabā'î is noticed under No. 1310. Beginning of 'Alî's *Diwân* and the commentary, on fol. 99^a:

الناس من جهة التمثال الكفار ابوهم آدم و الام حواء
مفهوم تعریف اشاره است به تعیین و تمیز معنی در ذهن سامع و حرف که
نزد سیبویه لام و نون خلیل مجموع همزة و لام است •

In the conclusion the commentator says that he completed the work in Ṣafar, A.H. 890, the year 406 of the Jalālî era (= A.D. 1485).

In the preface the commentator explains the following abbreviations used in the work:—

ش = شارح (i.e. the commentator Maybudî)

شیخ محیی الدین ابن عربی = مع

No. 927.

fol. 350 ; lines 19 ; size $9\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4$

شرح دیوان علی

SHARH-I DÎWÂN-I 'ALÎ.

A Persian commentary upon the Arabic Diwân of 'Alî bin Abû Tâlib.

Commentator: Husayn bin Mu'in-ud-Din ul-Maybuđi : حسین بن معین الدین المیبودی.

Beginning :—

سپاس سعادت اسس و شكر عبادت كدس معبودی را كه اعلام نبوت
ولایت النج .

Husayn Maybuđi, who adopted the poetical *nom de plume* Mantıqlı, was born, according to Sım Mirzâ's *Tuhfat-i Sâmi*, in Maybuđ, a village in Yazdajird. [The correct reading is Maybuđ, and not Maybid or Maybud as generally accepted by modern writers. The author of the *Ansâb* (Gibb Memorial Series Edition, fol. 547^b) gives the following particulars of the place : بفتح الميم و سكن الياء : المنقرطة باثنين من تحتها و ضم الياء الموحدة و فی اخرها الذال المعجمة و هو .] He studied philosophy in Shîrâz under Dawâni, that is to say, the celebrated philosopher Muḥammad bin A's'ad Dawâni, who was born A.H. 830 = A.D. 1426 and died A.H. 908 = A.D. 1502 (see *Ḥabib-us-Siyar* vol. iii, juz 4, p. 111). Husayn was a well reputed scholar of his time, and, according to Yahyâ Qazwini's *Lubb-ut-Tawârikh* (see No. 469), was put to death, A.H. 910 = A.D. 1504, at Yazd, by the order of Shâh Ismâ'il Şafawî (A.H. 907-930 = A.D. 1502-1524). The author of the *Riḡâḍ-ul-'Ulamâ* says that Husayn died in A.H. 912 = A.D. 1506. See also *Raudât-ul-Jannât*, p. 258. Some others place Husayn's death in A.H. 904 = A.D. 1498, which seems improbable. See also *Ḥabib-us-Siyar*, vol. iii, juz 4, p. 112. A collection of Husayn's letters is noticed in *Krafft*, p. 27, and he is known as the author of some philosophical works and a treatise on astronomy. See *Hâj. Khal.*, vol. ii, p. 499 and vi, p. 474. His philosophical treatise *جلم گيتي نما* is noticed in *Rieu* ii, p. 812.

For the Arabic Diwân of 'Alî, with its full title انوار العشرل
من كلام وصي الرسول. see the Arab Cat. of the British Museum.

No. 1794

fol. 619; lines 25; size $12\frac{1}{2} \times 7\frac{1}{2}$; $9 \times \frac{1}{2}$

The Same

Another copy of the *Shāh Nāmāh*, without any preface. Beginning at once with the poem:—

بنام خدایتد جان و خرد آیم *

Written in fair Nasta'liq within coloured and gold-ruled borders in four columns with a beautifully illuminated 'Unwān.

About forty miniatures in ordinary Indian style. Several folios have been supplied in a later hand.

Dated 8 Dūl-qā'd, A.H. 985.

Scribe: *سید ابوالکلام سعد الله الحجازی*

No. 1857

fol. 128; lines 9; size $6\frac{1}{2} \times 3\frac{1}{2}$; $3\frac{1}{2} \times 1\frac{1}{2}$

شاه و گدا

SHĀH WA GADĀ

A mystical *Magnawī*, also styled *شاه و درویش*, by the same Hilālī.

Beginning:—

ای وجود تو امل هر موجود هستی و بود و خدای بود

The *Magnawī* has been translated into German verse by H. Ethé (*Morgenländische Studien*, Leipzig, 1870, pp. 197–282); see also Ethé, 'Ueber persische Tenzonen', in 'Abhandlungen des fünften internationalen Orientalisten-Congresses', Berlin, 1882, vol. ii, pp. 130–135. For other copies of the work see Rieu ii, p. 650; W. Pertsch, *Berlin Cat.*, pp. 36, No. 1; 711, No. 6, and 895; Sprenger, *Oude Catalogue*, p. 427; *Cat. Codd. Lugd. Bat.* ii, p. 122; *Cat. des MSS. et Xylographes*, p. 389; J. Aumer, p. 35; Ethé, *Bodl. Lib. Cat.* Nos. 1022–1025; Ethé, *Ind. Office Lib. Cat.* Nos. 1426–1429; etc.

A splendid copy, written in beautiful Nasta'liq within gold lines with gold borders and gold stars throughout. The first two folios are beautifully illuminated.

Not dated; 17th century.

The original folios have been placed in new margins.

intricate question we refer to Dr. Ethé, 'Ueber persische Tenzonen', in 'Abhandlungen des Fünften Internationalen Orientalisten-Congresses zu Berlin, 1881'; Zweiter Theil, erste Hälfte, p. 64; see also Rieu iii, p. 1088; Mohl's preface to the 'Livre des rois,' and Turner Macan's edition of the Shāh-Nāmāh, vol. iv, appendix, pp. 2109-2133.

The verses containing the name of the poet, giving the number of *Bayts* (9,000 to 10,000), and the statement that the poem was composed in the space of two years, found in some copies, are not given in the present MS.

It ends, with an account of the death of Garshāsp, followed by some verses relating to a letter of condolence sent to Narimān by Faridūn, and to a banquet given in his honour by the latter.

A neat copy, written in fair Nasta'liq in four gold-ruled col-
 umns with a sumptuously illuminated double-page 'Unwān and twenty-six
 miniatures of inferior Persian style on foll. 10^b, 37^a, 50^a, 70^a, 91^b, 100^a,
 119^b, 166^a, 175^a, 206^b, 231^b, 249^a, 257^b, 282^b, 305^b, 319^b, 349^b, 372^b,
 390^b, 417^b, 440^b, 486^a, 509^b, 531^a, 570^a and 588^a.

Like many other copies the present Shāh Nāmāh is divided into two halves, the second of which, beginning with the accession of Luhrāsp, and styled Luhrāsp Nāmāh نام لهراسپ, begins thus with an illuminated frontispiece on fol. 257^b.

کونین تاج و اورنگ لہر اسپ شاہ

۱۷ عید عاراییم بر بخت و شاییم به کاه

بجای این استیلا به، نخستین مرا نجات داد

بنیاد بنیادی / بنیاد بنیادی

The copy is not dated; apparently 17th century.

A note on the title-page by أحمد كطف الله says that the MS. once belonged to him. The note is followed by his seal, dated A.H. 1178.

Two seals of حاجي ميمتي عليخان are found at the end, and another at the same place, dated A.H. 1155, faintly reads thus

٢٠٠٢ : إضيق الميزان : يعرض : الإثبات : ٢٠٠٢

DATE: _____

77.1285, 6 : 6.5, 7

on [unclear] [unclear] [unclear]

No. 1792

foll. 606 ; lines 25 ; size 12 x 7 ; 7½ x 4½

شاهنامه

SHĀH NĀMAH

The *Shāh Nāmāh* of Firdausi (See Nos. 1-9). The Preface of Bāysangar, the satire on Sultān Mahmūd and the chronological list of the ancient kings of Persia, occupy foll. 1^b-7^a.

This copy contains upwards of fifty-seven thousand distichs, or at least seven thousand above the usual number. This excess is due to the following addition of Garshāsp Nāmāh to the original text:

گرشاسپ نامه Garshāsp Nāmāh, foll. 523^b-606^a.

Beginning, like the copy noticed in Rieu Supplement, No. 195 :

ز کردار گرشاسپ اندر جهان یکی نامه بد یادگار ممان

The Garshāsp Nāmāh is, perhaps, the oldest epic poem written in imitation of the *Shāh Nāmāh*. It deals with the exploits of Garshāsp, prince of Sistān and ancestor of Rūstam. The work is generally, but wrongly, ascribed to Firdausi's teacher Asadī, who died in the reign of Sultān Mahmūd's son, Sultān Mas'ūd (A.H. 421-432=A.D. 1030-1040), while the date of completion of the poem, given in the concluding lines, is, as in all the known copies, A.H. 458=A.D. 1066, i.e., at least twenty-six or twenty-seven years after the death of Asadī :

ز هجرت بروبر سپهری که گشت

شدش چار صد سال پنجاه و هشت

It is therefore evident that the work is of a later author ; one who, according to Ethé, Bodl. Lib. Cat. Nos. 507 and 508 ; Ethé, Ind. Office Lib. Cat. No. 893, and some others, was most probably 'Alī bin Ahmad ul-Asadī uṭ-Ṭūsī الطوسي with the two Kunyas Abul Ḥasan and Abul Mansūr, the son of the older Asadī. For this

fol. 295^b. Begins the second half of the *Shâh Nâmah*:—

چو لهراسپ بنفشست بر تخت شاد
به شادمنشی تاج بر سر نهاد

After fol. 136 one folio, containing 41 verses, is missing.

After fol. 302 one folio, containing 55 verses, corresponding with the Macan's edition, vol. ii, pp. 1052-54, is missing.

After fol. 413 one folio, containing 57 verses, corresponding with Macan's edition, vol. iii, pp. 1395-97, is missing.

After fol. 486 one folio, of 55 lines, corresponding with Macan's edition, vol. iii, pp. 1652-54, is also missing.

This copy contains about fifty thousand verses.

fol. 3^b, 13^b, 16^b, 30^a, 48^b, 81^b, 105^b, 114^a, 153^a, 168^a, 206^a, 226^b, 254^a, 284^a, 295^b, 296^a, 342^b, 330^b, 396^a, 435^a, 455^a, 468^a and 526^a contain the most beautiful Persian miniatures painted in gold and colours.

Written in fine clear Nasta'liq, within four gold-ruled columns, with two most sumptuous elaborately decorated 'unwâns in the beginning, and a double-page full size miniature, with exquisite borders, on fol. 295^b and 296^a. The last two pages are decorated throughout in gold headings, written in gold and coloured flowers.

The colophon is dated 17th Ramaḍân, A.H. 942.

Scribe: مرشد الکتاب الشیرازی.

On fol. 612^b, at the end, a note runs thus:—

علی مردان خان بروز ملازمت با علی حضرت گدرا نیده *

which means " 'Ali Mardân Khân on the day of interview, presented to A'lâ Hadrat " (*Shâh Jahân*). The appearance of this valuable and gorgeously decorated manuscript supports the above note.

'Ali Mardân Khân came to Delhi in A.D. 1637, and was made at different times governor of Kâbul and Kashmîr by the Emperor Shâh Jahân. He died on his way to Kashmîr on the 16th April, 1657, and was buried in Lâhûr.

went to Ġaznī. Here he met 'Unsuri, 'Asjadi and Farrukhī, whom he satisfied with his skill and learning, and was subsequently introduced into the court of Mahmūd, who was highly pleased with him and entrusted to him the composition of the *Shāh Nāmāh*. The author of the *Chahār Maqālāh* (*loc. cit.*) says that Firdausī completed the poem in Tūs, where it was transcribed in seven volumes by one 'Alī Daylam. It is said that Mahmūd, who had promised to give Firdausī fifty thousand dirhams for the poem, being induced by some of his courtiers, offered the poet only twenty thousand dirhams. Thus bitterly disappointed Firdausī wrote a satire on Mahmūd, and went to Sipahbad Shīrzād, the ruler of Tabaristān, who tried to console Firdausī by pleading Mahmūd's innocence, and expunged, with the exception of a few, the satirical verses. Subsequently Mahmūd sent his promised reward to Firdausī in Tūs, but it reached there at a moment when the corpse of the poet was being borne to the burial ground. The reward was then offered to the poet's only daughter, who proudly declined to accept it.

This grand epic poem, containing sixty thousand verses, represents the National Legends of Persia, and was completed, as mentioned in the epilogue of this copy, in A.H. 400 = A.D. 1009. According to a rare epilogue in the copy noticed in Rieu, ii, p. 535, and in Ethé, *Ind. Office Lib. Cat.*, No. 878, the poem was completed in A.H. 389 = A.D. 999, and according to some verses of the same copy in Rieu even in A.H. 384 = A.D. 994.

بنام جهان داور کردگار
ز هجرت شده چار صد سال بار

after a labour of thirty-five years in the author's eightieth year.

به سی سال و پنج از سرلی سپنج
بسی رنج بردم بامید گنج

Contents:—

fol. 1^b–13^a. The *Bāysangārī* preface

Beginning:—

انتخاب سخن آن به که کند اهل کمال
به ثنای ملک العرش خدای متعال

It should be noticed here that Kamāl-i-Khujandī (d. A.H. 803 = A.D. 1400) begins his *diwān* with this verse.

fol. 13^b. Begins the first half of the *Shāh Nāmāh*:—

بنام خداوند جان و خرد
کزین برتر اندیشه بر نگذرد

Kej-Kawus in Masenderan, Vienna, 1841; A. F. von Schaack Helden-sagen, 1851; and Ethé, Firdausi als Lyriker, Sitzungsberichte der Bayerischen Akademie, 1872, p. 275, and 1873, p. 623, and especially Nöldeke's "Persische Studien II," Sitzungsberichte der Kais. Acad. der Wissenschaften in Wien, 1892, vol. 126.

The work has been frequently lithographed and printed. See Ethé, India Office Lib. Cat., No. 860.

This copy contains the introduction written in A.H. 829 = A.D. 1426 by the order of Mirzâ Bâysangar, and no copy in this library contains the older preface (anterior to the Bâysangari recension) designated by Mohl (i, p. xv) as "Préface No. II." (See Rieu, ii, p. 534*; Ethé, India Office Lib. Cat., No. 860; W. Pertsch, Berlin Cat., p. 732.) This older preface has been translated by M. de Wallenbourg in his "Notice sur le Shahnamé," Vienna, 1810.

According to the present preface, it appears that separate records of the annals of the early Persian kings, preserved in the library of Yazdjird III, were by his order arranged into a complete history from the reign of Kyūmurş, the first Persian king, down to the death of Khusrū Parwiz, that is, to A.H. 6 = A.D. 627, by one Dānighwar Dihqān, in Pahlawi. After the conquest of Persia, during the caliphate of 'Umar, this valuable history was carried off to Arabia. From there it travelled to different countries, and subsequently came into the hands of Ya'qūb Lays, in Khurāsān, who sent it to India. In A.H. 346 = A.D. 957 this history was translated into Persian by the order of Abū Mansūr al-Mu'ammari, and the account from Khusrū Parwiz to Yazdjird III was added to it. One of the descendants of the Sasānian kings ordered Daqiqi to versify the work; but he had completed only one thousand verses when he was assassinated by one of his slaves. No further attempts were made till the reign of Sultān Mahmūd of Gāzni, who by some accident possessed a copy of the Persian version of this valuable history, out of which he selected seven stories and gave them to his seven court poets to versify, in order to decide which of them was the most competent person to turn the whole work into verse. 'Unsuri was adjudged the best, and was therefore ordered to begin the work, as Firdausi says:—

چنان رفت فرمان مالک رقاب
که نظم آرد عنصری این کتاب

Firdausi, who was in Tūs, hearing of the great work ordered by Mahmūd, determined to complete the work Daqiqi had left unfinished; but having no complete account of the early legends of Persia he was unable to carry out his plans, when one of his friends Muhammad Lashkari furnished him with the necessary annals. Having versified the battles of Duhāk and Faridūn, which became highly popular, he

No. 1.

fol. 612; lines 25; size 16 × 10; 10½ × 5½.

شاهنامه

Shāh Nāmāh.

By FIRDĀUSI.

FIRDĀUSI, with his full name *أبو الفتح فردوسی الطوسی*, the great epic poet, was born in Shādāb, near Tūs, about A.H. 321 or 322 = A.D. 933 or 934, and died in A.H. 411 = A.D. 1020. According to some the poet died in A.H. 416 = A.D. 1025, or A.H. 421 = A.D. 1030.

The earliest account of the poet is that given by Ahmad bin 'Umar-un-Nizāmi-ul-'Arūdi, of Samargand, who visited the poet's tomb in A.H. 510 = A.D. 1116. (See Browne's translation of the *Chahār Maqālah*, published in J.R.A.S., 1900, pp. 77-84.)

For other notices of Firdausi's life see:—

Daulat Shāh, p. 54; Haft Iqlīm, fol. 209^b; Taqī Auhadī, fol. 541^b, Riyād-ush-Shu'arā, fol. 298^b; Khawāna-i-'Āmirah, fol. 277^b, Ātash Kadah, p. 122; Nashtar-i-'Ishq, p. 1331; Makbzan-ul-Garā'ib, fol. 596; Ḥabīb-us-Siyar, vol. ii, juz 4, p. 22, Turner Macan's edition of Shāh Nāmāh, Cal. 1829; J. Mohl, Paris, 1838-1878; J. A. Vullers, 1876, Elliot, History of India, vol. iv, p. 190; Sprenger, Oude Catalogue, p. 405; Ouseley, Biographical Notices, pp. 54-99; W. Pertsch, p. 68; C. Flügel, i, p. 492; Hammer, Schöne Redekünste Persiens, p. 50; Wallenbourg, Notice sur le Schahnamé, Vienna, 1810; Görres, Heldenbuch von Iran, Berl. 1820; J. Atkinson, Sohrab, a poem, Calcutta, 1814, and the "Shah Nāmāh of Firdausi," London, 1832; Starkenfel's

No. 1851

fol. 144; lines 14; size $10\frac{1}{4} \times 7$; $5\frac{1}{4} \times 2\frac{1}{4}$

سلسلة الذهب

SILSILAT UD-DAHAB

An exceedingly valuable and most elegantly written copy of the first *Daftar* of Jāmi's *Silsilat ud-Dahab*. See under Nos. 180-187.

Beginning as usual.

Written in a perfect Nasta'liq within illuminated borders with beautiful floral designs on margins. The first two pages are sumptuously decorated.

Dated A. H. 963.

Scribe: علي رضا الكاتب.

This valuable MS. was purchased for the Library for rupees twenty-five only.

سبحة الابرار

SUBHAT-UL-ABRÂR.

A valuable old copy of the Subhat-ul-Abrâr, the fourth Maḡnawî of Jâmî's Haft Aurang.

Beginning with the short prose preface as in No. 179, 4.

المنة لله كه بهون گر خستم آن

The poem begins on fol. 2^o :—

ابتداء بسم الله الرحمن
الرحيم المتوالي الاحسان

Written in a fine minute Nasta'liq, within gold and coloured borders and gold-sprinkled margins, with a fine and delicately-illuminated double-page 'unwan at the beginning.

fol. 14^o, 15^o, 29^o and 97^o contain beautiful illustrations of the best Persian style.

This fine copy is due to the penmanship of the celebrated calligrapher سلطان محمد نور, Sulṭān Muḥammad Nūr, who was a contemporary of the author, and flourished during the reign of Sulṭān Ḥusayn Bāyqarā (see Ḥabīb-us-Siyar, vol. iii., Juz iii, p. 350).

According to Ilāhi (Onde Cat., p. 78) Sulṭān Muḥammad Nūr was a pupil of the well-known calligrapher Sulṭān 'Alī Maṣṭūḥī, who died in Herāt in A.H. 919 = A.D. 1513. See Ḥabīb-us-Sayir, vol. iii., Juz iii, p. 344.

The scribe gives the date of transcription, 15th Dīqā'd, A.H. 918, in the following line at the end :—

این کتابت که سبحة ابرار بدیع
(?) حاقبت محمود
بندہ سلطان محمد نور
در چه ماه و چه سال ثبت نمود
پانزده روز رفته از ذی قعد
سال هجری کتابت من بود

The words من کتابت are equal to 918.

No. 1799

fol. 123 ; lines 25 ; size $14\frac{1}{2} \times 7\frac{1}{2}$; $12 \times 5\frac{1}{2}$

سام نامه
SĀM NĀMAH

Another poem in imitation of Firdausi's *Shāh Nāmāh*, celebrating the exploits of Sām, son of Narimān, and his love adventures with Paridukht, the Chinese princess.

Beginning at once with the accession of Minūchīhr :—

پس آنکه یکی هفته بگذاشتند همه ملوک و سربازان داشتند

The poem begins with some verses of the *Shāh Nāmāh* (No. 1792, fol. 31*) relating to the Court held by Minūchīhr.

The original poem begins with a hunting expedition of Sām, and his falling in love with Paridukht, whom he saw in a dream. The poem concludes with Sām's return to Zābul with Paridukht.

Neither the author's name, nor the title of the work, appears in the text, but the copy bears the endorsement *Sām Nāmāh*.

The *Sām Nāmāh* is sometimes ascribed to Khwājū Kirmānī (d. A.H. 753 = A.D. 1352), who has been mentioned in this Catalogue, No. 143, as the author of a *Diwān*. For further particulars of the poem see Rieu ii, p. 543 ; Rieu Sup. No. 196 II. Comp. Spiegel, *Eran*, vol. i, p. 559 ; Ethé, *Litteraturzeitung*, 1881, No. 45 col. 1736 and *Būhār Lib. Cat.* i, p. 243.

The verse bearing the author's name Khwājū, quoted in Rieu *loc. cit.*, is neither found in the present copy, nor in that in the *Būhār Library*.

Written in fair Nasta'liq in four columns within coloured-ruled borders.

Not dated : 17th century.

native of Bākharz, between Nishāpūr and Herāt. In his early life he applied his mind towards study, and after acquiring knowledge from various sources, he became the disciple of the celebrated saint, Shaykh Najm-ud-Dīn Kubrā (d. A.H. 618 = A.D. 1221), who made him his Khalifah, and afterwards sent him to Bukhārā to give spiritual instructions to the people. He was a contemporary of Halākū Khān, who succeeded his brother Mangū Khān (d. A.H. 654 = A.D. 1256) in the kingdom of Persia, and died in A.H. 663 = A.D. 1264. Sayf-ud-Dīn is reckoned as one of the greatest Sūfis, and it is said that kings and princes of his time used to travel on foot to pay their respects to him. Amin Rāzi, the author of the *Haft Iqlim*, narrates that Mangū Khān's mother, who professed the Christian faith, founded a big Madrasah in Bukhārā at a large expense, and appointed the Shaykh as the trustee of that institution. The latter portion of his life was spent in Bukhārā, where he died, according to *Nafahāt*, p. 494; *Riyāḍ-ush-Shu'arā*, fol. 174^a; *Makhzan-ul-Garā'ib*, fol. 344, and *Majma'ul-Fusahā*, vol. i, p. 242, in A.H. 658 = A.D. 1259. Our copy of the *Majālis-ul-'Ushshāq*, fol. 103^b, reads the poet's death in A.H. 650 = 1252, agreeing with one of the two dates given in Sprenger, *Oude Cat.*, p. 561, where it is mentioned that Sayf-ud-Dīn died in A.H. 648 or 650. But the copy of the *Majālis-ul-'Ushshāq*, described by Dr. Rieu in his *Persian Catalogue*, p. 352^a, bears A.H. 658. The author of the *Ṣuḥuf-i-Ibrāhīm* fixes Sayf-ud-Dīn's death in A.H. 659 = A.D. 1260.

For further notices on Sayf-ud-Dīn's life, see, besides the above references, *Taqī Auhādī*, fol. 301; *Haft Iqlim*, fol. 202, and *Ātash Kadah*, p. 100.

The total number of Rubā'is in our copy is fifty-one, and the poet's name occurs in the following last Rubā'ī :—

سیفا ز جفای دهر بسیار منال
هرگز مکن از زمانه اظهار ملال
کاین دولت دیگران و این محنت تو
چون نیک نگه کنی خیالست خیال

No other copy of the Rubā'is is mentioned in any other catalogue. Written diagonally, in a fine clear Nasta'liq, within gold-ruled borders, with an artistic frontispiece.

Not dated, apparently 15th century.

Scribe : فقیر حمید.

A copy of this MS., with a biographical notice of the poet, has recently been edited and printed in the Z.D.M.G.

No. 56.

fol. 10; lines 12; size $7\frac{1}{2} \times 4\frac{1}{2}$, $4\frac{1}{2} \times 2\frac{1}{2}$

رباعیات سیف الدین باخرزی

Rubâ'iyât-i-Sayf-ud-Dîn Bâkharzî.

A very rare copy of the Quatrains of Sayf ud-Din of Bâkharz without alphabetical order

Beginning:—

ای سر تو در سینه هر صاحب راز
پیوسته در رحمت تو پر همه باز
هر کس که بدگاه تو آید به نیاز
مجموع ز درگاه تو کی گردد باز

Sa'îd bin Muzaffar, better known as Sayf ul-Din Bâkharzî, was a

The burden runs thus:—

بنشینم و جوشِ سینه ریش
به نشاتم از آبِ دیده خویش

fol. 30^v. Another series of Rubā'is.

Beginning:—

شمشاد قدم که میب و نارض بار است
با لاله و مبرزه عارضش را کار است

fol. 32^v. A Maṣnawī styled *گنجینه* on the game of cards.

Beginning:—

زر بدمست وزیر خواهد باج
چون گدائی بخرج خود محتاج

fol. 35^v–40^v. Qaṣīdahs in praise of Akbar and Jahāngir.

Beginning of the first Qaṣīdah:—

نزدیک شد دلا که مر آید زمان هم
نلحد بروزکار دگر کس نشان هم

fol. 40^v–42^v. Five Qit'abs, five Rubā'is, and one Fard.

Beginning of the Qit'ah:—

کامکارا بیستم لطف یکی
جانب خواهشم نظر بکمار

fol. 42^v–84^v. Another Maṣnawī, entitled *خسرو شیرین*, the romantic love-story of *Khusrā* and *Shirīn*.

Beginning:—

الهی شیوه طاعت خطا کن
بنور خود دلم را آشنا کن

The Maṣnawī is left incomplete and the words *تمام شد* are falsely added at the end by a later hand.

Written in a clear Nasta'liq.

Not dated, apparently 17th century.

No. 283.

fol. 84; lines 15; size $9\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{4} \times 3\frac{1}{4}$.

دیوان وصلي

DÎWÂN-I-WAŞLÎ.

The poems of Muḥammad Ṭāhir Waṣlî. Khwājah Muḥammad Ṭāhir, خواجه محمد طاهر المتخلص به وصلي بن خواجه محمد شريف, poetically called Waṣlî, was the eldest son of the eminent poet Khwājah Muḥammad Sharif Hījri of Ray (see vol. ii., No. 243) and the brother of the celebrated Khwājah Giyās Beg I'timād-ud-Daulah (d. A.H. 1031 = A.D. 1622), the father of the famous Nūr Jahān Begam, and the distinguished Wazīr of the Emperor Jahāngir. Waṣlî's cousin Anīs Rūzî, the author of the well-known work *Haft Iqlim*, speaks of the poet in the present tense, and mentions him as a specialist of his time in *ḥilm miyāq*, or arithmetic. The date of Waṣlî's death is not given anywhere; but Taqī Aḥḥādī, who came to India in A.H. 1015 = A.D. 1606 and compiled his famous work, the 'Urfāt, under the Emperor Jahāngir between A.H. 1022 and 1024 = A.D. 1613 and 1615, says that while writing the said work Waṣlî and his son Muḥammad Ṣādiq were living in Lahore.

For notices on the poet's life see: Taqī Aḥḥādī, fol. 702^a; *Haft Iqlim*, fol. 297^a; *Riyāḍ-ush-Shu'arā*, fol. 459^a; *Majma'-un-Nafā'is*, vol. ii., fol. 502; *Nishtar-i-'Ishq*, fol. 1961, etc.

See also Ethé, *India Lib. Office Cat.*, No. 1493, where a copy of the poet's *diwān* is noticed.

Contents of the *diwān* :—

fol. 1^a. *Gazals* in alphabetical order.

Beginning :—

خوشوقت و خندان بگذران خوشوقت و خندان صبح را
شاید که تا صبح دگر دریافت نتوان صبح را

A few *Fards* and *Rubā'is* are intermixed with the *Gazals*.

fol. 23^a–30^a. *Tarjī'bands*.

Beginning :—

بغتاب دلا که صید بندی
افکنده بهواهش کمندی

fol. 75; lines 15; size $3\frac{1}{4} \times 5\frac{1}{2}$; $6\frac{1}{4} \times 3$.

انتخاب دیوان ملا نسبتی

A SELECTION FROM THE DÎWÂN OF NISBATÎ.

Beginning:—

در زلزله آورده از ناز زمین را
یکره سر پائی بزن این خاک نشین را

Maulânâ Nisbatî was born in Thânîsar, near Lahore. He was a poet of the Şufistic tendency, and is said to have recited poems with great pathos. Ârzâ, in his *Maġma' un-Nafâ'is*, vol. ii., fol. 484^b, says that he was on intimate terms with Nisbatî's cousin Ġayrat, and that he very minutely studied the *diwân* of Nisbatî, which consisted of fifteen thousand verses, out of which Ârzâ made a selection of three thousand verses. Muĥammad Şalîĥ Kanbûhî, in his *'Anwâl-i-Şalîĥ*, vol. ii., fol. 743^a, says that in A.H. 1062 = A.D. 1651, on his way from Lahore he visited Nisbatî in Thânîsar. Tâhir Naşrâbâdî, fol. 267^a, says that Nisbatî died when Zâfar Khân Aĥsan (d. A.H. 1073 = A.D. 1662) was the governor of Kabul.

The selection from Nisbatî's *diwân* ends on fol. 53^b with the following line:—

مہم گفتم برخ برقع فگندی
مرا از روی خود شرمندہ کردی

fol. 63^a. A list of the kings from Timûr down to Akbar II., with dates of their birth, accession and death.

fol. 68^a. Chronograms giving the dates of birth and death of the Imâms and some of the distinguished saints and poets.

A very rare and unique copy. Not mentioned in any other catalogue.

Written in ordinary Nasta'liq.

Not dated, apparently 19th century.

شاه هرات خسرو غازی چو از جهان
 رحلت نمود یافت ازین خاکدان نجات
 کردم سوال سال وفاتش ز عقل گفت
 تازیم فوت او بطلسب از شاه هرات

The words شاه هرات (King of Harât) are equal to 911.
 The Diwan consists of Ġazals, arranged in alphabetical order
 Mustazâds, fol. 77^a; beginning:—

هر لحظه بر آرم ز دل سوخته آهی
 آهی و چه آهی
 آهی که بود از غم رخسار ماهی
 ماهی و چه ماهی

Muqatta'ât, fol. 80^b; beginning:—

صاحب فضل و کرم خواجه با جود و سخا
 که حدیث تو بصد رنگ برون می آید

Rubâ'is, fol. 89^a; beginning:—

ای روی تو تانده تر از صد بدر است الخ *

The MS. ends with a Tarjî'-band, beginning on fol. 95^b:—

ما مظهر ذات کبریائیم الخ *

Written in ordinary Nasta'liq.

Not dated; 17th century.

The original folios are placed in new margins.

The poet is not mentioned in any *Tadkirah*. Taqī Auhādī, vol. ii, fol. 752^a, alone, on the authority of Mīr 'Alī Shīr (Majālis un-Nafā'is), meagrely remarks that Nāṣihī, a poet of the middle age, lived in Khurāsān. The same Taqī quotes only one verse from the poet. It is not found in the present Diwān. The following particulars regarding the poet are gathered from the work itself:

In the following verse of a Rubā'ī, fol. 90^a, he says that he was born at Ūbah, but flourished in Harāt:—

مولود من از اوبه اگر هست چه عیب
در شهر هری نشر و نما یانده ام

He enjoyed the warm favour of Sultān Husayn Mirzā (who ascended the throne of Harāt A.H. 873=A.D. 1468 and died in A.H. 911=A.D. 1505), whom the poet repeatedly praises, e.g., on fol. 8^b:—

خسرو غازی سپهر معدلت سلطان حسین
آنکه شد از ابر جودش فیض دل نازل مرا

It would appear from the following verse on fol. 79^a that the poet lived in a Madrasah for ten years:—

ده سال شد که بنده مفیم بمدرسه
آنجا مقام بنده پیرانۀ شمانست

where, according to the following verse on fol. 89^b, he once became ill:—

در مدرسه ناصی مریض افتادست
مشتاق بخاک بوس درگاه شما

In several places he refers to some of the distinguished persons of Sultān Husayn's court, e.g., Sūfī (fol. 84^a), who is, most probably, identical with Shaykh Sūfī 'Alī (see Ḥabīb us-Siyar vol. iii, juz. 3, p. 342); Mirak Naqqāsh (see Ḥabīb ib); Banā'ī, the well-known poet (see this Cat. No. 215).

On fol. 87^b is found a Rubā'ī of the poet, said to have been inscribed on the bow of Sultān Muẓaffar (who conjointly with his brother Mirzā Badi' uz-Zamān ascended the throne of his father Sultān Husayn in A.H. 911=A.D. 1505).

That Nāṣihī survived his royal patron, Sultān Husayn, is evident from the following chronogram, fol. 81^a, expressing the date of the latter's death in A.H. 911=A.D. 1505.

No. 2180.

دیوان معز فطرت

DÎWÂN-I MU'IZZ FIṬRAT.

Selections from the Diwân of Mir Mu'izz ud-Dîn Fiṭrat. See Nos 355-356.

The poems, arranged alphabetically, begin like No. 356.

جنونم گوش شهرت شد الهم *

No. 1858

fol. 100; lines 11; size 5½; 4½; 3½ x 3

دیوان ناصحی

DÎWÂN-I NÂṢIḤÎ

An exceedingly valuable and rare copy of Nâṣiḥî's Diwân.
Beginning:—

همین دولت ز نرد عشق جانسوز تو بس ما را
که بی یاد تو از دل بر نفس آید نفس ما را

The following marginal note, in the same hand as the copy itself, is found at the end of the MS.:—

۲۷ شوال ۱۹۰۰ هـ از وجوه محافظان تحویلدار متوفی تحویل محمد
حافظ محمد . .

Besides these there are numerous seals and notes showing that the MS. passed through the hands of Mun'im Khān Khānān, Maymanat Khān, Muḥammad Ṣāliḥ, Muḥammad 'Alī, Khwājah Suhayl, Arshad Khān, Muḥammad Bāqar, Nūr Muḥammad, 'Abd-Ullāh Qhalapī, and many other distinguished nobles and officers of the Courts of the Mughal emperors.

Several notes bear the dates A.H. 984, 987, 990, 992, etc.

The copy is written in a beautiful clear Nasta'liq, within gold-ruled borders.

ہم دہ کہ دیوان بکین منست
بی قصد جان خیزن منست . . . الخ

The *diwān* ends with a short prose epilogue in Turki intermixed with verses.

The colophon reads thus:—

تست دیوان خضرۃ الاعلی حفظہ اللہ تعالی عن الافات و
البلاء علی بد العبد الضعیف مصمود بن اسحق الشہابی الہروی
علی طریق الاستعجال

The words *حفظہ اللہ تعالی عن الافات و البلاء* clearly show that Kāmran was alive when this copy was written.

On fol. 1^o the autograph of the emperor Jahāngir runs as follows:—

اللہ اکبر

دیوان میرزا کامران کہ ہم پدر بزرگوار منست بخط مصمود
اسحق شہابی حرره نور الدین محمد جہانگیر شاہ اکبر سنہ ۲۰ جلوس
موافق سنہ ۱۰۳۳ ہجری

On the right-hand side of this is the following note by the emperor Shāh Jahan in his own handwriting:—

هو

الصد لله الذي انزل علي عبده الكتاب حرره شاه جهان
ابن جهانگیر شاه بن اکبر شاه

The following note on the same folio says that this copy was also in the possession of Nūr-un-Nisā Begam, the wife of Jahāngir:—

قیمت اموال نواب نورسائے بیکم

می مهر

On the fly-leaf at the end one note reads thus:—

تحويل جناب شیخ فیضی از بابست تحويل میر محمد تقی بتاريخ
۲۷ شهر ذالحج سنہ ۹۹۰ عرض دیدہ شد

مغن پرداز این شیرین حکایت
چنین کرد از کهن پیران روایت
دلیها کز منه کنعان جدا ماند
به مصتهای دوری مبتلا ماند الخ

It should be observed here that the verses of the above Maṣnawī poem closely correspond with the Yūsuf-Zalikhā of Jāmī. For instance, the first of the above verse consists only of two different parts of the following two separate verses of Jāmī.

In one place of the Yūsuf-Zalikhā (Cal. Edn., p. 118) we read:—

مغن پرداز این شیرین فسانه
چنین آرد فسانه در میان

Again, on p. 134 we find the following:—

چمن پیرای باغ این حکایت
چنین کرد از کهن پیران روایت

The second Persian Maṣnawī poem, of five verses, begins thus.—

تا چه سازد جهان بی سرو و بن
خافل از مکر آسمان کهن
رفعت کارم ز دست و دست از کار
لیست کارم بغیر ناله و زار الخ

The third one of six lines runs thus on fol. 30:—

مه تو هم خنده ابرو نیست
لاله خونین جگری از رو نیست
کل ز دست تو گریبان زده چاک
بی تو انداخته خود را بر خاک . . . الخ

The fourth one is a Mathnawī, and consists of nine verses. It begins thus:—

بیا ماتی آن می که جان پرور نیست
که جان حزین مرا در غور نیست

ای آنکه بهر محفل و مجلس بهند کس
 با سینه پر کین رخ پرچین بدر آئی
 کشتی که گرفتست دل از خانه حرم
 و قفس کزین خانه چرکین بدر آئی

fol. 20^v-23^v. Rubā'ia, thirty in all; out of these only four Rubā'ia, viz., the sixteenth, seventeenth, eighteenth, and the last, are Persian, while all the remainder are Turki.

The sixteenth Rubā'i runs thus:—

در آرزوی آمد تو دالی گشتم
 از فکر دو ابرویست هذلی گشتم
 اندر هوس لب و میالست جانا
 الشبه من خسته خیالی گشتم

The seventeenth begins thus:—

موی که همیشه می کنی جور و مستم
 جز جور و مستم لبی کنی لطف و کرم الخ

The eighteenth:—

ای باد بان یار مستم برسان
 در خلوت وصل او پیام برسان
 بر صبح وصال و شام زلفش بگذر
 یعنی که دعای صبح و شام برسان

The last:—

یارب ز کرم دری برویم بکفای
 رنک غیر از دل حزینم بزدای
 پیولد من از جمله عذیبی بکسل
 از هر دو جهان موی خودم راغبای

fol. 23^v-34^v. Short Maṣnawī poems. There are about eighteen Maṣnawī poems, of which only four, which are very short, are Persian. The first Persian Maṣnawī poem, consisting of six lines, begins thus on fol. 29^v:—

The second:—

دوش دېدم با رقيبان همشدين دلدار را
چون برون آرم ز خاطر اين چنين ازار را

(b) ابيات مورد غير مطلع (b). Consist of fourteen verses, of which only four are in Persian and the remaining in Turki, and begin with the following Persian verse, on fol. 18^a:—

گر لهوشيدى رخس را زلف شيگون كي شدي
اين چنين روز مياہ و حالت درهم مرا

The last verse runs thus:—

پيش قد تو برفته با همه شرمندگي
تكيه بر گل کرده و بهر ادب برخاسته

fol. 19^a–20^a. Qit'as, six in number; the first, third, and the last are Turki, and the remaining Persian.

The second runs thus:—

اي برادر ز من شو منفي
که ازان بهره در حوى خايد
دل بکار جهان منه که ازان
بار هم بر دل تو افزايد
کار حقبي باز وره ترا
کار و بار جهان چه کار آيد

The fourth:—

اي که در شيوه خلاف سخن
شهره شد در جهان فسانه تو
تا کنون بر خلاف عهد اگر
بعد ما از تو شد بهانه تو
اين زمان هم خلاف ميگوئي
آرموديم تا بهانه تو

The fifth:—

The third, with the following three verses, runs thus:—

بیلا بلانی بچشم آفت دین
برخ مه لثاتی بقدر سرو سیمین
سر رشته عیش آید بدمتم
بدمتم اگر افتد آن زلف مشکین
بکشم کدای توام: خنده زد کف
کدا را چه نسبت بود با سلاطین

Under the letter *z* is only one Turki *Gazal*, which begins thus on fol. 13^b:—

آه کیم آکه ایماس داغ نهاندین اول ماه . . الخ

Under the alphabet *z* are nine *Gazals*; the first six in Turki and the last three in Persian. The first Persian *Gazal* runs thus on fol. 15^b:—

زینا که جهان خود آرامته می آئی
در زعد شکست آری در عشق بیفزائی
چون چهره بیارائی رخساره برافروزی
عود کوی کجا ماند آئین شکبائی . . الخ

The second, consisting of four verses, runs thus:—

زعی بزلت و رخت صد هزار زیبائی
هزار خرق ز تو در دل تماشاائی
شکب بی تو کسی چون کند که پیش لب
بیاد رخت همه مایه شکبائی . . الخ

fol. 16^a–19^a. *Fards* or single verses. These *Fards* may be divided into two kinds (each of which is arranged here in alphabetical order) like those of the *Diwan-i-Âshnâ* noticed in *Ethé*, *India Office Lib. Cat.*, No. 1584, viz.:—

(a) *ایات فرد مطلع*. Under this heading are thirty verses in all, of which nineteen are Persian and the remaining Turki. The first two, which are Persian, run thus:—

ای شده خاک دیرت در نظرم توئی
رخت صبرری برت بی تو بیاد هوا

خست را کاسران در دل بهشته
که باشد کنج را ویران منزل

The second runs thus:—

مرا چون کوه دودی از تو بر دل
چه مان بار سفر بدم بمصل
ز دلف او کستن چون توالم
چو دل بستم بان مشکین صد مل الخ

Two Gazals under م, the first one in Persian, the second in Turki.
The Persian Gazal runs thus on fol. 12^a:—

کند میل غم هجران تو از بنیادم
نظری کن که براه تو ز پا افتادم
خاک کشتم بر راه تو بر من بگذر
بیش از آن دم که دهد باد فنا بریادم

Seven Gazals under the letter ن; the first four in Turki and the
last three in Persian. The first Persian Gazal consists of the following
three verses on fol. 13^a:—

ای قد رحمای تو مرو گلستان حسن
روی دلارای تو لاله بستان حسن
روی خوش مهوش تازه کل باغ لطف
مرو قد دلکشی لعل گلستان حسن
شمس و قمر را نماید ماه رخا دولتی
تا تو برآورده مرو ز گریبان حسن

The second consists of the following two verses:—

رفته رقیب از درخت کم شده آلوده من
حمد خداوند را اذهب عنا العزن
باز دلیلی شب موی میه را کشاد
رانکه بچاه او فتاد بومش کل پیرهن

هر که که جمال تو مرا در نظر آید
صد ناله چنانکه ر جانم بدر آید

The Maqta' is wanted in each of the above Persian Gazals. The letter ر consists of only Turki Gazals, which are seven in number. The first begins thus on fol. 7^a:—

قیلیم چهر لکذا وجه الله لی منظور
عیان بولدی سکا نور علی نور

Under the alphabet ز are only two Turki Gazals; the first begins thus on fol. 8^a:—

فروع چهر لک ابرور صبح دیک جهان افروز
طلوع حسن لک ابرور انتاب عالم سوز

The only Gazal under the letter ق begins thus on fol. 9^a.—

لاله و کل رونقی حسن و جمالینک چه یوق
سرو صیوبرنقی تازه نهالینک چه یوق

Under the letter ک are seven Gazals, six in Turki and one (the first) in Persian. The Persian Gazal consists of only the following three verses on fol. 9^b:—

ای جهان از تو هویدا و تو از عالم پاک
عسف در معرفت ذامت تو حاجز ادراک
دقیق در حیل متین کرمست خواهم زد
روز مشر که سر خویش برارم از خاک
شعله جمع دروغم بهمان آتش زد
من که از سوز درون آه زدم آتشناک

Under the letter ل are three Gazals; one (the first) in Turki and the last two in Persian. The first Persian Gazal begins thus on fol. 11^b:—

ای کام چو شد لعل وی ای دل
شعله سوز زندگانی زهر قاتل

The Maqta' runs as follows:—

کز تو میپاکست دلم پاک نیست
نیست دلی کز غم تو چاک نیست

The Maqta' is wanted in the fifth and sixth.

Out of the seven Gazals under the letter د, the first one is Turki and the remaining are Persian.

Beginning of the second Gazal, consisting of four verses, fol. 5^b:—

منبیل و گل در بهار عارضت باهم دمید
کس بهار این چنین در کلشن عالم ندید
پرده افکندی ز رخ بازار مه رویان شکست
مهر چون پیدا شود گردد کواکب ناپدید

The third, consisting of three verses, begins thus:—

رسید مژده که ایام وصل یار آمد
گذشت فصل دی و موسم بهار آمد

The fourth consists of the following two verses:—

تا این دل شیدائی در قید جنون افتاد
هر راز که بنفتم از پرده برون افتاد
بیار غم هجران در بزم وصال تو
مشکل که رسد روزی زینسان که زبون افتاد

The fifth consists of three verses, the last one being Turki; beginning:—

ز رخسار و قدس خدم بهره مند
زهی طالع سعد و بخت بلند

The sixth also consists of three verses, and begins thus:—

چشم بر راه تو داریم و شد ایامی چند
وقت آن شد که نهی جانب ما کامی چند

The seventh begins thus:—

چیس دنیا بنای بی بنیاد
چیس گردون مدار مسست و نهاد

The seventh, consisting of three lines, begins thus:—

ای کافر میخواره بی پاك خدا را
 رچی بکن این سوخته بی سرو پا را
 از اشك چو سیم دل تو نرم نگردد
 سیمین دنیا سبک دلا لاله عذارا
 دارم طبع گوشه چشمی ز تو یعنی
 عوش کن به نگاهی دل غم پرور مارا . . . الخ

The fifth and sixth are Turki; beginning of the fifth:—

زهی هر ذره دین حسونك هویدا
 جمالينك آفتاب عالم آرا

Under the letter ب are six Gazals; one (the first) in Persian and the remaining five in Turki; beginning on fol. 3^o:—

بی تو نایاب شد از ملک دلم طاقت و تاب
 خسرو عالم جانی و جهان از تو خراب

The Maqta' is wanted in each of the last three Gazals.

The letter ص consists of six Gazals; four (the second, third, fourth, and the fifth) in Persian and the first and the last in Turki. The second one runs thus on fol. 4^o:—

بار دامان خود آن سرو بهالا زده است
 کس بدامانش مگر دست دنیا زده است
 کشش عشق بود آنکه مه کنای
 هاتیب دست بدامان زلیخا زده است . . . الخ

The third begins thus:—

حلقه زلف پریشان تویی چیزی نیست
 حمزه ترکس فتان تویی چیزی نیست

The fourth begins thus:—

آسودگی خسته دلان از معص او است
 خورشیدی مائم زندگان از الم او است

The fifth consists of only three verses with the following Maqta':—

خواجه محمود آلکه یکچندی
 بود شاگرد این حقیق-فقییر
 بهر تعلیم او دلم خون شد
 تا خطش یافت صورت تحریر
 در حق او گرفته تقصیری
 لیک او هم نمیکند تقصیر
 میفرستد هر آنچه از بد و لیک
 جمله را میکند بنام فقیر

See also 'Ālam Arā-i-'Abbāsī, fol. 74.

The *Diwān* consists of *Gazals*, *Qit'as*, *Fards*, *Rubā'is* and *Maṣnawī* in Persian and Turki arranged in alphabetical order.

Contents:—

Under the alphabet الف are six *Gazals*, the first four in Persian and the last two in Turki.

Beginning:—

چون بمقصود بعد هیچکسی رهبر ما
 بعد ازین خالک در پیر مغان و سر ما
 کار ما چون ز در بسته زاهد نکشود
 بو کزین پس ز خرابای کشاید در ما
 بارگی مست و شب تیره و رهزن ز کمین
 وای اگر هادی لطفت نشود رهبر ما الخ

The second *Gazal*, beginning with the line حسن تو دهمم ازین بادا, is referred to in the appendix.

The third begins thus on fol. 2^a:—

با رقیبان همدم و همراز دهم بار را
 یارب آسان کن بمن این حالت دشوار را

The fourth one, in which the prince makes a تضمین on some of the verses of *Hāfiq*, consists of four verses and wants the *Maqṭa'*. It runs thus:—

No. 237.

fol. 34; lines 14; size $9\frac{1}{2} \times 6$; $7\frac{1}{2} \times 4\frac{1}{2}$.

دیوان مرزا کامران

DÎWÂN-I-MIRZÂ KÂMRÂN.

An exceedingly valuable and unique copy of the diwân of Mirzâ Kâmrân, brother of the Emperor Humayûn, bearing the autographs of the Emperors Jahângir and Shâh Jahân, and the seals and signatures of many distinguished nobles and officers of the courts of Akbar, Jahângir, Shâh Jahân, and others. This splendid copy is the handiwork of the celebrated calligrapher Mahmûd bin Ishâq ash Shihâbi of Herât, who wrote it during the lifetime of the author.

According to the author of the *Mirât-ul-Âlam*, fol. 417^b, Maulânâ Khwâjah Mahmûd was a pupil of the celebrated calligrapher Mir 'All (for life see No. 195 above). Mahmûd was well skilled in writing bold as well as minute hands, and had also a taste for poetry. Being unable to cope with the superior talents of his master, Mahmûd very often circulated his own handwritings and poetical compositions in the name of Mir 'All, who alludes to this in the following Qutb quoted in the *Mirât-ul-Âlam* (*loc. cit.*):—

No. 2181.

دیوان مخلص

DÎWÂN-I MUKHLIS.

Selections from the *Diwân* of Mirzâ Muḥammad Kāshānī, poetically surnamed Mukhlis مرزا محمد کاشانی متخلص به مخلص.

The extracts, arranged in alphabetical order, begin thus.

امانت دار ندوان گفت خاک عالم درون را
که یکجا خورد این صاحب دیانت مال قارون را

Mirzâ Muḥammad, with the *takhalluṣ* Mukhlis, was an eminent poet of Kāshān. He composed a *Qaṣidah* in praise of I'timād ud-Daulah Muḥammad Mu'min Khān, who rose to great eminence towards the close of the reign of Shah Sulaymān Safawī, and who, in recognition of the poet's merit, called him from his native place Kāshān to Isfahān, during the reign of Sultān Ḥusayn Mirzā. Here the poet died at the age of about sixty years, and was buried in the *Jamī'-i 'Atiq*. His *Diwān*, consisting of about three thousand verses, reached India during the reign of Bahādur Shāh. See *Nishtar-i 'Ishq*, p. 1619. See also *Sarw-i Āzād*, p. 125. *Riyāḍ ush Shu'arā*, fol. 406^a; *Sprenger, Oude Cat.*, pp. 128, 133. A copy of his *Diwān* is noticed in *Rieu ii*, p. 708.

would amount to nearly one-fourth of his diwān. The first introductory line runs thus on fol. 3^a:—

يا رب بنور سينه ولدان پاك باز
يا رب باق ديدنه مستان با ليار

Written in a very clear Nasta'liq, within gold-ruled borders, with a double-page faded 'unwān.

The original leaves are put into modern margins.

This splendid copy was written only eighty-three years after the poet's death, and the colophon is dated:

886 A.H. = 1482 A.D. في سنه مسی و ثمانین و ثمانیایه

Natā'ij-ul-Afkār, p. 352. According to the author of the Majālis-ul-'Ushshāq, fol. 136^a, Kamāl died in A.H. 808 = A.D. 1405. Daulat Shāh, p. 352, places the poet's death in A.H. 792 = A.D. 1389; Taqī Auhādī, fol. 619^a, in A.H. 692, probably a mistake for 792, following Daulat Shāh. The author of the Khulāṣat-ul-Afkār, fol. 167^a, alone places the poet's death in A.H. 783 = A.D. 1381.

The following verse is said to have been inscribed on the poet's tomb:—

کمال از کعبه رفتی بر دربار
هزارت آفرین مردانه رفتی

For further notices on the poet's life see Majma' un-Nafā'is, fol. 304^b; Makhzan-ul-Garā'ib, fol. 718, and Mir'at-ul-Khayāl, p. 81. See also Sprenger, Oude Cat., p. 454; Rieu, Pers. Cat., p. 632^b; Rieu, Suppl., Nos. 275 and 276; Ethé, Bodl. Lib. Cat., Nos. 857 and 858; Ethé, India Office Lib. Cat., Nos. 1278-1280; Rosen, Persian MSS., p. 119; W. Pertsch, Berlin Cat., p. 855; G. Flügel, i., p. 557; J. Aumer, p. 27; Fleischer, Dresden Cat., p. 7; J. C. Tornberg, p. 103; Ouseley, Biographical Notices, p. 192, and Bland, Century of Gazals, No. 3.

The initial Qasidah is followed by two others, both rhyming in م.
fol. 5^a. Gazala, alphabetically arranged, beginning —

از تو یک ماعت جدائی خواص لی آید مرا
با دگر کس آشنائی خواص لی آید مرا

agreeing with the initial Gazal in Sprenger's copy.

fol. 296^b. Qit'as, beginning as in Ethé, India Office Lib. Cat., No. 1278:—

تا فکرت من نهاد بنیاد سخن
آباد شد از من طرب آباد سخن

fol. 309^b. Fards, beginning:—

آن دلبر بد مهر که نامست یوهر
دارد سر عاشقی ندارد دل مهر

One remarkable feature of this MS. is that each Gazal, Qit'ah, Rubā'i, and Fard has, as an introductory line written in gold, a line of Amīr Shāhī's (d. A.H. 857 = A.D. 1453) poems; and these, taken together,

No. 163.

fol. 310; lines 12; size $8\frac{1}{2} \times 5$; $6 \times 3\frac{1}{4}$.

دیوان کمال خجندی

THE LYRICAL POEMS OF
KAMÂL-I-KHUYANDÎ.

Beginning.—

افتتاح سخن آن به کف کند اهل کمال
به گنای ملک ملک خدای متعال

مولانا شیخ کمال الدین مسعود *Khujandî* the celebrated saint and poet, was born at *Khujand* in Transoxania. In his youth he performed a pilgrimage to Mecca, and on his return settled down in Tabriz, during the reign of Sultan Husayn bin Uways (A.H. 777-784 = A.D. 1374-1382), who entertained great respect for the poet and erected for him a *Khānqāh* (monastery). Here the poet's renown as a saint secured for him a large number of disciples and adherents. In A.H. 787 = A.D. 1385, when Taqtamish Giyās-ud-Din of the White Horde of the Eastern Kipchak family of Orda attacked Tabriz, he took the poet with him to his capital Sarai in Kipchak where Kamāl-i-Khujand remained for four years. Subsequently he came back to his favourite city, Tabriz, in the time of Miran Shāh (d. A.D. 810 = A.D. 1408), who was also a great admirer and patron of the poet. Kamāl was a contemporary of Hāfiz of Shiraz, but they never met. Jāmī, in his *Labārīstān*, fol. 104^r, says that Kamāl-i-Khujand imitated but at the same time surpassed Khwājah Hasan of Delhi. The poet spent the greater part of his life in Tabriz, where he died in A.H. 803 = A.D. 1400. See *Nasabāt*, p. 712; *Ḥabīb-us-Siyar*, vol. iii., Juz 3, p. 90; *Haft Iqlīm*, fol. 388^r; *Yad-i-Baydā*, fol. 190^r; *Riyāḍ-ush-Shu'arā*, fol. 348^v; *Nashtar-i-'Ishq*, fol. 142^v; *Miftāḥ-ut-Tawārīkh*, p. 159, and

For notices on the poet's life see: *Riyāḍ-ush-Shu'arā*, *loc. cit.*; *Majma'un-Nafā'is*, vol. ii., fol. 540^b; *Yad-i-Bayḍā*, fol. 248^a.

fol. 1^b. Qaṣīdahs.

Beginning:—

نرم شد از صدمه دوران ز بس هر استخوان
دست من در آستین مغزی بود در استخوان

The Qaṣīdahs are in praise of the prophet, *Shāh Jahān*, 'Alimardān *Khān*, Sa'd Ullah *Khān*, and others.

fol. 40^b. Qit'ahs giving the dates of several contemporary events.

Beginning:—

خدا داد بختی بشاه جهان
که بی سعی کاش روان میشود

The last Qit'ah gives the date of *Hajī Muḥammad Jān Qudsi's* death.

fol. 43^a. Short Maṣnawis, the first beginning:—

کیان کج نیست و سخن راست شد

fol. 45^a. Another Maṣnawī حکایت قلندران.

Beginning:—

بنام خداوند لوح و قلم

fol. 50^a. Another Maṣnawī معذرت نامه.

Beginning:—

نه گرم نه یوسف در این روزگار—

fol. 51^b. A Maṣnawī entitled آشکده.

Beginning:—

بدوزخ بگذرد تا کی حیاتم

fol. 53^b. Another Maṣnawī called توبه نامه.

The manuscript ends with some satirical Qit'ahs and a subscription in prose.

Written in a beautiful minute Nasta'liq, within gold-ruled borders.

Not dated; 18th century.

No. 331.

fol. 71; lines 13; size $7\frac{1}{2} \times 4\frac{1}{2}$; 5 x 3.

دیوان کاشی

DÎWÂN-I-KÂSHÎ.

A very rare copy of the poetical works of Mir Yahyâ, who adopted the poetical title of Kâshî. The poet's ancestors originally belonged to Shirâz, but as his father emigrated to and settled in Kâshân, the poet is better known as Kâshî. Tabir Naşrâbâdî says that Qâdî Yahyâ and Mir Yahyâ were two different persons; the former, he says, was a native of Lâhijân, but that, on account of his frequent residence in Kâshân, he is known as Kâshî; and the latter, according to the same author, was a native of Qum; but strange to say, that the above author quotes the same verses under the lives of both the poets. In some of Kâshî's verses quoted by Ârzû, in which the poet, while expressing his hatred of Kâshân, the poet clearly admits that he originally belonged to Shirâz, and that his father emigrated to Kâshân:—

بدرم این خطا ز حرفان کرد
که ز شیراز جا بکاشان کرد
روح من زان بلند پرواز است
کلم از خاک پاک شیراز است

Kâshî came to India during the time of Shâh Jahân, by whom he was appointed royal librarian, کتاب دار. Here Kâshî enjoyed the learned society of Hâjî Muhammad Jân Qudsi, Abû Tâlib Kallim, and other eminent poets. Besides Qasîdahs, Gazals and Rubâ'is, he wrote several Masnawis.

The author of the Yad-i-Baydâ places Kâshî's death in A.H. 1064 = A.D. 1653, and gives the following chronogram:—

احیای مشن چو کرد نصی جان داد

No. 1840

دیوان قاسم انوار

DÎWÂN-I QÂSİM ANWÂR

The Dîwân of Qâsim Anwâr. See No. 170.

Beginning:—

من بیچاره سودا زده سرگردانم انجم *

The first alphabetical Gâzal begins thus on fol. 2^a:—

ای صبح سعادت ز جبین تو هریدا انجم *

Tarjî'bands, beginning on fol. 108^a:—

بیا لی عشق عالم سوز بی غم قدم بر چشم من نه خیر مقدم

Rubâ'is, without alphabetical order, beginning on fol. 111^a:—

گر دلبر ما شیوه مستان گیرد با عاشق خود هزار دستان گیرد

The Rubâ'is are followed by a Maḡnawî, beginning with the line:—

مقتصدای ملک امام بشر شاه انصاریان دین پرور

The Maḡnawî breaks off with the line:—

قطب عالم امام دین و هدی شاه دین شیخنا و مولانا

Some clever hand has changed the *takhalluṣ* Qâsim or Qâsimî to Qâ'im or Qâ'imî.

Written in minute Nasta'liq.

Not dated; 16th century.

protection under Mirza Ulug Beg (d. A.H. 853 = A.D. 1449). He finally settled in Kharjird, in the district of Jām, where he died in Rabi' I., A.H. 837 = A.D. 1433. See, besides the references mentioned above, Majālis-ul-'Ushshāq, fol. 141^b; Yad-i-Eaydā, fol. 84^a; Riyāḍ-ush-Sharāf, fol. 331^b; Nashṭar-i-'Ishq, fol. 1405. Daulat Shāh, p. 346, followed by the author of the Mir'āt-ul-Khayāl, places the poet's death in A.H. 835 = A.D. 1431. Notices on the poet's life will also be found in Taqī Anḥadī, fol. 587; Khulāṣat-ul-Afkār, fol. 147^b; Majma'un-Nafā'is, fol. 382^a; Majma'ul-Fuṣṣalā, vol. ii., p. 27, and Bland Century of Persian Ghazals, vi.

Besides the diwān, he has left several Ṣūfī tracts in prose and poetry, such as Anīs-ul-'Ārifīn, Anīs-ul-'Āshiqīn, etc., described in Rien, p. 636; Rien Suppl., No. 280; Ethé, Bodl. Lib. Cat., No. 862, etc., etc.

For copies of the diwān see, besides the above catalogues, Ethé, Ind. Office Lib. Cat., Nos. 1285-1289; Berlin Cat., p. 860; G. Flügel, i., pp. 558, 559, etc.

fol. 2^a. Beginning of the Ghazals, in alphabetical order:—

ای صبح سعادت ز جبین تو هویدا
آن حسن چه حسنست تقدس و تعالی

fol. 128^a. Muqatta'at, beginning:—

میر مید کزین آل حبا آن

fol. 129^a. Rubā'is, the first one is in Turkī, which runs thus:—

اول یار عزیز ایله که آن

After which begin the Persian Rubā'is as in Rien Suppl., No. 280:—

مستدعیم از حضرت سلطان قدم آن

Written in a fine clear Nasta'liq, within gold borders, with a small illuminated heading at the beginning.

Dated the end of Rajab, A.H. 933.

Scribe

عبدی النیشاپوری

No. 170.

fol. 132; lines 17; size $7\frac{1}{2} \times 4\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

دیوان قاسم انوار

THE DÎWÂN OF QÂSIM-I-ANWÂR.

Beginning as in most copies:—

من بچاره سودا زده سرگردانم
که باوصاف خداوند سخن چرم رانم

Sayyid Mu'in-ud-Din 'All, known as Qâsim-i-Anwâr, with the poetical title Qâsim and also Qâsimî (see Dr. Rouss's Cat. of Persian and Arabic MSS. in the I. O. Library, p. 81) **سید معین الدین علی**, was born in A.H. 757 = A.D. 1356 at Sarâb, which, according to Yâqût, vol. iii., p. 64, is a town in Âdharbâijân, and is situated between Ardabil and Tabriz. Qâsim at first took Shaykh Sadr-ud-Din Ardabîlî (d. A.H. 779 = A.D. 1337), the son and successor of Shaykh Safi-ud-Din Ardabîlî (d. A.H. 735 = A.D. 1334), as his religious and spiritual instructor, and subsequently became the di-ciple of Shaykh Sadr-ud-Din 'All Yamânî, a disciple and Khalifah of Shaykh Aḥmad-ud-Din Kirimânî (d. A.H. 697 = A.D. 1297). He came to Jîlân and then went to Nîshâpûr in Khurâsân. After staying here for some time Qâsim travelled to Herât, where a large number of people, including most of the noblemen of the court of Shâh Rukh (A.H. 807–850 = A.D. 1404–1447) became his followers. It is said that Shâh Rukh was led to believe that Qâsim's influence over the inhabitants of Herât was a source of danger to the kingdom, and consequently the poet was ordered by the monarch to quit the city. 'Abd-ur-Razzâq, in his *Matla'us-Sa'dayz*, fol. 199^v, followed by Jâmi in his *Nafahât*, p. 689, and the author of the *Ḥabîb-us-Siyar*, vol. iii., Juz 3, p. 145, states that when Shâh Rukh was stabbed by one Aḥmad Lûr in A.H. 830 = A.D. 1426, Mirzâ Bâysangar suspected Qâsim of complicity in the crime and forced him to leave Herât. However, Qâsim left for Balkh, and then came to Samarqand, where he found

respected by the kings and nobles of his time and was almost worshipped by his followers. On his way to Persia from Kashmīr, Sayyid 'Alī died on the 6th *Dulhijjah*, A.H. 786 = A.D. 1374, at the age of seventy-three, and was buried in *Khuttilān*. It is said that at the time of his death he uttered the words *بسم الله الرحمن الرحيم* which formed the chronogram of his death.

Other Persian works by Sayyid 'Alī are:—

ذخيرة الملوك, the well-known work on ethics and politics (see Rieu, p. 447; G. Flügel, iii, p. 284; Ethé, Bodl. Lib. Cat., Nos. 1451-1453; W. Pertsch, Berlin Cat., p. 7, No. 5; C. T. Tornberg, p. 290, Cat. Codd. Or. Lugd. Bat., iv, p. 220, etc.); *حل النصوص* a commentary on the well-known mystic work *فصوص الحکم* of Ibn-i-'Arabī, who d. A.H. 638 = A.D. 1204; *مشارق الاذواق*, a commentary on the wine-*qasidah* of 'Umar Ibn-ul-Fārid, who died in A.H. 786 = A.D. 1385; *رسالة الاصطلاحات*, a treatise on Sūfic terms and expressions (see W. Pertsch, Berlin Cat., p. 275, No. 4); the mystical treatise *علم القیامه* composed in A.H. 778 = A.D. 1376; *علم القیامه* or Physiognomy (see Ethé, Bodl. Lib. Cat., No. 1241, 28); letters, (see Rieu, ii, p. 835^b, No. IV); for small mystical tracts (see Rieu, ii, p. 836^a; W. Pertsch, No. 9, 7, Berlin Cat., pp. 235, 5, and 379, 2. Fleischer, Cat. Dresden, No. 198, 20, etc.); *ده قائده*, or ten rules of contemplative life (see Rieu, ii, p. 829, No. XI, and G. Flügel, iii, p. 420). Some of Sayyid 'Alī's works are also noticed in Blochet's *Cat. des Manuscrits Persans*, Paris, Nos. 156-57. On Arabic works of Sayyid 'Alī, see Arabic Cat. of the British Mus., p. 406. Loth, Arabic Cat., pp. 94 and 195, Rieu Supplement, p. 12, etc.

For further notices on Sayyid 'Alī's life and his works, see, besides the references given above, *Ḥabīb-us-Siyar*, vol. iii, Juz 3, p. 87. *Nafahāt-ul-Uns*, p. 515; *Daulat Shāh*, p. 325, *Haft Iqlīm*, fol. 277^a. *Taqī Auhadī*, fol. 478^a; *Majma'un Nafā'is*, vol. ii, fol. 306^a; *Riyād-ut-Tayyib*, fol. 263^b; *Makhsan-ul-Garā'ib*, fol. 548; *Miftāh-ut-Tawārikh*, p. 143, *Majma'ul-Fuṣṣah*, vol. i, p. 340, etc. See also *Hāj Khal.*, vol. iv, p. 426, and Rieu, p. 447.

Written in a clear Nasta'liq, within gold and coloured borders, with an ordinary small frontispiece.

Not dated, apparently 16th century.

fol. 14, lines 15; size $6\frac{3}{4} \times 3\frac{1}{2}$, $5\frac{3}{4} \times 2\frac{1}{2}$.

دیوان علی ہمدانی

Dîwân-i-'Alî i-Hamadânî.

A small collection of the religious and mystical poems of Sayyid 'Alî of Hamadân.

Beginning:—

ای گرفتاران عشقت فارغ از مال و منال
والہاں حضرتت را از خود و جنت ملال

Cf. Rieu, ii, p. 825*, iii, where the last word ملال is wrongly substituted by منال.

Amîr Sayyid 'Alî bin Shihâb-ud-Dîn al-Hamadânî, امیر سید علی الملقب بـ علی الثانی الہمدانی بن شہاب الدین بن محمد الحکیمی known as 'Alî II, one of the most distinguished saints of his age and founder of a Şûfî sect, was born on the 12th Rajab, A.H. 714 = A.D. 1314. He was a direct descendant of the prophet, and for his full pedigree we refer to the *Mastûrât* in Ethé, Ind. Office Lib. Cat., No. 1650; the *Khulâsat-ul-Manâqib* in Ethé, Bodl. Lib. Cat., No. 1264, and the *Majâlis-ul-Mu'minin*, fol. 373*. Dr. Ethé, in his Bodl. Lib. Cat., loc. cit., in noticing the aforesaid *Khulâsat-ul-Manâqib*, says that it was compiled by Sayyid 'Alî himself, while the author of the *Majâlis-ul-Mu'minin*, loc. cit., is of opinion that the author of the said work was Maulânâ Nûr-ud-Dîn Ja'far al-Badakhshî, a very learned pupil of Sayyid 'Alî.

Sayyid 'Alî was the disciple of Shaykh Sharaf-ud-Dîn Mahraûd of Mâzdaqân (in Ray), but also received his spiritual instructions from Shaykh Taqî-ud-Dîn 'Alî Dûstî, whose principles he generally followed. After Taqî-ud-Dîn's death Sayyid 'Alî reverted to his former master, and at his instruction he travelled all over the Moslem world, gathering a large number of followers from every quarter. He went to Kashmîr, according to the *Mastûrât* (see Ethé, Ind. Office Lib. Cat., loc. cit.), in A.H. 741 = A.D. 1340 (but Dr. Rieu, p. 447, places this event in A.H. 781 = A.D. 1379), where almost all the inhabitants of that city flocked round him and became his disciples. A saint with an immense fame, at the head of a large number of Darwishes, he was highly

No. 271.

fol. 69; lines 13; size $8\frac{1}{2} \times 6$; 6×4 .

دیوان علی نقی کمره

THE DÎWÂN OF 'ALÎ NAQÎ OF KAMRAH.

Shaykh 'Alî Naqî of Kamrah (in 'Iraq), شیخ علی نقی کمره, was a distinguished poet of his age. For a long time he held poetical contests with Mulîshah, Walîshî, Damîrî, and others. Taqî Auhadî, in his 'Urafât, fol. 774*, says that he was an intimate friend of Naqî, and that both of them very often held poetical discourses in Isfahân, and also in the presence of Shâh 'Abbâs I. (A.H. 985-1038 = A.D. 1587-1629) and his Wazîr Hâtîm Beg. The same Taqî says that while he was in India he heard of Naqî's death. (Taqî came to India in A.H. 1015 = A.D. 1606; see his 'Urafât, fol. 10*.) Tâhir Nêsrâbâdî (Rieu, p. 818) places the poet's death in A.H. 1012 = A.D. 1603; Riyâd-ush-Shu'arâ, fol. 428*, in A.H. 1013 = A.D. 1604; Sprenger, Oude Cat., pp. 91, 514, gives a later date, viz., A.H. 1030 or 1031 = A.D. 1621 or 1622. See also Majma'un-Nafâ'is, vol. ii., fol. 489*; Makhzan-ul-Garâ'ib, fol. 903*.

Contents:—

Gazals in alphabetical order, beginning on fol. 1*:—

ای نام هنایر لعل طعراچه فرمالها
خورشید صفت طالع از مطلع دیوالها

Beginning of the Rubâ'is, likewise in alphabetical order, fol. 62*:—

پرسیدم ازو چو باغی هجرالرا
گفتا سہبی هست بگویم آرا

There are seventy-three Rubâ'is in this copy, but some of them have been left incomplete.

Written in a careless Nasta'liq.

A modern copy.

لخواهم برد جان از سبیل آن بیوفا چیزی
چو دل هم دز سر آن زلف مشک افشان شوم روزی

Written in ordinary Nasta'liq.

Not dated, apparently 16th century.

Written in an ordinary minute Nasta'liq. The copy is full of corrections throughout, and verses on the margins are frequent.

No. 266:

fol. 120; lines 13; size $6\frac{1}{2} \times 4$; 4×3 .

دیوان عجزی

DÎWÂN-I-'IJZÎ.

A very rare copy of the lyrical poems of Mullâ Hasan Beg, poetically known as 'Ijzî, a native of Tabriz, تبریزی، ملہ حسن ایک عجزی، composed in close imitation to Fîgânî.

The diwân begins with the following two introductory lines, which indicate the dedication to Shâh 'Abbâs I. (A.H. 985–1038 = A.D. 1587–1629).

صد شکر کہ این خیرت ارباب کلام
پذیرفت بنام شاه عباس نظام
چون کلفت دوستان او گشت آخر
چون دولت دشمنان او گشت تمام

The *Gazals* are alphabetically arranged, and the first of them begins thus on fol. 1^a:—

ای ز تو بند بر زبان لطف سخن مرای را
وی ز تو عقده ها بدل حلق گره کشای را

Tagh Auhadt, a friend and contemporary of 'Ijzî, says in his 'Urafût, fol. 500^a, that he frequently enjoyed 'Ijzî's company in 'Irâq, Qazwin, and several other places, and held poetical discourses with him. When Sultân Muḥammad Khudâ Bandah (A.H. 985 = A.D. 1578), father of Shâh 'Abbâs the First, went to Isfahân, 'Ijzî was present there in the camp of the Sultân. He was alive till A.H. 1004 = A.D. 1595 in the reign of Shâh 'Abbâs I.

Notices on the poet's life will be found in Majma'-un-Nafâ'is, vol. ii., fol. 311^b, Riyâd-ush-Shu'arâ, fol. 268^a; Makhzan-ul-Garâ'ib, p. 560; Nishtar-i-'Ishq, p. 1223, etc.

One or two folios are missing from the end, and the MS. breaks off with the following lines:—

p. 22, No. 231) places the poet's death in A.H. 957 = A.D. 1550.

Notices on the poet's life will be found in *Tuhfa-i-Samī*, fol. 120^v; *Hafā Iqlīm*, fol. 331^a; *Tuqī Auhādī*, fol. 361^b; *Majma'nn-Nafī'īn*, vol. i., fol. 233^a; *Riyād-ush-Shu'arā*, fol. 198^a; *Yad-i-Baydā*, fol. 107^b; *Khazāna-i-Āmirah*, fol. 198^a; *Makīzan-ul-Garā'ib*, fol. 400; *Nashr-i-'Ishq*, fol. 897; *Shu'uf-i-Ibrāhīm*, fol. 443^b; *Ātash Kudah*, p. 446; *Natā'ij-ul-Afkār*, p. 282, etc.

The MS. ends with the following line:—

مردم چو شریف از مستمع زنده شوم باز
گر چند قلم دری تابوت من آئی

Written in ordinary Nasta'liq, within coloured borders.

Dated A.H. 994.

Scribe سعد الدین

No. 233.

fol. 31; lines 15; size $6\frac{1}{2} \times 4\frac{1}{2}$, $5\frac{1}{2} \times 2\frac{1}{2}$.

دیوان شریف تبریزی

DÎWÂN-I-SHARÎF-I-TABRÎZÎ.

A very rare diwân of Sharif-i-Tabrizi containing Gîzade in alphabetical order.

Beginning:—

ای لعل تمنا قد رصای تو ما را
از پای در اکنند تمای تو ما را
چون چاک لازم گریبان که چو لاله
بر خاک نماید آتش مودائی تو ما را

Maulânâ Sharif of Tabriz, مولانا شریف تبریزی, a pupil of the celebrated Lisâni (see No. 228 above), flourished during the reign of Shâh Tuhmâsp Safawî (A.H. 930-984 = A.D. 1524-1576). Although a poet of great distinction Sharif is seriously condemned by his biographers for being ungrateful to his master Lisâni, some of whose weak poems he collected and mischievously styled *سهر اللان*. The author of the *Âtash Kadah*, p. 446, states that Haydari, another pupil of Lisâni and a bitter enemy to Sharif, composed the *لسان العیب* in defence of his master and in answer to Sharif's *سهر اللان*. (Haydari came to India and was introduced to Akbar by Mir Muḥammad Khân Aukâ, governor of the Panjâb, who died in A.H. 983 = A.D. 1575. He left a diwân and a Maḡrawî in imitation of Sa'îd's *Gulistan*. See *Hast Iqlim*, fol. 353^v.)

On one occasion Sharif addressed a Qasidah in praise of Giyâs-ud-Dîn 'Alî Shîrûzî, known as Giyâs Kalrah, a distinguished officer in the court of Shâh Tuhmâsp Safawî, but receiving no reward in return Sharif revenged himself by writing a satire on the said officer. The matter was brought to the notice of the king, and he was offended to such an extent that he passed an order for the immediate execution of the poet. On being requested by Sharif, the king personally read the Qasidah, which he took to be a mere jest. The poet, however, addressed another Qasidah to Giyâs as an apology, and was in return handsomely rewarded.

Sâm Mirzâ says that while he was in Ardabil, Sharif died there of plague in A.H. 956 = A.D. 1549. Taqî Kâshî (*Sprenger*, *Oude Cat.*

No. 239.

fol. 50; lines 10; size $7\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 4$.

دیوان شرف قزوینی

A splendid old copy of the *diwān* of *Sharaf-i-Qazwīnī*, written only twelve years after the poet's death at *Bāg-i-Shāhī Shīrāz*, by the celebrated calligrapher 'Ināyat Ullah *Shīrāzī*.

Contents:—

Gazals, in alphabetical order, beginning on fol. 1^o:—

ای شوق دیدت مہرب جتجوی ما
ہر دم فزودہ در طلب آرزوی ما

Fards, or single verses, beginning on fol. 47^o:—

لیست رہ پیش رقیبان جفا الدیش را
فرصت ای دل ہارگر میرمائی خویش را

The colophon, dated A.H. 981, runs thus:—

تمام شد دیوان میرزا شرف در بہترین وقتی در بستان بہشت
مشہور باغ شاہی فی دار الملک شیراز کتبہ العبد عنایت اللہ
الکاتب الشیرازی متر عیوبہ فی ۹۸۱

Some verses of *Kamāl Khujandī* and some other poet written at the end are dated A.H. 983 and 984.

fol. 47^o and 48^o are written diagonally.

This valuable copy, once belonging to the library of *Khān Bahādur Waris 'Alī Khān*, was presented to this Library by *Khān Bahādur Asdar 'Alī Khān* in memory of his friend the late *Khān Bahādur Khudā Bakhsh Khān*, C.I.E.

Written in a beautiful minute *Nasta'liq*, within gold-ruled borders, with a double-page *'unwān* and a beautifully illuminated frontispiece at the beginning.

میر برهان دین خلیل الله
آمد از غیب بنده را مهیا

fol. 392^a. Ruba'is, alphabetically arranged, beginning as in Riou Suppl., No. 279:—

بنواخت مرا لطف الهی بخدا
هر درد که بود از کرم کرد دوا

fol. 423^a. Faras, in alphabetical order, beginning as in Riou Suppl. (*loc. cit.*):—

در آئینه تمام اشیا
بمرد جمال جمله امسا

The contents of this copy are very similar to those of the one mentioned in Riou Suppl. (*loc. cit.*), and also to the Tehran edition, lithographed in A.H. 1276.

The following note at the beginning suggests that this valuable copy once belonged to the Imperial Library of Shah Jahān —

کتاب دیوان شاه نعمت الله ولی بخط نستعلیق با سکه عالم
پناه جلد میاه باب اسد خان فرزند نواب مصطفی خان مرخوم
جمع کتابخانه عامه شد بتاريخ ۱۶ ماه رجب ۱۰۵۹
سنه

Written in a clear Nasta'liq, within gold-ruled borders, with a small faded heading at the beginning

Dated A.H. 942.

Scribe العبد ابن عارف حسین الحسینی

The present copy, fol. 379^b, reads *قرب خصص مال* instead of *قرب صد مال*, but *صد مال* is no doubt a better reading.

The short prose doxology is followed by several *Maṣnawī*, *Gazals*, and *Rubā'ī*s. The first *Maṣnawī* begins as in *Riou Suppl.*, No. 279:—

خوش بگو ای یار بسم الله بگو
هر چه میجوئی (بسم الله بگو)

fol. 52^a. Beginning of the *Gazals* in alphabetical order.—

جام گیتی نامست سید ما
جان و جانان نامست سید ما

fol. 372^a. The contents run from the centre to the margin, where a series of *Tarjī'bands* begin thus:—

آمد آن مائی مر مسک و بدمتش جامی الخ

fol. 377^b–392^a. This section, which is entitled in the following copy *رساله لصیصیف سید خلیل الله*, contains several *Maṣnawī*, *Qit'as*, and *Tarkīb*bands, and begins with a line or two in prose—

هو الاول والاخر والظاهر والباطن وهو بكل شیء علیم الخ

which is followed by a *Maṣnawī*, beginning thus:—

صورت و معنی را همه در باب
می و جامند طهور آب و حباب

fol. 389^a. The poet says that his son *Mīr Burhān-ud-Dīn Khulī* Ullāh came to him unexpectedly in *Shā'bān*, A.H. 775.

لیم ماضی گنجۀ بود از روز
روز آدینه در مه شعبان
پانزدهم بود ماه وقت شریف
ماه در حود و مهر در میزان
پنج و هفتاد و هفتصد از سال
رفته در (sic) که لاگا هان

contact with Qāsim-i-Anwār (*vide infra*). He then came to Samarqand; and on his way, visiting Yazd, reached Kirmān, where his son Burhān-ud-Dīn was born. He finally settled in Mābān, near Kirmān, it is said with ninety thousand disciples around him.

Being a celebrated saint of a noble parentage, he was highly esteemed by the reigning king Sultān Shāh Rukh Mirzā (A.H. 807-859 = A.D. 1404-1447), as well as by other distant ruling chiefs and nobles. Referring to his pedigree on fol. 391^b, he informs us that he was a descendant of the great prophet of Arabia, who was his ancestor in the nineteenth degree.

لوردهم جد من رسول خدا است
آهنگار است لیس پنهانی

Sultān Shihāb-ud-Dīn Behmanī of the Deccan (A.H. 823-838 = A.D. 1421-1434), as a token of his regard, constructed a large domed building on the tomb of this holy saint.

Some biographers are of opinion that Sayyid Ni'mat Ullāh has left above three hundred religious and mystical treatises in Arabic and Persian. His diwān is said to have been prefaced by one Sayyid Mahmūd Wā'iz, known as Dā'i Ullāh of Shirāz.

'Abd-ur Razzaq Samarqandī, who visited the Sayyid's tomb in A.H. 845 = A.D. 1441, says, in his Maṭla'-us-Sa'dayn, fol. 112^a, that the Sayyid died on the 25th of Rajab, A.H. 844 = A.D. 1430. This is followed by the authors of the Ḥabīb-us-Siyar, vol. iii., Juz 3, p. 143; Natā'ij-ul-Afkār, p. 423, and Miftāḥ-ul-Tawārikh.

The authors of the Jāmī'-i-Mufid, Luḡab-ul-Tawārikh, and Tabaqāt-i-Shāh Jahānī give also, as stated by Dr. Rieu, p. 634, the same year of the Sayyid's death.

Daulat Shāh, p. 333 (followed by Taqī Auhadī, fol. 758^a, and by the authors of the Majālis-ul-Mu'minin, fol. 320^a; Mir'āt-ul-Ashrār, fol. 553^a; Khulāsat-ul-Afkār, fol. 203^a; Riyāḍ-ush-Shu'arā, fol. 143^a, and Nashtar-i-Ishq, fol. 1843) states that the Sayyid died in A.H. 827 = A.D. 1423 at an advanced age. In his diwān, fol. 390^a, the Sayyid distinctly says that he passed ninety-seven years in happiness :-

لود و عشق مال عمر خوشی
بندہ را داد حی پایندہ

While in the following copy, fol. 274^a, the poet on another occasion says that he reached the age of about one hundred years :—

قرب صد مال عمر من بگلش
تصد موری نکردہ ام بندا

No. 168.

full 430 ; lines 15 ; size 9 × 5½ ; 6 × 3.

ديوان سيد نعمت الله ولي

The *diwān* of Sayyid Ni'mat Ullāh Wālī, containing religious and mystical poems, beginning with a short doxology.—

الصد لله الذي حين الاعيان بفيضه الاقدس الاقدم و
سبحان الخ

Nūr-ud-Dīn Ni'mat Ullāh, امير نور الدين سيد نعمت الله ولي, better known as Sayyid Ni'mat Ullāh Wālī, was born in Halab, according to the author of the *Majma' ul-Fuṣṣḥā*, vol. ii., p. 42, on the 22nd of Rajab, A.H. 730 or 731 = A.D. 1329 or 1330. (See also Rieu, ii., p. 634.) From an early age he applied his mind to the study of literature, theology, jurisprudence, Sūfism, and other subjects, which he is said to have learnt separately from the several distinguished learned personages of the age, viz., Shaykh Rukn-ud-Dīn Shīrāzī, Shaykh Shams-ud-Dīn Makki, Sayyid Jalāl-ud-Dīn Khwārizmi, and Qādī 'Aḍud-ud-Dīn. At the age of twenty he went on a pilgrimage to Mecca, where he met Qutb-ud-Dīn Rāzī, and became the disciple of the learned Shaykh, the celebrated 'Abd Ullāh Yāfi'i (d. A.H. 768 = A.D. 1366), who is the author of the several well-known Arabic works on Mysticism, enumerated in Brockelmann, vol. ii., p. 177. After staying for some time at Mecca, he travelled through Egypt and Irān, and on reaching Tabriz came in

services of Shāh Shujā', but died shortly after while accompanying the prince to Yazd.

Taqi Kāshī's statement that Rukn-ud-Din Šā'in and Rukn-ud-Din Harawī were two different persons (*vide* Sprenger, *Oudh Cat.*, p. 18, Nos. 91 and 94) is not supported by any of the poet's biographers. Moreover, we distinctly read in the *Rauḍat-uṣ-Ṣafā* (*loc. cit.*) that Rukn-ud-Din Harawī was known among the poets as Rukn-i-Šā'in مرلایا رکن الدین عربی کہ درمیان شعرا برکن مابین
اشتهار دارد است

Daulat Shāh, p. 237, followed by the authors of the *Ātaṣh Kadah*, p. 113, and the *Makhzan-ul-Garā'ib*, fol. 274, says that Rukn-ud-Din was a Qāḍī's son of Simnān, and adds that besides the *diwān* the poet has left a نامہ. According to Taqī Aubadī, f. 261, Rukn-ud-Din was a companion of Sayyid Husaynī Sādāt (see No. 117 above) and of Shih Sayyid Ni'mat Ullāh Wall (see No. 167 below). This statement is followed by Ārzū, who, however, calls the poet a native of Iṣfahān.

The poet died, as stated by the author of the *Ṣubūf-i-Ibrāhīm*, fol. 343*, in A.H. 764 = A.D. 1362.

For further notices on the poet's life see, besides the references mentioned above, *Ḥabīb-us-Siyar*, vol. ii, Juz 2, p. 23; *Haft Iqlīm*, fol. 189*, etc.

The *diwān* consists mostly of *Qaṣīdas* and a few *Qit'as*, *Gazals*, *Fards* and *Rubā'is*, without any alphabetical arrangement. Most of the *Qaṣīdas* are devoted to the praise of Giyāṣ-ud-Din bin Raḥīd-ud-Din (Wazīr of Sultān Abū Sa'īd) and Mubārīz-ud-Din. Some satirical poems are addressed to Abū Ishāq (A.H. 742-754 = A.D. 1341-1353), his Wazīr Shams-ud-Din Muḥammad bin Šā'in and to Shih Mahmūd, brother of Shāh Shujā'.

Copies of Rukn-i-Šā'in's *diwān* are very rare.

Written in a clear *Nasta'liq*, within gold borders, with a finely decorated heading, and a double-page illumination in the beginning.

Dated Šafar, A.H. 883.

No. 149.

fol. 67; lines 14; size $10\frac{1}{2} \times 6$; $6\frac{1}{2} \times 3\frac{1}{2}$.

دیوان رکن الدین صاین

The Diwân of Rukn-ud-dîn Şâ'in.

Beginning:—

ساقیا یک نفسم بی می و معشوق مدار
که مرا بی می و معشوق دمی نیست قرار

Rukn-ud-Dîn Harawî, better known as Rukn-i-Şâ'in مولانا رکن الدین of Herât, flourished during the time of Sultân Abû Sa'id Bahâdur Khân (A.H. 716-736 = A.D. 1316-1335). After the death of this monarch Rukn-ud-Dîn entered the service of Sultân Tugâ Timûr Khân (A.H. 737-753 = A.D. 1336-1352), who, to make up for his own want of education, eagerly sought the learned society of the poet. It is said that on one occasion the poet passed some disparaging remark upon the aptitude of the monarch, who somehow or other overheard it, and caused the poet to suffer imprisonment for some time. Rukn-ud-Dîn subsequently became a favourite companion of Sultân Mubâriz-ud-Dîn Muḥammad al-Muzaffar, the founder of the Muzaffarî dynasty of Fârs, who ascended the throne in A.H. 713 = A.D. 1313, was deposed and blinded in A.H. 760 = A.D. 1358 by his sons Shâh Shujâ' (A.H. 760-786 = A.D. 1358-1384) and Shâh Mahmûd (d. A.H. 776 = A.D. 1374), and died a prisoner in A.H. 765 = A.D. 1363. It is narrated in the Raudat-uz-Şafâ, vol. iv, p. 147, that on the occasion when Shâh Shujâ' and Shâh Mahmûd went to seize their father Mubâriz-ud-Dîn, Rukn-ud-Dîn was the only person in attendance on that unfortunate monarch. In the midst of the horror the poet threw himself down from the upper floor and began to use abusive language towards Shâh Shujâ'. Rukn-ud-Dîn, however, narrowly escaped death from a severe wound inflicted by Shujâ', who on recognizing the poet begged his forgiveness and ordered the physicians to attend on Rukn-ud-Dîn. After his recovery Rukn-ud-Dîn attached himself to the

No. 151.

fol. 201, lines 15; size $8\frac{3}{4} \times 5\frac{3}{4}$, $6 \times 3\frac{1}{2}$

دیوان حافظ

Dīwān-i-Hāfiz.

The lyrical poems of the celebrated Hāfiz of Shīrāz.

This extremely rare MS. is no doubt one of the most valuable possessions of this library. It bears numerous marginal notes in the handwriting of the emperors Humāyūn and Jahāngir, who, after consulting the odes (according to a popular belief of the Muhammadans, they reveal the hidden secrets of fate like an oracle), have made notes on the margin which explain in most instances the particular reasons for consulting the odes and the results that followed after consulting them. There is an autographic note on a fly-leaf at the end by Sulṭān Husayn Bāyqarā.

No. 1867

fol. 95 : lines 18 : size $10 \times 6\frac{1}{2}$: $7\frac{1}{2} \times 3\frac{1}{2}$

دیوان خواجہ حسن شنائی مشہدی

Another copy of the *Dīwān* of Khwājah Husayn Ṣanā'ī Maṣḥadī (d. A.H. 996=A.D. 1587). See No. 250.

Qasīdahs, not in strict alphabetical order, beginning as in No. 250.

در روش حسن و ناز هست بسی خوش نما الخ *

Gazals in alphabetical order, beginning on fol. 68^a.

وہ چہ چشمست این کہ ہر گد بینم آن رخسار را الخ *

The *Diwan* ends with a few Rubā'is. Copious marginal notes and inter-linear glosses to the Qasīdahs are found on foll. 1^b—68^a.

Written in ordinary Indian Ta'liq.

Dated 14 Shawwāl, A.H. 1089.

Scribe : نقیم.

The concluding Rubā'is are due to the penmanship of نظام الدین ولد مظاہر اللہ بن شیعہ مصطفیٰ انصاری.

No. 1844

دیوان اوحدی

DÎWÂN-I AUHÂDÎ

The Dîwân of Shaykh Rukn-ud-Din Auhâdî. See No. 134.

This copy of Auhâdî's Dîwân contains only a small number of Gazals; beginning:—

در خرابات عاشقان گریست الخ *

It breaks off with a Rubâ'î, beginning thus:—

عشق از سر کوی خود سفر کرد الخ *

Some folios are misplaced. The right order seems to be: foll. 1-182^b, 189^a-395^b, 183^a-188^b, 396^a-564^b.

Written in beautiful minute Nasta'liq within gold-ruled borders with two most sumptuous, finely illuminated and beautifully decorated 'Unwâns at the beginning. The headings are ornamented throughout.

Not dated; 16th century.

A biographical notice of Khusrâu, copied from some *Tadhkirah* by the donor's father, Muḥammad Baksh Khân, is found at the beginning of the copy.

No. 2179.

دیوان بیخبر

DÎWÂN-I BĪKHABAR.

Selections from the Dîwân of Bikhâbar, arranged alphabetically.

Beginning:—

بهائی نیست غیر از نقد تحسین شعر موزون را

مده هرگز بجزهر ناشنلس این در مکنون را

Mir 'Azmat Ullah, with the *takhalluṣ* Bikhâbar, was the son of Mir Luṭf Ullah, better known as شاه لداء of Bilgrâm. He was a poet of Sûfic tendency, and was well skilled in Shikastah handwriting. He enjoyed the company of Mirzâ Bidil, and is the author of a Persian anthology, entitled *سفریند بیخبر*. He was also skilled in music, and his Dîwân consists of seven thousand verses. He died at Dihli, on Monday, 24 Dulqa'd, A.H. 1142=A.D. 1729, and lies buried in the vicinity of the tomb of Shaykh Nizâm ud-Dîn Auliya. See *Nishtar-i 'Ishq*, p. 295; *Safinah-i Khwushgû*, fol. 111^b; *Yad-i Baydâ*, fol. 41^b; *Sarw-i Âzâd*, p. 325; *Gul-i Ra'nâ*, fol. 59^b; etc.

No. 374.

fol. 43, lines 12, size $10\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

دیوان امیرشاهی

Another fine copy of Amir Shāhi's diwan, written by the celebrated calligrapher Mir 'Alī ul Kātib (d. c. A.H. 950 = A.D. 1543), see No 193 below. Like the preceding, this copy contains the Gazals in alphabetical order and a few Qit'as and Rubā'is at the end.

Beginning as in the preceding copy—

ای شمس به نام خطیب با مرشد ما آت

fol. 43. Qit'as, beginning—

در جمع ماه رویان هم صحبتی امست مارا
کامیاب غریبی را صد گونه ساز کرده

The initial Qit'ah of the preceding copy is the second here
fol. 43. Rubā'is, beginning—

مائیم حرم انس را خاص حده
در کوی تو یا بستان اخلاص حده

Agreeing with the sixth Rubā'i of the preceding copy.

Written in a clear and elegant Nasta'liq, within gold and coloured borders. The various coloured margins are ornamented with floral designs and forest scenes. A small but fairly illuminated heading at the beginning.

Dated A.H. 915.

Scribe الفخیر علی الکاتب

ساقی بیا که یک نفس از غم شوم خلاص
جامی بده که از غم عالم شوم خلاص

fol. 53^v. Rubā'is, altogether thirty in number.

Beginning:—

جز باده لعل آن پری وض مطلب
این سرخوشتی از باده بیغش مطلب
کیست لعل او مهر از باده ناب
خاصیت آب خضر ز آتش مطلب

Some Rubā'is are in answer to Lisānī.

About ten Gazala, written in a bolder hand, are found on the margins of folios 12^v, 13^v, 19^v, 20^v, 22^v, 23^v, 32^v, 34^v and 35^v.

This splendid copy, with a faded double-page 'nawān and a frontispiece at the beginning, is written in a very beautiful minute Nasta'liq, within gold and coloured ruled borders, by some learned scribe.

Not dated, apparently 17th century.

fol. 2^a. A Qasidah in praise of the Imam Ālī Mūsī in answer to a Qasidah of Gazālī Maḥbūdī (b. A.H. 936 = A.D. 1529, d. A.H. 980 = A.D. 1572), a friend of the poet.

Beginning:—

ای حریفی که در حق قبله که دل افتاد
حرم کعبه بمضارب تو مایل افتاد

fol. 3^a. Three Qasidas in praise of Akbar.

Beginning of the first Qasidah:—

چون بر آورد از کربان افق مر آفتاب
ماه رویش دید و کشف الله اکبر آفتاب

fol. 5^a. A Maṣnawī, likewise in praise of Akbar.

Beginning:—

ای سرور معدن را تادشاه
بادشاهان در رکاب خاک راه

fol. 6^a. Gazals arranged in the alphabetical order.

Beginning, as in Sprenger, *Onde Cat.* (*loc. cit.*):—

سای ز عکس می شده روش ضمیر ما
جاسی بده که عارف جامه پیر ما

Of the last two poems (on fol. 30^a), with which the Gazals break off abruptly, the first is in praise of Imam Husayn, and the second in praise of the celebrated Khwājah Mu'in-ud-Din Chishtī, which is said to have been recited by the poet on the saints' tomb at Ajmir.

fol. 39^a. A short Maṣnawī in praise of the mountain at Ajmir.

Beginning:—

دعای گوه اجنیر حیرت فریب
مقام سر مستدایان چش

After the above Maṣnawī the usual order of the Gazals is resumed.

fol. 49^a. A few Qit'as and Rubā'ia.

fol. 49^a–51^a. Chronograms expressing the dates of birth of the Princes Sulṭān Salīm, Shāh Murād, and Dāniyāl; of the conquest of Bengal, the completion of the Bangālī Mahal, the conquest of Gujarāt, and other contemporary events.

fol. 51^a. Fards or single verses.

Beginning:—

No. 249.

foli: 55; lines 14; size 9 × 6; 5½ × 3¼.

دیوان ارسلان

DÎWÂN-I-ARSLÂN.

A rare and beautiful copy of the diwân of Qâsim Arslân قاسم ارسلان.

Badâ'unî, vol. iii., p. 178, says that Qâsim's father claimed his descent from Arslân Jâdîb, a distinguished noble of the court of Muḥmūd of Gāzin; hence the poet adopted the takhalluṣ Arslân. Qâsim was originally born in Tūs, but he flourished in Māwarā-un-Nahr. He came to India in the reign of the emperor Akbar, poems in whose praise are found in abundance in the poet's diwân. Besides being an eminent poet, Qâsim was an expert chronogrammatist and a fine calligrapher. He died in A.H. 995 = A.D. 1586, at the time when Akbar was staying at Lāhūr.

For notices on the poet's life see: Haft Iqlīm, fol. 214^a; Taqī Aḥadī, fol. 111^a; Majma'un-Nafā'is, vol. i., fol. 10^a; Riyāḍ-ush-Shu'arā, fol. 29^b; Nashṭar-i-'Ishq, fol. 137; Ṣuḥuf-i-Ibrāhīm, fol. 52^a, etc.

Contents of the diwân:—

fol. 1^b. A short Maṣnawī in praise of God.

Beginning:—

بهر حمد پادشاه الس و جان
به که بسم الله آرم بر زبان

The above line is quoted by Dr. Sprenger in his Oude Cat., p. 337, as the beginning of Qasidas.

(Nos. 1837-1838)

fol. 389; lines (centre col.) 19; margl. col. 50; size $10\frac{1}{2} \times 7$; $9 \times 5\frac{1}{2}$

The *Khamsah* of Nizāmi and *Khusrau* bound in one volume.

I.

Centre Col.

No. 1837

خمسه نظامي

KHAMSĀH-I NIZĀMĪ

The *Khamsah* of Nizāmi. See Nos. 37-45.

(1) *Makhsau ul-Asrar* مخزن الاسرار; beginning on fol. 2^b. —

بسم الله الرحمن الرحيم هست کلید در گنج حکیم

(2) *Khusrau wa Shirin* خسرو و شیرین; beginning on fol. 34^b. —

خداوند در توفیق بکشی الهی *

The colophon, fol. 118^b, is dated 18 *Dul hijjah*, A. H. 889

(3) *Laylā wa Majnūn* لیل و مجنون; beginning on fol. 119^b. —

ای نام تو بهترین سر آغاز الهی *

(4) *Haft Paykar* هفت پیکر; beginning on fol. 181^b. —

ای جهان دیده بود خویش از تو الهی *

The colophon, fol. 252^b, is dated Isfahān, 13 *Dul-hijjah*, A. H. 890.

(5) *Iskandar Nāmāh* اسکندر نامه; beginning on fol. 253^b. —

خدایا جهان پادشاهی ترا الهی *

The *Sharaf Nāmāh*, or the second part of the *Iskandar Nāmāh*, begins thus on fol. 343^b. —

خرد هر کجا گنجی آرد پدید الهی *

The colophon at the end of this poem is dated Shawwâl, A.H. 1047.

The second part of the Iskandar Nâmah, called اقبالنامه Iqbâl Nâmah, begins on fol. 211^b.

The Laylâ wa Majnûn is wanting in this copy.

Written in ordinary Nasta'liq in four columns within gold-ruled borders with an illuminated head-piece at the beginning of each work.

The colophon at the end of the copy is dated, Dul-hijjah, A.H. 1046.

Scribe: خضر بن حسین.

Pictures, all tasteless, on foll. 37^b, 40^a, 44^a, 52^a, 69^b, 78^b, 88^b, 91^b, 94^a, 97^b, 110^b, 114^b, 116^a, 142^b, 147^b, 179^b, and 203^a.

A note at the end by سليمان خورشفاش المنطلي بنيش (probably a mistake for بنيش) says that he purchased the MS. at Qazwin in Ramadân, A.H. 1064.

A seal of one محمد بن المرحوم الحاج ابراهيم, dated A.H. 1241, is found on the title-page.

No. 1810

foll. 218; lines 25; size 9½ × 6 · 6½ × 3½

The Same

A beautifully written copy of Nizâmî's Khamsah.

- I. مخزن الاسرار Makhzan ul-Asrar, fol. 1^b.
- II. خسرو و شیرین Khusrâu wa Shîrin, fol. 25^b.
- III. لیلای و مجنون Laylâ wa Majnûn, fol. 101^b.
- IV. اسکندر نامه Iskandar Nâmah, fol. 149^b.

The اقبال نامه or the second part of the Iskandar Nâmah, is wanting.

The Haft Paykar is also wanting in this copy.

Written in beautiful minute Nasta'liq, in four columns, within gold-ruled borders, with an illuminated head-piece at the beginning of each poem.

Not dated; 17th century.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurbid Nawwâb are found at the beginning and end of the copy.

No. 1808

fol. 353 ; lines 21 ; size $10\frac{1}{2} \times 6\frac{1}{2}$; $8 \times 4\frac{1}{2}$

خمسة نظامي

KHAMSAH-I NIZĀMĪ

A copy of Nizāmī's Khamsah. (See Nos. 37-45)

- I. مخزن الاسرار Makhzan ul-Asrār, fol. 1^b.
- II. خسرو و شیرین Khusrāu wa Shīrīn, fol. 29^b.
- III. ليلي و مجنون Laylā wa Majnūn, fol. 111^b.
- IV. هفت پیکر Haft Paykar, fol. 167^b.
- V. اسکندر نامه Iskandar Nāmah, fol. 228^b.

Written in ordinary Nasta'liq in four columns within gold and coloured-ruled borders, with illuminated head-pieces at the beginning of each poem.

Dated, Muḥarram, A.H. 1041.

Scribe : سلطان محمود ولد ملک علي مېرزاوي .

The upper parts of the last three folios are torn away.

A note on the title-page says that the copy was presented to the library by Khān Bahādur Doctor Asdar 'Alī Khān on the 1st of February, 1924.

No. 1809

fol. 246 ; lines 21 ; size 12×8 ; $7\frac{1}{2} \times 4\frac{1}{2}$

The Same

Another copy of Nizāmī's Khamsah.

- I. مخزن الاسرار Makhzan ul-Asrār, fol. 1^b.
- II. خسرو و شیرین Khusrāu wa Shīrīn, fol. 29^b.
- III. هفت پیکر Haft Paykar, fol. 103^b.
- IV. اسکندر نامه Iskandar Nāmah, fol. 148^b.

minated and sumptuously decorated with beautiful floral designs. The names of the poems are written in gold in two beautifully illuminated stars at the beginning.

A note on the title-page records the price of the MS. as rupees six hundred.

A seal on the same page bears the inscription *میں علامت یا علی*. Miniatures, both Persian and Indian styles, on foll. 5^a, 16^a, 18^a, 49^a, 56^b, 59^a, 64^a, 71^b, 74^b, 77^a, 104^a, 108^b, 139^a, 142^a, 143^b, 146^b, 147^b, 149^a, 155^b, 165^a, 173^b, 176^b, 190^b, 193^a, 194^a, 195^a, 199^a, 201^b, 203^b, 205^b, 209^b, 216^b, 220^a, 223^b, 227^b, 229^b, 234^a, 239^a, 240^b, 244^a, 249^b, 264^b, 282^b, 284^b, 298^a, 301^b, 306^b, 319^a, 320^b, 330^b, 335^a, 336^b, 339^a, and 362^b.

No. 1838

خمسه خسرو

KHAMSAH-I KHUSRAU

The Khamsah of Khusrāu. See Nos. 128-131.

(1) مطلع الانوار Maṭlā' ul Anwār; beginning on fol. 2^b:—

خطبه قدست به ملک قدیم بسم الله الرحمن الرحيم

(2) شیرین و خسرو Shīrīn wa Khusrāu; beginning on fol. 71^b:—

خداوندا دلم را چشم بکشی آنخ *

(3) مجنون و لیلی Majnūn wa Laylā; beginning on fol. 158^a:—

لی داده بدل خزینه راز آنخ *

(4) هشت بهشت Hašt Bihisht; beginning on fol. 209^b:—

ای کشایند خزانة جرد آنخ *

(5) اسکندر نامه Iskandar Nāmāh; beginning on fol. 277^b:—

جهان پادشاهان خدائی تراست آنخ *

The colophon, fol. 368^a, is dated 15 Dūl hijja, A.H. 910.

Scribe: محمود بن حال بن محمود یوسف القمی.

The Iskandar Nāmāh of Khusrāu is followed by the well known Maṣnawī poem بند نامه Pand Nāmāh of Farīd-ud-Dīn 'Aṭṭār. See No. 46 xli

The Pand Nāmāh is styled here, both at the beginning and end, *Nasā'ih ul-Walad*, and its opening line differs from that of the other known copies: beginning on fol. 368^b:—

ابتدا کردم بنام کردگار خالق خلق از صفای د از کبار

آنک در آدم دمید از روح را داد از طوفان نجات از روح را

The Khamsah of Nizāmi (centre column), dated A.H. 889, is written in good Nasta'liq, within gold-ruled borders. The Khamsah of Khusrāu (margl col), dated, A.H. 910 is written in exceedingly beautiful minute Nasta'liq.

The first four folios at the beginning are most profusely illu-

No. 1811

fol. 21; lines 25; size $8 \times 5\frac{1}{4}$; $4\frac{1}{4} \times 3\frac{1}{4}$

خسرو و شیرین

KHUSRAU WA SHÎRÎN

A fragment of Nizâmî's Khusrâu wa Shîrîn, beginning as usual:—

خداوند در توفیق بکشی النح *

This correct valuable copy, written in the 16th century, comprises only one-fourth of the entire poem.

Folios are missing in several places and the copy breaks off with the following line:—

حمایل دستها بر کردن یار

درخت نازن بیجیده با ناز

That the present fragment forms a part of Nizâmî's Khamsah is evident from the fact that the title-page contains the following colophon of the Makbzan ul-Asrâr, written in the same hand as the rest.

تمام شد کتاب مخزن الاسرار بحمد الله تعالى فی تاریخ
سلخ جماد الاول سنة اثنین و عشرين و تسعمایه ابوالفتح بن
احمد *

Written in a learned Nasta'liq slightly inclined towards Naskh, in four columns, within gold-ruled borders.

Not dated; 16th century.

The seals and signatures of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwushîd Nawwâb are found at the beginning and end of the copy.

The author's other works mentioned in this catalogue are *منايع الحسن*, see No. 848—I; *جواهر المعانيب*, see No. 1098—(32). His Persian translation of Mir 'Ali Shīr's *Majālis-un-Nafā'is*, entitled *لطائف نامة*, is noticed in Rieu i, p. 365.

The author does not assign any title to the work, but in Sprenger, *Oude Catalogue*, p. 12, it is called *تجفة الحبيب*. See also Rieu., Suppl. No. 375, where a copy of the work is noticed.

The *Gazals* are arranged in alphabetical order.

The first eleven *Gazals*, except the one on fol. 4^v, are Turkish. The rests are Persian.

The arrangement is that *Gazals* of the same metre and rhyme, by different poets, are grouped together generally followed by one of Fakhrī's own. The prominent poets from whose works the selection is made are: Sa'dī, Khusrāu, Hasan Dūhlawī, Salīmān, Hāfiz, Kāmāl Khujandī, Jāmī, Hilālī, Banā'ī, Kātibī, Ibn-i-Yamin, Khwājū Kirmānī, Ahlī Shīrāzī and 'Imād Faqīh-i Kirmānī.

Written in fair Nasta'liq.

Not dated; 18th century.

The signature of Mr. Salāh-ud-Dīn Khudā Bakhsh (the eldest son of the donor), dated 22 August, 1891, appears on the fly-leaves at the beginning.

No. 1826

fol. 149; lines 14; size $8\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{1}{2}$

بوستان

BŪSTĀN

A good copy of Sa'di's Būstān; beginning as usual:—

بنام جهاندار جان آفرین *

Written in good Nasta'liq within gold-ruled borders with an illuminated head-piece.

Not dated; 15th century.

No. 1101.

fol. 251; lines 19; size $10\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

(تحفة الحبيب)

(TUHFAT-UL-HABĪB.)

An anthology containing a large number of choice Gazals selected from the Dīwāns of well-known poets, from the time of Sa'di to the tenth century of the Hijrah, by Faḫrī ibn Muḥammad Amīrī
نظری ابن محمد ابن امیری.

Beginning:—

ای نام تو دینباجه مجبوعه راز دارند بنام تو همه اهل نیاز
بر هر دلی که گشت نام تو طراز ما راست دلی بگلشن معنی یاز
غزل سرایان بوستان معانی و سخن آرایان جهان نکته دانی الن *

The work is preceded by a preface devoted to the praise of the Wazir Ḥabīb Ullah to whom the work is dedicated, and whose name is introduced thus in the following verse:

امیرین شهنشاه ترک و عرب حبیبش نام آصف لقب

No. 1812

foll. 101; lines (centre col.) 17; margl. col. 32; size $8\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$

اسکندر نامہ

ISKANDAR NĀMAH

A copy of Nizāmi's Īskandar Nāmah, called here شرف نامہ اسکندری;
beginning as usual:—

خدایا جهان پادشاهی تراست الیم *

The second part, or the اقبال نامہ, is wanting.

The last eleven verses are wanting in this copy, and it breaks off
with the following line:—

بنام تو کردم من این نامہ را
کہ زین کند نقش تو خامہ را

Written in ordinary Nasta'liq with an illuminated head-piece.

Not dated; 16th century.

Presented by Sayyid Sulṭān ud-Dīn Husayn on 6th November,
1918.

Poetry

A note by an anonymous author, dated A.H. 1152, on the left side of the page runs thus :

تذکرۃ الشعرا مسمی بید بیضا از تالیفات سید غلام علی آزاد بیلگرامی
 سلمه الله تعالی هنگامیکه تئیر برای عقد بیلگرام رفته بودم میر سید محمد
 طاب ثراء بمن دادند. می سنه ۱۱۵۲ هجری و این نسخه اکثر بخط
 مصنف است سلمه الله تعالی شانه *

A third note on the same page, by Khān Bahādur Maulavi Khudā Baksh Khān, the donor of the library, says that he bought the MS for thirty rupees in Calcutta at the sale of Blochmann's books.

staying at Aurangâbâd, he received a letter on the 4th Ramadân, A.H. 1150 = A.D. 1737, from Mir Muhammad Yûsuf of Bilgrâm, stating that during his absence from India a certain inhabitant of Banâras (name not given), after removing the author's name from the *Tadkirah*, had circulated it as his own, and had distributed copies of it in several places. The author remarks that anecdotes and sayings in the work, derived from rare compositions, had been boldly appropriated as his own by this 'Banârasî thief,' as if the latter had written the *Tadkirah* after collecting the facts for himself. "But," he adds, "his blind eyes could never obtain a view of those rare compositions:—

عجب تر آنکه آنچه از نقول و حکایات فقیر ار غرائب مصنفات
و عجایب مولفات نقل میکند مجموع را بخود نسبت داده گویا آنهمه
احوال بچشم خود سیر کرده تذکره را انتخاب نموده باشد حال آنکه چشم
بی نورش از آن مصنفات خبر ندارد *

The author adds that, after his return from pilgrimage, he collected some more materials, which he sent to some of his esteemed friends for insertion in the *Tadkirah*.

The preface ends with a short history of the origin of Persian poetry.

According to Sprenger, *Oude Catalogue*, p. 142, the work contains 532 biographies. The first poet mentioned here is Afdal-ud-Din Muhammad Kâshânî, p. 4, and the last, Mir Muhammad Yûsuf bin Mir Muhammad Ashraf, p. 249^b.

A very valuable and correct copy. Pages 160-222, written in small Nim Shikastah, are in the handwriting of the author. The remaining pages, written in ordinary Nastâ'liq, are in a different hand. There are occasional marginal notes, some of which are in the author's handwriting.

The following note by Blochmann, who purchased this MS. in Bilgrâm, appears on the title-page:

"Yad-i-Baydâ

J. H. Blochmann, 1875.

The book is chiefly in the handwriting of the author who lived at Bilgrâm.

(bought in Bilgrâm)

Ghulâm Ali Âzâd's handwriting is the small close handwriting towards the end of the book, from *عبد الجلیل*. This I investigated in Bilgrâm itself. J. H. B."

No. 691.

(coll. 150 (pp. 266); lines 21; size 10 × 6½; 8 × 5.

يد بيضا

YAD-I-BAYDĀ.

A biographical dictionary of ancient and modern Persian poets, arranged in alphabetical order.

Author: Gulām 'Alī Ātād.

Beginning —

بحمد من نظم الاشياء و علم آدم الاسماء الخ

The author, who has been mentioned under No. 423, gives a detailed account of his life at the end of this work. He tells us that, during his four years' stay in Siwistān, he devoted most of his time to the study of historical and poetical works. He made selections from the poetical works of ancient and modern poets, and compiled a *Tadhkirah* in A.H. 1145 = A.D. 1732, entitling it *Yad-i-Baydā*. This work received a wide circulation. Subsequently, when he came to Ilāhābād, he obtained fresh materials for the work, and prepared an improved edition in A.H. 1148 = A.D. 1735. The date of completion is expressed by the chronogram *طبع کلیم ید بیضا نورد*. The author proceeds to say that, two years later, he went on a pilgrimage to the holy places of Mecca and Medina; and on his way back, while he was

Bengal, whereupon he sent a *Ġazal* to *Hakim Ruknâ Masîh Kâshî*; fol. 285^b.

✓ Hunar, with his name *Gyân Râi*, of a family belonging to *Shâhjahanâbâd*, but born in *Daulatâbâd*, A.H. 1128 = A.D. 1715. His grandfather was the *Diwân* of *Nawwâb Qilîj Khân Bahâdur*, the brother-in-law of *Bahâdur Shâh*. His father, at first a chronicler under the *Nawwâb*, was appointed *Munshî* to *Sayyid 'Âlam 'Alî Khân*, the brother's son of *Amîr-ul-Umarâ Husayn 'Alî Khân*, and later on received the post of *Huzûr Nawîsî* حضور نویسی under *Âṣaf Jâh*, which rendered him so much to be envied that he was poisoned in A.H. 1142 = A.D. 1729. Hunar was appointed in his father's place eight months later, and continued to enjoy the favour of *Âṣaf Jâh*, to whom he addressed several panegyric poems. After his patron's death, he served under *Nawwâb Nizâm-ud-Daulah Shâhid*, and resigned his service in the time of *Amîr-ul-Mamâlik Âṣaf-ud-Daulah*, and at the time of writing this book was living in *Aurangâbâd*. His poems were corrected by *Âzâd*. The author added, after the completion of this work, that Hunar died in *Aurangâbâd* on the 9th of *Ramadhân*, A.H. 1190 = A.D. 1770; fol. 285^b.

Written in ordinary Indian *Ta'liq*, with rubrica. A subscription at the end says that one *Subhân Ahmad* had the copy transcribed by the scribes میر کرمعلی - میر بیادر علی - میر طفیل علی - میر انتخار علی - میر غلام حیدر - لاله بسوگی لعل کایتہ سکینه and میر علی - میر غلام حیدر.

Dated 5 *Jumâdâ II*, 1204 *Fasli* year.

A.H. 1174 = A.D. 1760, when Nawwâb 'Alijâh Qâsim 'Ali Khân, son-in-law of Shujâ'-ul-Mulk, became Nâzim of Bengal, he dismissed Mauzûn from the Sûbahdârî, and arrested him. Towards the end of Rabî, II. A.H. 1177 = A.D. 1763, when Qâsim 'Ali Khân was defeated by the English, he took Mauzûn from the fort of Monghyr, where he was imprisoned, and drowned him in the Ganges; fol. 280^b.

Mauzûn, *takhallus* of Râjah Madan Singh Jahânâbâdî, whose original home was Jakûlî in Itâwâ (جکولی). His ancestors had settled in Shâhjahanâbâd. His father, Jagat Singh, was at first Munshî and afterwards Diwân of Nawwâb Gâzi-ud-Din Khân Firûz Jang, and received the *mansab* of 3000 in the time of Nawwât Âsaf Jâh. Mauzûn attached himself to Âsaf Jâh. He was dismissed in the time of Nawwâb Nizâm-ud-Daulah Nâsir Jang Shahid, but was re-appointed under Amîr-ul-Mamâlik. After his father's death, Mauzûn received the *mansab* of 2000, and the title of Râjah from Âmir-ul-Mamâlik, and in the time of Âsaf Jâh II was raised to the *mansab* of 3000. He died at the age of forty-nine on 5 Shawvâl, A.H. 1179 = A.D. 1765, of a wound which he received in the battle with the English at Machhlî Bandar. His compositions consist of Gâzals, Qasîdahs, Rubâ'is and short Masnawis; but, the author says, his work needs revision; fol. 281^b.

Mashrab Akbarâbâdî, of Râjpût tribe. His name was Bhaurî Singh, but he changed it to Râm Singh. He was a pupil of Muḥammad Muqîm Âzâd Kashmîrî, and adopted both the *takhallus* Mashrab and Mashrabî. He spent some time in Murshidâbâd, and at the time of writing this book he was serving with Mirzâ Haydar Beg under Nawwâb Shujâ'-ud-Daulah Nishâpûrî; fol. 283^a.

Munshî, *takhallus* of Lâlâ Fath Chaud Buhânpûrî, a Kâiyath, and author of poems in imitation of Shaukat Bukhârî; visited by the author in the house of Âzâd; fol. 283^a.

Nudrat, with his name Lâlâ Hakim Chaud Thânisari (the account is taken from Khwushgû, which see); fol. 283^b.

Wali, a Hindu, a Munshî under Dârâ Shikûh; learnt the technicalities of Sûfism from Mullâ Shâh Badakhshî, and accordingly chose the *takhallus* Wali; fol. 284^a.

Wârastah, called Siyâlkotî Mal after the name of his birth-place, Siyâlkot; author of مصطلحات الشرا (A.H. 1180 = A.D. 1766, for which year the title forms a chronogram) and of a treatise entitled جواب شامى and a *Tadkirah*; settled finally at Deraḥ Gâzi Khân, near Multân, and died there in A.H. 1180 = A.D. 1766; fol. 284^a.

Hindû, with his name Mathrâ Dâs, a resident of Bengal during Shâh Jahân's time; imprisoned by Khân Zamân, Governor of

Daulah Amir Khân, *takhallus* Anjâm, and Nawwâb Mu'tamin-ud-Daulah Ishâq Khân; Yahyâ Khân, the Diwân, of Muhammad Shâh's time, made him the *Qânûngû* of Kashmîr; author of the *Maḡnawî Râm Sîtâ*, which Shafiq considers better than that of Masihâ Pânipatî; fol. 277^a.

'Âshiq, with his name Sheo Râm, of the Panjâb, highly spoken of by Shaykh Nûr-ul-'Ayn Wâqif of Batâlah in one of his letters to Âzâd; died in A.H. 1179 = A.D. 1765; fol. 277^a.

Farhat, with his name Lâlâ Khwushhâl Chaudhurbhânpûrî the uncle of Lâlâ Daulat Râi Dabîr; died in Burhânpûr, A.H. 1147 = A.D. 1734; fol. 277^b.

Farhat, *takhallus* of Lâlâ Dhan Râj Burhânpûrî, a Kâyath of the Saksinah tribe, who laboured under a chronic disease, which led someone to point out that the words *دائم المرنى* (chronic) give the *Târîkh* of his birth, expressing the year A.H. 1126 = A.D. 1714; fol. 277^b.

Qudrat, with his name Lâlâ Mushtâq Râi, a Khatri Hindû, born on the day on which Mirzâ Bidil died, i.e. 4 Şafar, A.H. 1033 = A.D. 1623. In his early age he came to Shâhjahânâbâd, and at the date of this work was living in Bareilly; had a to-to for *Maḡnawî* poems and versified the *Mahâbhârat*, wrote *Gazals* in addition consisting of thirty thousand verses, and *Qasidas* of ten thousand; fol. 277^b.

Lâlâh, *takhallus* of Sarûnjî (سرونجى), born in Sarûnj, Mâlwah, and brought up in Burhânpûr; a friend of the author; in service under Nawwâb Âsaf Jân II; fol. 277^b.

Mukhlis *takhallus* of Râi Anand Râm, the son of Râjah Hardî Râm of Lahore; lived in Shâhjahânâbâd, and was the *Wakil* of the courts of Nawwâb I'timûd-ud-Daulah Qamar-ud-Dîn Khân (Wazîr of Muhammad Shâh) and Sayf-ud-Daulah 'Abd-us-Şamad Khân (Nâzim of Lahore and Multân); received the title of *Kâi Râyan*; was a pupil of Mirzâ Bidil, and later of Ârzû; was the most eminent of all the Hindû poets, and died in A.H. 1164 = A.D. 1750; his *Diwân* consists of ten thousand verses; also wrote a story in prose and a preface to a *Muraqqa'*; fol. 278^a.

Mukhlis, with his name Anbâ'î Dâs, a native of Lahore; fol. 280^a.

Mauzûn, *takhallus* of Râjah Râm Narâyan, the *Şubahdâr* of 'Azimâbâd from the time of Nawwâb Mahâbat Jang to the time of Qâsim 'Alî Khân. In A.H. 1172 = A.D. 1758, when the prince 'Alî Gauhar advanced on 'Azimâbâd, Mauzûn rebelled, and joined Şâdiq 'Alî Khân alias Mîran (son of Jâ'far 'Alî Khân, *Shujâ'-ul-Mulk*, the Nâzim of Bengal) in his battles with the prince. In

of a *Tadhkirah* dedicated to 'Umdat-ul Mulk Amir Khân, *takhalluṣ* Anjām; died in 'Azīmābād, A.H. 1170 = A.D. 1756; fol. 269^a.

Khâkistar, with his name Lâlâ Sarbsukh Râi, a Kâyath and brother of Râjab Râm Narâvan Mauzûn; fol. 271^a.

Dabîr, *takhalluṣ* of Lâlâ Daulat Râi Burhânpûrî, the brother of Lâlâ Khwushâl Chaud Farhat; author of a detailed account of the family of Nawwâb Âsaf Jâh of Haydarâbâd and his Amirs, and a resident there at the time of the writing of this work, and a friend of the author; fol. 271^a.

Dânish, with his name Lâlâ Sûbhâ Râm Lakhnawî, a contemporary of the author; was in the service of Râjah Shitâb Râi Nâzim of 'Azīmâbâd as *Pishkâr* of the Parganah Danwâr; the elder brother of Khîm Râm, *takhalluṣ* Bînîsh, then *Munghl* to Mir Nûr-ul-Hasan Khân Bilgrâmî; fol. 271^a.

Diwânah, *takhalluṣ* of Lâlâ Sarbsukh Râi; fol. 271^b.

Dabîn, with his name Rûp Narâyan, uterine brother of the author, and born on Monday 24 Jumâdâ I., A.H. 1162 = A.D. 1746: the holder of a post under the title of Dûlî Chand in the court of Amir-ul-Mamâlik Âsaf-ud-Daulah, his poems were corrected by Âzâd and Khân Shâhib Dakâ; fol. 271^b.

Sabqat of Lakhnau, with his name Sukhrâj, the descendant of persons holding high posts under 'Umdat-ul-Mulk Asad Khân, the Wazîr of Aurangzib; well versed in all branches of literature, and pupil of Mirzâ Bidil. For some time he held the post of *Mir Sâmân* and then that of *Diwân* under Asad Ullah Khân, popularly called Nawwâb Auliya, the cousin of Qutb-ul-Mulk, the Wazîr of Muhammad Farrukh Siyar. He accompanied the army of the Amir-ul-Umarâ Sayyid Husayn 'Alî Khân, brother of Qutb-ul-Mulk, to the Deccan campaigns, and rendered good service. He wrote a versified account of the victory of the Amir-ul-Umarâ over Dâ'ud Khân Afghân, in the style of the *Shâh Nâmah*, consisting of about seven hundred verses. In Sha'bân, A.H. 1196 = A.D. 1225, the sad news reached Dihli that he had died in a battle against Râjah Gir dhar; fol. 271^b.

Shahîd, with his name Bâlmakund, a native of Mânîkpûr in Lahore, and nephew of Râi 'Âlam Chand, the *Diwân* of Nawwâb Shujâ'-ud-Daulah, Nâzim of Bengal; fol. 273^a.

Shafiq, with his full name Lachhmî Narâyan, the author of the present work; fol. 273^b.

'Ishrat, with his name جیش (probably جیش Jay Kishan), a Barhaman of Kashmîr, was in the service of Nawwâb Najm-ud-

ranpūr, and in service under Zib Bānū Begam, the wife of Prince Muḥammad A'zam Shāh; author of a small *Dīwān*, entrusted at the time of his death to Shafīq; fol. 264^b.

Bigam, a Khatri, with his name Bhūpat Rāi, the descendant of Panjābī Qānūngūs; fell in love with a Hindū boy named Narāyan Chānd, renounced the world, and became a disciple of Narāyan Bairāgi; author of *چند رنگ* and stories of the Indian devotees in *Maṣnawis* (*قصص فقراء هند در مثنویات نظم کرده*), particularly that of Bām Deo (he was alive in the time of Sultān Firūz Shāh); his *Kulliyāt* consists of fifteen thousand verses (died, according to Khwushgū, in A.H. 1132 = A.D. 1719); fol. 265^a.

Bāniyah, the *takhalluṣ* of Bhūpat Rāi Bāniyah, i.e. grocer, of Kangūh, in Sahūranpūr, who died in A.H. 1139 = A.D. 1726; fol. 265^b.

Bahār, whose name was Rāi Uday Bhān Dihlawī, a pupil of Kishan Chānd Ikhlās; fol. 265^b.

Bidār, with his name Gulāb Rāi, a Khatri of Naushahrā in the Panjāb; fol. 265^b.

Bidār, the *takhalluṣ* of Basāwan Rāi of 'Azimābād and Shāh-jahānābād, a pupil of Maṣhar 'An Jānuān; fol. 266^a.

Tausani, *takhalluṣ* of Rāi Manūhar, son of Launkaran (*لرنکران*), the Rājā of Sānbhar in Akbar's time; known at first, according to Badā'ūnī, as Muḥammad Manūhar, afterwards given the title of Mirzā Manūhar; the first Hindū poet whose name became known in Persia, and the only one whose verses were entered by Ṣā'ib in his *Bayāḍ*; also mentioned in Taqī Aḥmadī's *Taḍkirah*, the eponymous author of Akbar's Manūhar Nagar in Sānbhar; fol. 266^a.

Tāzah, of Dihlī, with his name Lālji, a pupil of Mir Muḥammad Afḍal Ṣābit Ilāhābādī; fol. 267^a.

Tamiz, with his name Sri Gūpāl, according to Khwushgū a Barhaman of the Gūraj tribe; well versed in Hindī, and the author of a *Maṣnawī* in praise of Mathrā; a pupil of Mirzā Bidil; fol. 267^a.

Hayā, with his name Lālā Sheo Rām Dās, of Akbarābād, the second son of Rāi Bhakti Mal, who served under Asad Khān, Wazīr of Aurangzib; a pupil of Mirzā Bidil, and author of a prose work entitled *گنجش بهار ارم* in praise of Mathrā, in the style of the *Chahār 'Unsur* of Mirzā Bidil; fol. 267^a.

Huzurī, *takhalluṣ* of Gūr Bakhsh [the account here is taken from Khwushgū, No. 690]; fol. 268^b.

Khwushgū, originally called Bindrāban, a Hindū of the Bais tribe of Mathrā; a pupil of Sirāj-ud-Din 'Alī Khān Ārzū and author

4. حیات الشعرا تألیف محمد علی خان کشمیری
5. ریاض الشعرا تألیف والدہ دانغستانی
6. فیصل ثالث از تذکرۂ تألیف خوشگور
7. مجمع النعائس تألیف سراج الدین علی خان آرزو اکبر آبادی
8. بد بیضا و سرور آراد و خزانۂ ہمامہ مرشد تذکرۂ تألیف حضرت اراد بکرامی
9. بی نظیر تألیف میر عبد الوہاب دولتا بدی
10. مرصع ہندۂ تألیف شاہ عبد الحکیم حاکم لاہوری

A copy of extracts from the first part of the work is noticed in *Rieu III*, p. 977.

The work is noticed by Bland, J.R.A.S., vol. ix., p. 173.

The second *Faṣl* (fol. 261^a), which is of special interest, treats of the following Hindū poets (the names, written in bad red ink, are in most places indistinct or illegible; but an attempt has been made to read them):—

Ajal, or Achal, Dās of Jahānābād, belonged to the Khatrī tribe, and led the life of a devotee, generally in the company of *Darwishes*; fol. 261^b.

Ikhlās Jahānābādī, with his original name Kishan Chānd, the son of Ajal Dās and a pupil of Mirzā ‘Abd-ul Gānī Beg Qubūl of Kashmīr, and author of the *Tadkirah* entitled *میشہ سار* (compiled, A.H. 1136 = A.D. 1723); fol. 261^b.

Anandagī of Bindrāban, versifier of the Hindī work *ساکرت*; fol. 261^b.

Ulfat, a Kāyath of ‘Azīmābād; with his name Lālā Ujākar Chānd, adopted the *takhallus* Gurbat, but subsequently changed it to Ulfat. His poems were revised by Mir Muḥammad ‘Alim Tahqīq Samarqandī, a man skilled in music and archery, son of Badī‘-ud-Dīn Samarqandī, better known as Mir Matīn, and pupil of Mirzā Mūsawī Fīrat; fol. 262^a.

Barhaman, with his full name Rāi Chāndar Bhān Lāhaurī, son of Dharam Dās, a clerk, and pupil of Mullā ‘Abd-ul Ḥakīm Siyāl Kotī; author of *انشاء برہمن* and *چار چمن* (a letter to him by Munir Lāhaurī is quoted); fol. 262^a.

Barhaman, with his name Lālā Jagat Rāi of Lahore, versed in Arabic and Persian; stated to be residing in the mosque of Lanbān in A.H. 1091 (evidently a mistake for A.H. 1181 = A.D. 1767); fol. 264^b.

Bitakalluf, with his name Lālā Sadānand, the uncle of Lālā Khwushgū, the *Tadkirah* writer; originally from Lāhnautī in Sakhā-

fol. 286; lines 23; size $11\frac{1}{2} \times 6\frac{1}{4}$; $8\frac{1}{4} \times 4\frac{1}{2}$.

گل رعنا

GUL-I-RA'NĀ.

A biographical dictionary of the Persian poets of India, arranged in alphabetical order.

Author: Lachhmī Narāyan, with the poetical *nom de plume* Shafiq, of Aurangābād.

لچھمی نراین متخلص بہ شفیق اورنگابادی *

Beginning:—

یا رب مقبول ساز انشائی مرا در خوش سخنان بلند کن جایی مرا
چون بوقلمون کہ رنگ قایم دارد ایمن ز خزان کن گل رعنائی مرا

The author, who has been mentioned under No. 543, says in the preface that he divided the work into two parts, called *Faṣl*, the first devoted to the biographies of the Muslim poets, and the second to those of the Hindū poets. He commenced the work in A.H. 1181 = A.D. 1767, expressed by the words رعنا گلی شگفت in the following versified chronogram:—

دوک قلم لالی بحر سخدوران از قوم مسلمین و فریق ہندو سفت
تاریخ این صحیفہ رنگین سحر گہی از باغ طبع سرزده رعنا گلی شگفت

According to the following chronogram at the end, the author completed the work in A.H. 1182 = A.D. 1768:—

این کتاب منہاج شعر بچہ اسلوب تازه شد مرقوم
از ہی ختم این صحیفہ شفیق گفت تاریخ نامہ مختوم

He shows high respect for Āzād Bilgrāmī, whom he calls his *Fīr*, and to whom he devotes the first notice, occupying fol. 2^b—13^b.

He enumerates the following works as those he consulted:—

1. مرآۃ الخیال تالیف شیرخان لودی
2. کلمات الشعرا تالیف سرخوش دہلوی
3. ہمیشہ بہار تالیف اخلاص دہلوی

Ārzū, however, says that he had never seen so copious a book, but that it wanted revision.

The work is divided into twenty-eight *مرصعات*, each containing one letter of the alphabet. Each *مرصعه* consists of three *مرنات*, viz., the ancient poets, the poets of the middle age, and the modern poets.

This present first volume, beginning with *ابراہیمی رودکی*, ends with *محمد طاهر موسوی*, which is the fifth name of the third *مرنه* under *ط*.

A full tabulated index, containing names of 3,186 poets, is given at the beginning of the volume. It may be noted that the second and the third *مرنه* under the letter *ح* are omitted; and the notices of 136 poets, named in the index under these two *مرنه*, are wanting.

No. 686.

foli 421-S17; lines and size same as above.

The second volume of the '*Urofat*', in continuation of the preceding.

It begins with *محمد طاهر مختار* and ends with *سیرا یوسف جان*.

Both volumes are written in small Nasta'liq by one scribe.

The colophon at the end of this volume says that the MS was transcribed by order of Mir Sābir, 14 Jumādā, A. H. 1050.

The following note, written in a bold Nasta'liq, is found on the fly-leaf at the beginning of the first volume:—

بتاریخ بیست و هفتم شهر ذیحجه سنه ۱۱۲۳ هجری این کتاب
مستطاب را در مستقر الملک عمره اکبر آباد هدیه نموده شد حق سبحانه
توفیق مطالعه دهد ■

The above is followed by a seal, most probably containing the name of the writer of the note; but it has been mutilated.

منتخب شد. - تالیفات و منظومات برین ترتیب است که از مبدا آمده در مثنویات اول یعقوب و یوسف بعد ساقی نامه موسوم به نشاء بیدخمار سپس کعبه دیدار که مجموع ابکار است انگاه سفینه السکینه که خزینه الدنینه است پس کعبه الحرمین بعد لوح محفوظ پس قلم قدرت که بیت العمور است دیوان قصاید مسمی به نصره العارفین دیوان غزل موسوم بآذکره العاشقین دیوان تراکیب و ترجیعات دیوان مقطعات و سطاوبات و اهلجی و رباعیات انصافیه و ارمافیه دیوان عین الحیات مبنی بر آنچه در هند گفته شده سواى مثنوی در منثورات سرمد سلیمانی در لغت فرس و درى دیگر کافیه القافیه در روش سخن و مفتاح مفاتیح و مینه در تصوف که فوت شده و جفر اوحید که از غرائب تالیفات راقع است و عرفات العارفین و عرفات العاشقین و انتخاب کعبه عرفان مبنی بر حقائق و معانی و دیوان و دیوان امید آباد در جواب اشعار امیدى و دیوان ادمیت و دیوان غزل موسوم بهرام دستان مع قند مکرر که شیر و شکر نیز موسوم است دیوان جواهر زراهر دیوان در و غر که قصاید محض اند .

For Taqī Auhādī's life, see Tāhīr Nasr-ābādī, fol. 177^b; Makhzan-ul Ġarā'ib, fol. 121^a; Majma'-un-Nafā'is, fol. 88^b; Riyād-ush-Shu'arā, fol. 70^b. See also Bland, J.R.A.S., vol. ix, pp. 134-136; Sprenger, Oude Cat., p. 95.

Complete copies of Auhādī's *Taḏkīrah* are very seldom found. Āzād, in his *Khizānah-i 'Āmirah*, p. 7, says that he had seen a copy of Auhādī's '*Ura/āt*' containing the letters ص to ی, but that he had no copy to refer to at the time of writing his *Khizānah*. Ārzū also complains of having only an incomplete copy¹ of the work. The MS. in the Library of the East India House, used by Bland, extends only to the sixth memoir under the letter ق.

Wāliḥ, who condemns the '*Ura/āt*', saying that it consists of "idle tales," etc., remarks thus:—

تذکره مسمی بعرفات که مزخرفات بسیار در آن درج کرده تالیف نموده مشتمل بر هشتاد هزار بیت و باز از آن تذکره دیگر انتخاب کرده است مسمی بکعبه عرفان که اگر بنظر نکته سنجان دقیقه یاب برسد مایه مولف را از آن در می یابند در مثنویاتش اشعار شتر گریه بنظر رسید .

where he stayed till the end of A.H. 1014 = A.D. 1605. On the 1st of Rajab, A.H. 1015 = A.D. 1606, he left for India with a number of friends, and after visiting Shirāz, Kirmān, Qandahār, etc., reached Lahore. After staying eighteen months in Lahore he came to Āgrah, where he spent a year and a few months, and then travelled to Gujarāt, where he stayed for three years. He went back to Āgrah in A.H. 1020 = A.D. 1611. In A.H. 991 = A.D. 1583 he compiled an anthology entitled *Firdaus-i Khayāl* فردوس خیال, which expresses the date of its compilation. This work, containing all the specimens of poetry which the author had collected in the six years spent between Shirāz and Gujarāt, was arranged by him at the suggestion of one of his companions to India. Afterwards, when the author was staying at Āgrah, one of the nobles of Jahāngir's court induced him to remodel the work, and to add biographical notices of the poets. In this way he completed the present work, and entitled it 'Urasāt wa Gulasāt-i 'Ashiqin wa 'Arasāt wa 'Aradāt-i-'Arifin:

عرفات و غزوات عاشقین و عرصات و عرفات عارفین •

In the conclusion the author says that he commenced the work at Āgrah in A.H. 1022 = A.D. 1613, and finished it in the same place in A.H. 1024 = A.D. 1615, after two years' labour. The date of completion is expressed by the chronogram —

بدور-سال این نثری تمام شده •

The author of the *Shuhuf-i-Ibrāhīm*, fol. 152^a, says, however, that Auhādī finished the work at Gujarāt, and that the extracts in it amounted to eighty thousand couplets. He subsequently made an abridgment of it at Āgrah, A.H. 1036 = A.D. 1626, and entitled it *Ka'bah-i 'Irfān* کعبه عرفان. Some of Auhādī's biographers give us the following list of his other compositions: a *Maṣnawī*, entitled *Ya'qūb wa Yūsuf* یعقوب و یوسف; a *Sāqī Nāmah*, entitled *Nish'ah-i Bikhumār* نشاء بی خمار (wrongly called by Bland and Sprenger "Nish'ah wa Khumār" نشاء و خمار, and by others *Nish'ah wa Khumār* سر نشاء و خمار); a Persian dictionary, called *Surmah-i Sulaymānī* سمره سلیمانی, founded on Burhān Tabrizī's famous lexicography, *Burhān-i Qāṭi*. A very full list of his works, given by the author himself in his *Ka'bah-i 'Irfān*, is quoted thus by the author of the *Guldastah* (see No. 692 below), fol. 89^b :—

در سنة ۱۰۴۲ عرفات را در آگره ترتیب دادم در دور-سال بتمام رسید
این نسخه که کعبه عرفانست : عرفات در احمد آباد گجرات سنة ۱۰۴۶

Beginning:—

ربنا انك جامع الناس ليوم لا ريب فيه ان الله لا يخلف الميعاد ومن
دخله كان آمنا - رباعي *

ای آنکه ترا در حرم دل باز است آنچ *

The author's name, as given in the preface, is Taqī bin Mu'in-ud-Dīn bin Sa'd-ud-Dīn Muḥammad ul-Ḥusaynī ul-Auḥadī ul-Daqqāqī ul-Balbānī ul-Isfahānī:

تقی بن معین الدین بن سعد الدین محمد الحسینی الرحدی
البدائی البلبانی الاصفهانی *

He belonged to a family of Balbān in Gāzarūn, and was born in Isfahān in the month of Muḥarram, A.H. 973 = A.D. 1565, during the reign of Shāh Tahmāsp Safawī (A.H. 930-984 = A.D. 1524-1576). The names, Auḥadī and Daqqāqī, refer to his ancestors. He claimed descent by seven steps from Shaykh Auḥad-ud-Dīn 'Abd Ullah ul-Balbānī, and through him from Shaykh Ibn i 'Alī Daqqāqī, in lineal descent from the Imām Mūsā Kāzīm. This Taqī, who adopted the *lakḥallus* Auḥadī, must not be confounded with his contemporary name-sake, Taqī Kāshī, who adopted the poetical *nom de plume* Dikrī, and also wrote a *Tuḍkirah*—the *Iḥulāṣat ul-Ash'ār wa Zubdat-ul Afkār* *بداة الانكار و خلاصة الاشعار* (see No. 674 in this Catalogue).

From the preface, occupying foll. 1-12, we learn that the author lost his father in his childhood, and was only 12 years old when he lost his mother. Towards the close of his sixteenth year he travelled to Fārs, and then visited Shirāz, where he spent four years in the company of 'learned men, one of them being Maulānā Mir Qārī مولانا میر قاری, who wanted to marry his daughter to the author. Auḥadī adds that he had made a vow to remain unmarried, and that he still adhered to it at the time of writing. In A.H. 995 = A.D. 1586 he appeared in the camp of Sultān Muḥammad Khudā Bandah, where he received the news of Shāh 'Abbās's march against the Sultān. After the overthrow of Khudā Bandah's power, Auḥadī secured an introduction to the court of Shāh 'Abbās (A.H. 985-1038 = A.D. 1587-1629), and was received with honour. He continued to enjoy the king's favour till A.H. 1003 = A.D. 1594, when, on account of a serious illness, he left the court, and went on a pilgrimage to Najaf and other places of sanctity. In A.H. 1009 = A.D. 1600 he returned home,

No. 685.

fol. 420; lines 25; size 14 × 8½; 9¼ × 5.

مرقات العشاقين

'ARAFÂT-UL 'ÂSHIQÎN.

A very rare copy of a biographical dictionary of ancient and modern Persian poets, complete in two volumes, bound separately.

Author: Taqi Auhadi تقي اوحدي.

No. 708.

fol. 656; lines 21; size 14 × 9; 10 × 5½.

صحف ابراهيم

ṢUHUF-I-IBRĀHĪM.

A very extensive biographical dictionary of ancient and modern poets, arranged in alphabetical order.

Author: 'Alī Ibrāhīm Khān علی ابراهیم خان.

Beginning:—

صحف ابراهيم طبع سليم تلفظ بعهد و ثنائی حضرت باریست

عزاسه •

The author, who has been mentioned in connection with his other *Taḍkirah* خلاصة الکام (No. 704), to which he refers in the preface to the present work, fol. 2^a, says that he based it on seventy-two ancient and modern works. He composed it at Banāras, during the reign of Shāh 'Ālam, in A.H. 1205 = A.D. 1790, which date is expressed by the chronogram نفع بخش زمانه, fol. 2^b. The notices are arranged in alphabetical order, beginning with شیخ ابوبرید بسطلمی.

The MS is an incomplete one, and breaks off with 'Urī Shīrāzī, under the letter ع. The last folio, containing the notice of Mirzā Fath Ullah Janāb, should be placed after fol. 210^b.

The rubrics giving the names of poets are omitted in several places. A copy of the work, with a complete list of the poets, is noticed in W. Pertesch, Berlin Catalogue, No. 663. In it several names, found in our copy, are wanting.

Written in fair Nasta'liq, within coloured ruied borders.

Not dated, latter half of the 19th century.

Munshī Sarb Sukh, with the *talqallus* Khākistar, a Kâyath of the Sribasto sect, was a brother of Rājah Rām Narāyān Mauzūri. He long lived in 'Azīmābād. He received the taste for poetry from Faqīh Shāhib Dardmand (the pupil of Mīrzā Jān-i Jānān Mazhar) who visited that place. He was a friend of the author; fol. 216^b

An index of the names of the poets treated in the work occupies four folios at the beginning.

Written in ordinary ta'liq. Not dated, apparently 18th century.

The following note by Āzād Bilgrāmī, dated A.H. 1182, says that the MS. was written at his dictation :

فقير آزاد بلگرامي استكتاب نمود سنه ۱۱۸۲

The note is followed by Āzād's seal, with the inscription فقير آزاد

Ūjāgar Chānd (اوجاگر چند), with the *takhalluṣ* الفت, a Kāyath, long lived at 'Azīmābād, where the author visited him every day; fol. 211^a.

Bābū Bālmukund, a Kāyath of the Sī Bāsto sect, was the brother's son of Rāi 'Ālam Chānd, the Diwān of Nawwāb Shujā'-ud-Daulah Bahādur.— His original home was Mānikpūr in Ilāhābād. When the author was staying at 'Azīmābād, he made the acquaintance of Bālmukund, who was then living with his brother, Rājāh Kīrat Chānd (راجہ کیرت چند), the Diwān of Nawwāb Ihtisām-ud-Daulah Zayn-ud-Dīn Aḥmad Khān Bahādur Haybat Jang. Afterwards, the author visited him frequently in Banāras. Later on, he went to Shāhjahānābād, where he got an introduction to Ārzū on the author's recommendation; fol. 211^b.

Gur Bakhsh, (the reading is doubtful, the page being wormed. It stands thus: کر نجی) with the *takhalluṣ* Hudūrī, belonged to the Kanbū tribe of the Panjāb, but long lived in Islāmābād, Mathrā, where the author enjoyed his favour while receiving his training from Khaliḥ Jiwān Rām. Gur Bakhsh received training first from Mīr Muḥammad Ma'sūm Mashrāb; then spent a long time in the company of Mirzā Bidil. He composed a Hīndī romance of Kām-rūp and Kāmlatā کام و کامرُوپ, in the style of Shīrīn wa Khusrāu; but it was still incomplete when the author wrote; fol. 213^a.

Lālā Ḥakīm Chānd, with the *takhalluṣ* Nudrat, belonged to the Bais tribe (قوم بیس), and was a descendant of Khwājah Hardī Rām, Qānūn Gūi of Thānesar. He and the author were intimate friends, and both read Akhlāq-i-Nāxirī with Miyan Muḥammad 'Ābid. Nudrat enjoyed the society of Mirzā Bidil, Shāh Gulshan Ullah, Ārzū, and other eminent poets. He wrote a versified translation in ten thousand verses of the tenth chapter of the Bhāgwat, in the style of Shīrīn wa Khusrāu. He wrote another Maḡnawī ذریعہ, consisting of two thousand verses. His Maṭī ماتی, containing seven hundred verses, is in praise of Nawwāb Ṣamṣām-ud-Daulah. He also wrote Qaṣīdahs in praise of Mīr Jumlah Tarkhān and other nobles of his time. His prose work, شش جہت, consists of about fifteen thousand lines; fol. 215^b.

Rājāh Rām Narāyan, Ṣūbahdār of 'Azīmābād, with the *takhalluṣ* Mauzūn, was a Kāyath of the Sībāsto sect. He was the son of Diwān Rang Lāl, and a friend of the author. He wrote good prose, and received his *takhalluṣ* from Shaykh Muḥammad 'Alī Ḥazīn; fol. 216^a.

(۹) سراج و شاج شرح محکمہ شعرا کہ در حل بیت خواجہ شیرازی
قدس سرہ مفتاحیہ نمودہ ابد •

[(۱۰) تنبیہ الغافلین •]

Anand Rām, with the *takhallus* Mukhlis, the son of Rājā Hardīrām Khatri of Lahore, the Wakil of Mubāriz ul-Mulk Sarbaland Khān and Nawwāb Itimād-ud-Daulah, at first received training under Mirzā Bidil, and later associated with Ārzū. He was very kind to Khwushgū. The Diwān of his Gazals contains about ten thousand verses; fol. 203^b.

Sayyid Gulām Nabī, with the *takhallus* Nasīm, a Sayyid of Amrohah, in Murādābād, and a pupil of Ārzū; was very kind to the author; fol. 207^b.

Shaykh Sharaf-ud-Din, with the *takhallus* Sābiq, though a contemporary of the author, was unknown to him; fol. 208^b.

Bikas, a disciple of Shāh Gulshan Ullah and a pupil of Ārzū; fol. 208^b.

Shaykh Abd-ul-Haqq, with the *takhallus* Shāriḥ, a native of Akbarābād, generally lived in Shāhjahānābād; fol. 209^a.

Shaykh Gulām Asad Ullah, with the *takhallus* Asad, a Farūqī Shaykh and an inhabitant of Muḥammadhābād, Banāras, where he was occasionally visited by the author; fol. 209^b.

Muḥammad Kāzīm, with the *takhallus* Rājā, of Kashmīr. The author saw him one day in the presence of Ārzū; fol. 209^b.

Abd Ullah with the *takhallus* خلت (!!), was from Kashmīr. In his youth he came to Shāhjahānābād, and gave training to Damūdar Kanwal, son of Gangā Rām Pandit of Kashmīr, the Wakil of Irādāt-mand Khān. Subsequently, on the author's recommendation, he was appointed tutor to Debī Dat the younger son of Lālah Sitā Rām. He was a pupil of Mullā Nudrat Kashmīrī, and abode in the neighbourhood of the author; fol. 209^b.

Mir Muḥammad Kāzīm, with the *takhallus* Rāfi, originally from Tirmid, was the son of Abul Qāsim Khān, brother of Mir Ahmad Husayn Khān, and succeeded his father as Rājā of Kotālah in Sirhind where the author visited him; fol. 210^a.

Anbā'i Dās, with the *takhallus* Mukhlis, belonged to the *اورنگ آباد* tribe. An inhabitant of Lahore, he was well-versed in Inshā, and fairly skilled in writing the Shukastāh harīd. When the author went to Batālah from Kangraḥ, he saw Mukhlis in the latter place, where he had come in the capacity of Nawwāb Abul Barakāt Khān Ṣūfi's Munshi; fol. 210^a.

was related to Nawwâb Khân 'Âlam, who was killed with Prince Muḥammad A'zam Shâh on the battle-field. He was a pupil of Mazhar, and stayed for some time in 'Azīmâbâd; fol. 191^b.

Basâwan Râi, with the *takhalluṣ* Bidâr, a pupil of Mazhar, went for a short time to 'Azīmâbâd, and then returned to Shâhjahânâbâd, where he was living; fol. 192^a.

Mir Ahmad Husayn, with the *takhalluṣ* Mukhlis, the son of Mir Muḥammad Husayn, was a Sayyid of Sirhind, related to Wazir Khân of 'Âlamgir's time. He got a post through the influence of Lâlah Bhawâni Pandit, son of Lâlah Sitâ Râm; fol. 192^b.

Srî Gûpâl, with the *takhalluṣ* Tamîz, a Brahman of the Sûrdaj tribe, was a pupil of Mirzâ Bidil, and possessed a very good knowledge of Hindî. When he was staying in the Parganah of Mahâban with Râo Siwak Râm Nâkar, the Governor of that place, he wrote a Maḡnawî dealing with Mathrâ and Birj Mandil, and their architects and buildings; fol. 193^a.

Sirâj-ud Dîn 'Alî Khân, entitled Isti'dâd Khân, with the *takhalluṣ* Ârzû, was the son of Shaykh Husâm-ud-Dîn, and the master of the author. According to his own statement, he was born in A.H. 1099 = A.D. 1687, expressed by the chronogram نزل غیب composed by his father. [According to Âzâd's Khizânah-i 'Âmmrah and others, Ârzu was born in A.H. 1101 = A.D. 1689. See also Ethé, India Office Lib. Catalogue, No. 680; etc. An account of his life in some detail, and a list of his works, has been given in this Library Catalogue, vol. iii., No. 399. His other works are the following:—

(۱) مثنوی محمود و ایاز در جواب زلالی مسمی بحسن و عشق
چهار هزار بیت *

(۲) ساقی نامه مسمی بعالم آب *

(۳) مثنوی دیگر در بحر غیر متعارف *

(۴) مثنوی جوش و خروش *

(۵) مثنوی دیگر در بحر حدیقه حکیم سنائی *

which was still incomplete, when the present author wrote.

(۶) رقعات مسمی به پیام شرق *

(۷) نوادر اللفاظ در بیان لغات هندیه *

(۸) داد سخن شرح محاکمه که برای اعتراضات شیدا بر قصیدہ

قدسی نموده قریب سه هزار بیت *

A.H. 1062 = A.D. 1749 (مزار و شصت و مئوم), most probably a mistake for 1162; fol. 184^b.

Shaykh Kamāl-ud-Dīn, with the *takhalluṣ* Haqīr, son of Shaykh Muḥammad Afdal Ilāhābādī, devoted his life to the teaching of boys; fol. 185^a.

Khwājah ‘Abd-ul-‘Azīz, with the *takhalluṣ* Bismil, the son of Khwājah Abū’l-Faṭḥ Khān Junūn, received instruction from Shaykh Afdal Ilāhābādī, and finally settled in Gorakhpūr. He wrote a *Dīwān*; fol. 185^a.

Shāh Muḥammad Shafī’, with the *takhalluṣ* Wārid, a relative of the Ni‘mat Ullāhī Sayyids, had long lived in the house of Bīram Khān, son of Nawwāb Rūḥ Ullah Khān. He led a pious life, and had a large number of disciples and followers; fol. 185^b.

Murshid Qulī Khān, with the *takhalluṣ* Makhmūr, and entitled Rustum Jang, was the son-in-law of Nawwāb Shujā’-ud-Dawlah Bahādur, Subahdār of Bengal. On Nawwāb ‘Alī Wardī Khān Mahābat Jang’s accession, Mal’ūmī went to the Deccan; fol. 185^b.

Mir Sayyid Muḥammad, with the *takhalluṣ* Shā’ir, the son of Mir ‘Abd-ul-Jalīl Bilgrāmī, was born on 14th Rabī’ II, A.H. 1101 = A.D. 1689. He was well-versed in philology and history. He wrote the work called *معمور*, and the *Maṣnawī* entitled *نار و نبار*, dealing with the romance of Sayyid Ḥasan Tirmidī Bilgrāmī and his lover Shāh Fayyād; fol. 186^b.

Mir Dūst Muḥammad, with the *takhalluṣ* Šānī’, the son of Mir Muḥammad ‘Alī Rā’ih of Siyālkot, was living in the Panjāb; fol. 187^a.

Shaykh Muḥammad ‘Iwāḍ, with the *takhalluṣ* Hikmat, was of Jaunpūr, and frequently visited Banāras; fol. 187^a.

Mirzā ‘Arif Beg, better known as Alif Beg, adopted the *takhalluṣ* Alif. He was the son of Mirzā Ulugh Beg, and originally belonged to Badakhshān. His ancestors held high offices under ‘Ālamgir. He had long lived in ‘Azīmābād; fol. 187^b.

Khwājah ‘Aqibat Maḥmūd, of Kashmīrī origin, was living in ‘Azīmābād. He at first adopted the *takhalluṣ* Nāzim, but subsequently changed it to Gāzī; fol. 187^b.

Mirzā Jān-i Jān, with the *takhalluṣ* Maḥzar, the son of Mirzā Jān, and grandson of Majnūn Qāqshāl, rebelled in the time of Akbar. Because of that, the members of his family did not get employment under Government, except that Maḥzar’s father Mirzā Jān was a *manṣabdār* under ‘Ālamgir. Maḥzar was a great saint of the Naqshbandī order; fol. 187^b.

Faqīh Sāhib, with the *takhalluṣ* Dardmand, from the Deccan,

Miyân Nûr-ul-'Ayn, with the *takhallus* Wâqif, the third son of Qâdî Amânat Ullah, was Qâdî of Batâlah in Lahore, a post held by his ancestors till the time of Muḥammad Shâh. The author stayed in his house at Batâlah for eighteen months during the tumult of Nâdir Shâh's invasion. His poems were revised by Mîr Muḥammad Ma'sûm Wajdân; fol. 178^b.

Mîr Zayn-ul-'Âbidîn, with the *takhallus* 'Âtîr, a pure Sayyid of Amnâbâd in Lahore, was a pupil of Mîr Ma'sûm Wajdân, son of Mîr Muḥammad Zamân Râsikh; fol. 180^b.

Muḥammad 'Alî, with the *takhallus* Ḥashmat, a friend of the author, was a pupil of Mirzâ 'Abd-ul-Ganî Beg Qubûl; fol. 180^b.

Mîr Muḥammad Dûst, with the *takhallus* Sâni', son of Mîr Muḥammad 'Alî Râ'ih, was living in the Panjâb; fol. 181^a.

Mirzâ 'Abd-ur-Ridâ, also called 'Abd-ur-Razzâq, with the *takhallus* Matin, descended from Mâlik Ushṭur, was born and brought up in Iṣfahân. He came to India, and stayed for some time in the garden of Khusrâu Beg at Mughalpûrah, Shâhjahânâbâd, and subsequently settled in Lucknow, where he eulogised Nawwâb Burhân-ul-Mulk Sa'âdat Khân; fol. 181^a.

Shaykh Muḥammad 'Alî, with the *takhallus* Ḥazîn, was descended from Shaykh Zâhid Gilânî, the spiritual guide of Shaykh Safi-ud-Din Ishâq Ardbilî, through eighteen generations. He was born and brought up in Iṣfahân, but at the time the author wrote was living in Lahore. The author saw him in Banâras, where he was staying on his way back from 'Aẓimâbâd; fol. 182^a.

'Alî Qulî Khân, with the *takhallus* Wâlih, son of Muḥammad 'Alî Khân, and a disciple and pupil of Shaykh Muḥammad 'Alî Ḥazîn, came to India during the reign of Muḥammad Shâh, and received a *mansab* of 5,000; fol. 183^b.

Âgâ Tâhir Shîrâzî, a pupil of Shaykh Muḥammad 'Alî Ḥazîn, was living in Shâhjahânâbâd; fol. 184^a.

Mirzâ Gulâm Muḥammad, with the *takhallus* Ulfat, a Mughal of the Barlâs tribe, lived in Lahore, teaching Hindû boys. The author visited him several times; fol. 184^a.

Shaykh Muḥammad Fâkhîr, with the *takhallus* Fâkhîr, was the second son of Shaykh Muḥammad Yahyâ, popularly known as Shaykh Khûb Ullah Ilâhâbâdî. The author learnt that Fâkhîr had gone on a pilgrimage to Makkah and Madinah, where he adopted the *takhallus* Zâ'ir; fol. 184^b.

Shaykh Muḥammad Nâsir, with the *takhallus* Afdalî, was the third son of Shaykh Muḥammad Yahyâ, and died in Jumâdâ I,

Hindūstān, and a friend of Miẓān Nāṣir 'Alī. His verses numbered about two thousand. He was well versed in riddles and *Tārīkh*, and composed a prose work entitled چہار کیفیت, which, being of defective eye-sight, he was one day dictating to a man, when the man took it away without his knowledge; fol. 174^a.

Mir Sayyid 'Alī Jaulān, a Qāḍizādah of Farganah Sunḡar in Sirkhind, came to Shāhjahānābād some eighteen years before the author wrote; fol. 175^b.

Muḥammad Ashraf, with the *taḥalluṣ* Yaktā, was a native of Kashmir, where his poetical genius was still highly spoken of; fol. 175^b.

Abul Fayḍ Must Ma'nī, although claimed as a pupil of Shaykh Sa'dī, from whom, he said, he had privately received the robe of discipleship in a dream, was publicly a pupil of Mirzā Bidil, who revised his poems. He afterwards received training under Ḥakīm Shaykh Husayn Shuhrat; fol. 176^a.

Mirzā Zakī, with the *taḥalluṣ* Nadīm, was an Amīr of the court of Nādir Shāh, whom he accompanied to India. Here he became intimate with Qizilbāsh Khān, with whom he left his Diwān when he returned to Persia. When Nādir Shāh took up his abode in the mosque of Raḡhan-ud-Daulah Zafar Khān, and gave orders for a general massacre, which continued for several hours, he stopped it at the request of Nadīm. With his permission, Nadīm went on the pilgrimage. The author failed to ascertain his subsequent history; fol. 176^b.

Āqā 'Abd-ul-Maulā, with the *taḥalluṣ* Maulā, was from Isfahān. He had good knowledge of Arabic, and was well skilled in the Shikastāh band. He was living, when the author wrote, in Sanjān, near Isfahān; fol. 177^b.

Sayyid Muḥammad Nāẓim, with the *taḥalluṣ* Shu'lab, was the son of Ḥakīm Mir Ṣafī Ardastāni. The author learnt that Nāẓim had studied medicine, and had written several works on that subject; fol. 177^b.

Āqā Ṣālih, with the *taḥalluṣ* Burhān, was a Persian, but had long lived in Shāhjahānābād. He wrote a Diwān; fol. 177^b.

Imām-ud Dīn, with the *taḥalluṣ* Iksir, was of Isfahān, but had long lived in India. He was versed in medicine, and was intimate with Mir Muḥammad Afdal Ṣābit. He composed a Qasidah by introducing medical terms in praise of Afdal Ṣābit; fol. 178^b.

Muḥammad Hayāt, with the *taḥalluṣ* Ḥadrat, first adopted the *taḥalluṣ* Qābil. He was living in old Dillī; fol. 178^b.

Sayyid Gulām 'Alī, with the *takhalluṣ* Āzād, a Husaynī Sayyid of Bilgrām, was the grandson of Mir 'Abd-ul Jalīl. In A.H. 1149 = A.D. 1737, he went on the pilgrimage, after which the author knew nothing of him. He wrote a *Tadkirah*, seen by the author; fol. 169^b.

Mir Ma'sūm, with the *takhalluṣ* Wajdān, and entitled 'Alī Nasab Khān, the son of Mir Muḥammad Zamān Rāsikh, spent his time in the Panjāb, where he was very popular; fol. 170^a.

Miyān 'Alī 'Azīm, with the *takhalluṣ* 'Azīm, was the son of Miyān Nāsir 'Alī. Khwushgū, from birth, enjoyed 'Azīm's favour. He had two brothers, (1) 'Alī 'Alim, a soldier in the service of Sayyid Quṭb-ul-Mulk Bārḥ in Muḥammad Shāh's time, who died in Akbar-ābād, and (2) 'Alī Karīm, who died at the age of twenty; fol. 171^a.

Abul Hasan, with the *takhalluṣ* Mirzā, who received the title of Qābil Khān. His family came from Shirāz, but for two or three generations had been Indian. He lived in Lahore, where he held poetical discourse with Mullā Āfirīn, and associated with Dilirdil Khān, Subahdār of Tattah and Nāzim of Kashmīr, after whose death Mirzā attached himself to the service of his son, Himmat Dilir Khān, accompanying him to Etawah. He wrote a voluminous Diwān; fol. 172^a.

Muḥammad 'Āqil, with the *takhalluṣ* Yaktā, a good poet; fol. 172^a.

Rabī', with the *takhalluṣ* Anjab, a pupil of Murtaḍā Qulī Beg, *takhalluṣ* Wīlā, was once seen by the author in the presence of Shūh Gulshan Ullah; fol. 172^b.

Šūfī, with the *takhalluṣ* Mastānah, a pupil of Shāh Āfirīn Lāhaurī; fol. 173^a.

Muḥammad 'Āqil, with the *takhalluṣ* 'Āqil, whose pedigree is not known, was long in the service of Nawwāb Nizām-ul Mulk Āsaf Jāh in the Deccan. He has left a long Diwān; fol. 173^a.

Muḥammad Panāh, with the *takhalluṣ* Qābil, of a noble family originally of Kashmīr, a pupil of Mirzā Bidil, associated long with A'azz Khān, *takhalluṣ* Dīdah. Subsequently, he came to Lahore with Himmat Dilir Khān. He left several Maṣnawīs and Gāzals, and was very kind to the author; fol. 173^a.

Shaykh Muḥammad Aḥsan, with the *takhalluṣ* Sāmi', a descendant of Rājah Todar Mal Khatri, the Diwān of Akbar's time. It was the grandfather of Sāmi' that embraced Islām. Sāmi' was a pupil of Mirzā Bidil. The author was a friend of his from the time of Bahādur Shāh. Sāmi' was in the service of Zāhir-ud-Daulah 'Azīm Ullah Khān. He wrote a Diwān and Maṣnawīs; fol. 173^b.

Miyān Šādiq, with the *takhalluṣ* Alqā, was a Shaykhzādan or

Azmat Ullah Bikhābar. He is the author of the work *شکرستان خیال*; fol. 165^b.

Mīr Muḥammad Samī', with the *takhalluṣ* Mazhar, was a foreign Mughal. While *Muhtasib*-of Ajmīr, he received training in poetry from Muḥammad Muqīm Khān Masīh; fol. 166^a.

Khwājah Maqṣūd, with the *takhalluṣ* Jāmi', of Kashmīr, was a disciple of Mirzā 'Abd ul Ġanī Beg Qubūl. He is the author of a *Diwān*; fol. 166^a.

Mirzā 'Alī Beg is said to have been originally from Irān, but as he was born in Kashmīr, he is better known as a Kashmīrī. He was a pupil of Mirzā 'Abd-ul Ġanī Beg Qubūl; fol. 166^b.

Mirzā Ta'lim Beg, with the *takhalluṣ* Furṣat, was seen by the author in Ajmīr. He lived for a long time with Muqīm Khān Masīh, and afterwards came to Shāhjahānābād; fol. 166^a.

Shāh Jawwād, with the *takhalluṣ* Jawwād, an Īlānīan born, lived in Mathrā on the banks of the Jamnā, and finally went to Bengal, where he died. He was very kind to the author. He wrote a *Diwān* and *Maṣnawī*; fol. 167^a.

Shaykh Sadr-ud-Dīn Muḥammad, of Pishāwar, was a pupil of Mirzā Bidil; fol. 167^a.

Shaykh Muḥammad Ṣalāḥ, better known as Muḥammad Kāzīm with the *takhalluṣ* Āgāh, the son of Shaykh Sadr-ud-Dīn Muḥammad, was a companion of Ma'nīyāb Khān, *takhalluṣ* Shā'ir, and was intimate with the author; fol. 167^b.

'Abd-ul-'Alī, with the *takhalluṣ* Tahṣīn, of Kashmīrī origin, a grandchild of Mirzā Dārāb Jūyā, lived for a long time in the house of Nawwāb Burhān-ul-Mulk Sa'ādāt Khān; fol. 168^a.

'Abd-ul-'Azīm, with the *takhalluṣ* Tahṣīn, of Lahore, placed himself in early life in the pupilship of Miṣṣan Faqīr Ullah Āfīrīn; fol. 168^a.

Hakīm Beg Khān, with the *takhalluṣ* Hākīm, a nobleman of Lahore, whose father, Shādmān Khān, was a *Ṣūbahdār* there, was a pupil of Miṣṣan Āfīrīn, and wrote a *Tadhkirah* of contemporary poets, which, however, the author did not see; fol. 168^b.

Naṣr Ullah, with the *takhalluṣ* Yatīn, passed his days in Lahore, and was a pupil of Miṣṣan Āfīrīn; fol. 168^b.

Nuṣrat, originally from Kashmīr, lived in Lahore. He wrote a *Diwān*; fol. 169^a.

Shāh Mīm (ميم), with the *takhalluṣ* Mīm, a disciple of Sayyid Barakat Ullah, entitled *Ṣāhib-ul-Barakāt Bilgrāmī*, was living in Shāhjahānābād, when the book was written; fol. 169^a.

and came in 'Ālamgir's time to Kābul, where he spent some time, and came to Hindūstān in the time of Muḥammad Shāh, from whom he received the *mansab* of 5,000. He was killed in the battle fought between Burhān-ul-Mulk Sa'ādat Khān and Nādir Shāh, A.H. 1151 = [A.D. 1738.]

Gulam Ashraf Khān, with the *takhalluṣ* Rif'at, whose origin is unknown, was present once in an assembly in the author's house, fol. 162^a.

Aḥsan Ullāh Khān, *takhalluṣ* Rādī, of Kashmīrī origin, was a brother of Qādī Khān Kashmīrī, and received the title of Fasāhat Khān in the reign of Muḥammad Shāh. He was a pupil of Mirzā 'Abd-ul Ġanī Beg Qubūl, fol. 162^b.

Mir Muḥammad 'Alim, with the *takhalluṣ* Tahqīq, was the son of Mir Badī-ud-Dīn Samarqandī, popularly called Mīr Matin, and the pupil of Mirzā Mu'izz Mūsawī Khān Fīrat. He led a happy and respectable life in 'Azīmābād. He was well versed in various arts. He spent many days in Shāhjahānābād, and visited Bengal. He is the author of a long Diwān, and died in A.H. 1162 = A.D. 1749, fol. 162^b.

'Aziz Ullah, with the *takhalluṣ* 'Aziz, the son of Mullā Mubārak, the tutor of Zīb-un-Nisā Begam, was well versed in logic. He lived in Patna; fol. 163^b.

Shāh Yaqīn, with the *takhalluṣ* Yaqīn, a Muḡal of Tūrānī origin, led the life of a Darwīsh, and spent his time in the coffee shops of Shāhjahānābād. He wrote a Diwān; fol. 163^b.

Rahmat Ullah, with the *takhalluṣ* Tamkīn, was the grandson of Mullā Muḥammad Amin, the renowned scholar of the times of Shāh Jahān and 'Ālamgir. Tamkīn's original home was in Kashmīr. He was the tutor of Jawāhir Khān, and a pupil of Mirzā 'Add-ul Ġanī Beg Qubūl; fol. 164^a.

Sayyid Muḥammad Ashraf, with the *takhalluṣ* Ḥasrat, whose ancestors were Mūsawī Sayyids, came to India and settled in Sandilah, Lucknow. He was a pupil of Mirzā Bidil; fol. 164^b.

Khayr Ullah, with the *takhalluṣ* Fidā, originally of Gujarāt, was a good Maṣnawī writer, but had little taste in Ġazals; fol. 165^b.

Sayyid 'Abd-ul Wāḥid, with the *takhalluṣ* Wāḥid and Daūqī, of Bilgrām, was the elder brother of Mīr Aḥsan Imā. At first he entered the service of Prince Muḥammad A'zam Shāh, and later on, in the time of Muḥammad Shāh, attached himself to the staff of Nawwāb Mubārīz-ul Mulk. He was a friend and a pupil of Mīr

Nizâm Khân, with the *takhallus* Mu'jiz, of an Afgân tribe of Peshâwar, was a pupil of 'Abd-ul-Latif Khân Tanhâ, and flourished in the time of Farrukh Siyar, fol. 156^b.

Mirzâ Lutf Ullah, with the *takhallus* Nisâi and entitled Nûsra-ullah Khân, was a pupil of 'Abd-ul-Latif Khân Tanhâ. He is the author of seventy-thousand verses, fol. 157^a.

Mirzâ Muhammad 'Alî, with the *takhallus* Tamannâ. In Farrukh Siyar's time, he was engaged in writing the *Shâh Nâmah* شاه نامه. The writer saw him one day in the assembly at Samṣam-ud-Daulah's place. He enjoyed for a long time the company of 'Abd-ul-Latif Khân in Kâbul. He finally went to Bengal and entered the service of Nawwâb Shujâ'-ud-Daulah Bahâdur, and died there, fol. 157^a.

Nawwâb Qazalbâsh Khân, with the *takhallus* Umîd, born and brought up in Isfahân, was the pupil of Mirzâ Tâhir Walîd. After spending a long time in the Deccan as a fort-keeper (قلعداری), he returned to Dihli in the beginning of Muhammad Shâh's reign. He lived for more than one hundred years, dying in A.H. 1160 = A.D. 1747, fol. 157^b.

Abul Barakât Khân, with the *takhallus* Sûfi, was a leading man of Kashmir. His brother, 'Abd-ul-Majîd Khân, served as Diwân under Farrukh Siyar and Muhammad Shâh. He died in A.H. 1160 = A.D. 1747. He was a pupil of Mullâ Sâti', fol. 158^a.

Mirzâ Qamar-ud-Dîn, entitled Nizâm-ul-Mulk Âṣaf Jah Fath Jang, was from Tûrân. He was the son of Mirzâ Shihâb-ud-Dîn, entitled Gâzi-ud-Dîn Khân Bahâdur Firûz Jang bin 'Âbid Khân, and rose to high distinction during the reigns of 'Âlamgir and his successors. He wrote fine prose. In the Diwân which he sent to Mirzâ Bidil, he adopted the *takhallus* Shâkir; but later, when he received the title of Âṣaf Jah, he changed it to Âṣaf. He died in Jumâdâ II, A.H. 1161 = A.D. 1748, fol. 158^b.

Didah Magûl, with the *takhallus* Didah and entitled A'azz Khân, was a Tûrânî noble. He held the *mansab* of 5,000, and was for a time the Sûbahdâr of Kashmir. He wrote a *Tadkirah* of his contemporary poets, which, however, the author never saw. He died a few years before the present work was written, fol. 162^a.

Aḥmad Qulî Khân, with the *takhallus* Ayman, was from Persia. In the reign of Muhammad Shâh, through the influence of Nawwâb Burhân-ul-Mulk Sa'âdat Khân Bahâdur, he got access to nobles and chiefs, fol. 162^a.

[A note on the margin says:—"it appears from the *Tadkirah* of 'Alî Qulî Khân Wâlih Dâgistânî that Ayman was born in Qumm,

any religion, and passed a free life. He died in A.H. 1156 = A.D. 1743, fol. 148^b.

Mirzâ Mahdî, with the *takhallus* Hujjat, of Kashmîr, was a pupil of Mirzâ Mahdî Hujjat, of Persia. He was the brother's son of Mirzâ Dârâb Beg Jûyâ, and was for a long time in the company of Nawwâb I'timâd ud-Daulah Qamar-ud-Dîn Khân Bahâdur, fol. 149^b.

Mullâ Sâti', of Kashmîr, was a pupil of Jûyâ. He was in the service of Şamsâm-ud-Daulah Amîr-ul-Umarâ Bahâdur, and wrote a long Diwân. He died after A.H. 1150 = A.D. 1737, fol. 149^b.

Muhammâd Mas'ûd, with the *takhallus* Râfi', of Kashmîr, was a pupil of Mullâ Sâti', and spent some time in the service of Şamsâm-ud-Daulah, through whose influence he received a *Jâgîr* in Kashmîr; but subsequently he returned home. 150^b.

Shaykh Faqîr Ullah, with the *takhallus* Âfirîn, was a good poet of Lahore. The author saw Âfirîn's Diwân with Miyân Nûr-ul 'Ayn Wâqîl at Patyâlah, fol. 151^a.

Mullâ Dâna, of Kashmîrî origin, wrote the *Shâh Nâmâh* of Farrukh Siyar شاهرخ سيار with Nâzîm Khân. He lived on a *Jâgîr* for a long time in Kashmîr, and died after A.H. 1150 = A.D. 1737, fol. 153^b.

Ma'nîyâb Khân, with the *takhallus* Shâ'ir, whose name was Gul Muhammad, was the son of a respectable Darwîsh of Panjâb. One of the wives of Shâh 'Âlam Bahâdur Shâh took him as an adopted son, and married him to her daughter by a former husband. He was a pupil of Mirzâ Bidil, and a court poet of Muhammad Shâh. He died in A.H. 1157 = A.D. 1744. He left a Diwân and Maḡnawî, fol. 154^a.

Aḥmad Yâr Khân, with the *takhallus* Mûjîd, the brother's son of Imtiyâz Khân Khâlîṣ, was a Sayyid of Maḡbad, but lived for a long time in 'Azîmâbâd, Patna; and died A.H. 1158 = A.D. 1745, fol. 155^b.

Karam 'Alî, with the *takhallus* Bîriyâ, son of Shâh Muhammad Walî, an inhabitant of Karûnjî, in Patna, was a disciple of Ḥaḍrat Shâh Gulshan Ullah, and a pupil of Miyân 'Azîz Ullah 'Azîz. When the author enquired about Bîriyâ in 'Azîmâbâd, he heard that, that morning, when he was bathing in the Ganges, he was drowned, fol. 155^b.

Mihr 'Alî, with the *takhallus* Bikas, a Qâdizâdah of مهترا (?) in Akbarâbâd, was a pupil of Mirzâ Bidil. The author saw him twice or thrice at that place. He died only a few years before the author wrote, fol. 156^a.

call him 'Rustum.' He was a good poet, and occasionally composed selected verses, fol. 140^a.

Mir Afzal, with the *takhallus* Šābit, of the noble Sayyid family of Khawāf, was the brother's son of Himmat Khān. He composed from ten thousand to twelve thousand verses, and wrote an elegy (مرثیہ) on the death of Imām Husayn in the form of a Maḡnawī. Although his ancestors were Sunnis, he professed the Shī'ah faith. He spent his last days in the house of Ḥakīm Imām-ud-Dīn Aḳsir, dying in A.H. 1152 = A.D. 1739, at the age of fifty, fol. 141^b.

Mir Ḥaydar, with the *takhallus* Tajrid, an Indian Sayyid, a pupil of Sirāj-ud-Dīn 'Alī Khān, held a *mansab* under a relative of I'timād-ud-Daulah, but subsequently went to Sindh with the Subahdār of that place, and thence to Sūrat. He then came to Bengal, and enjoyed the company of Shujā'-ud-Daulah. He died there after A.H. 1150 = A.D. 1737, fol. 143^b.

Shaykh Sa'd Ullah, with the *takhallus* Akhtar, but afterwards 'Ālī, was the best poet of Ajmir. The author enjoyed his favour for thirty-five years, and visited him very often at Ajmir. He spent some time at Peshāwar, after which he entered the service of Muzaḡfar Khān, the brother of Nawwāb Amīr-ul-Umarā, and then that of Burhān-ul-Mulk Sa'adat Khān, finally attaching himself to the service of 'Alī Asḡar Khān, *takhallus* Shujā'. He is the author of a long Dīwān, and wrote several Maḡnawīs. He died in A.H. 1153 = A.D. 1740, fol. 145^a.

Nawwāb Mu'tamin-ud-Daulah Ishāq Khān, with the *takhallus* Ishāq, rose to distinction in the reign of Muḡammad Shāh, and received the title of Mu'tamin-ud-Daulah. He died in A.H. 1153 = A.D. 1740, fol. 147^a.

Khawājah 'Abd Ullah, with the *takhallus* Sāmī, belonged to the family of Mullā 'Iwāḍ Wajīb, and flourished under Muḡammad A'zam Shāh. He was a friend of Mirzā Bidil, and lived in Lahore. He died in A.H. 1153 = A.D. 1742, fol. 147^b.

Shāh 'Alī Akbar, with the *takhallus* Anwar, was the son of Ḥaydar Khān, the friend of 'Umdat-ul-Mulk Amīn Khān of 'Ālamgīr's time. For a long time he was in Kābul with his father, but subsequently came to Aḡimābād, Patna, where he lived with Āqā Husaynā, whose daughter he married. He wrote good Nasta'liq, Naskh, Shikastah and Shafi'ā hands, and died in A.H. 1155 = A.D. 1742, fol. 148^a.

Mirzā Girāmī, the son and pupil of Mirzā 'Abd-ul-Ġanī Beg Qubūl, was the master of five hundred pupils. He had no faith in

Muhammad 'Alī, with the *takhalluṣ* Afsar, came to India during Farrukh Siyar's time. He was a friend of Ārzū, and in the beginning of Muhammad Shāh's reign was in service in Bengal, fol. 136^a.

Farrukh. lived in Amnābād, Lahore, fol. 136^b.

Mir Muhammad Nāṣir, with the *takhalluṣ* Sāmān, a Sayyid of Jaunpūr, flourished under Mirzā Jānjānān Mazhar, and finally settled in his native country as a Bakhshī and chronicler, and died in A.H. 1147 = A.D. 1734, fol. 137^a.

Mir Muhammad 'Alī, with the *takhalluṣ* Rā'ij, a Sayyid of Tarshiz, lived for a long time in Siyālkot, Panjāb; and died, A.H. 1150 = A.D. 1737. The author read his Diwān with great pleasure, fol. 137^a.

Muhammad Muqīm, with the *takhalluṣ* Āzād, of Akbarābād, was a pupil of Hājī Aslam Sālim. In the reign of Bahādūr Shāh, he was with Sayyid Amīr Khān, Šūbahdār of Tattah. He was a friend and companion of Ārzū, Mirzā Hātim Beg and Miyān 'Alī 'Azīm, and died in A.H. 1150 = A.D. 1737. He is the author of a Diwān, a copy of which reached Anand Rām Mukhlis at Shāhjāhānābād, fol. 138^b.

Mirzā Abū Turāb, with the *takhalluṣ* Ġubār, son of Muhammad 'Alī Khān ibn-i Mirzā Ḥabīb, was of a noble family of Persia. His father and Mukhlis Khān Paydā were *Tanbakhshis* تن بخشی of 'Alamgir's time. As Ġubār spent a great portion of his life in Ahmadābād, his poems were less popular in other parts of India. He was killed in the battle which took place between Mu'min Khān, the Šūbahdār of Gujarāt, and the Rājputs, A.H. 1150 = A.D. 1737, fol. 138^b.

Šamsām-ud-Daulah. Khān-daurān Bahādur Mansūr Jang, with the original name Khwājah 'Āṣim and the same *takhalluṣ* (Āṣim), was of Akbarābād, and held high position under Farrukh Siyar. In Bahādur Shāh's time he held the post of Bakhshī under Prince 'Azīm-ush Shān, and received the title of Ashraf Khān. Subsequently he was deputed to Bengal, and received the title of Khān-daurān Bahādur, and distinguished himself in the battle fought with Jahāndār Shāh near Akbarābād. Soon after, he received the title of Šamsām-ud-Daulah. On Muhammad Shāh's accession, 'Āṣim fought bravely in the battle with Quṭb-ul-Mulk Sayyid 'Abd Ullah Khān, and after achieving victory received the *mansab* of 8,000 and the title of Amīr-ul-Umarā. He studied the Jog system, and practised حبس دم i.e., 'the retention of the breath' He was killed in the battle fought with Nādir Shāh at Karnāl on the 21st of Dulqa'd, A.H. 1151 = A.D. 1738. After his death Nādir Shāh used to

of Mirzâ 'Abd-ul Ġanî Beg Qubûl. He died in his youth after A.H. 1140 = A.D. 1728, fol. 131^a:

Mîr Muḥammad Ja'far, with the *takhalluṣ* Jur'at, was a *manṣab-dâr* under Muḥammad Shâh, fol. 131^b

Maymanat Khân, with the *takhalluṣ* Maymanat, of Kaṣhmîr, was the brother's son of Rukn-ud-Daulah I'tiqâd Khân of Farrukh Siyar's time. At first he was a trader, but subsequently he received a royal *manṣab*. He died after A.H. 1140 = A.D. 1728, fol. 132^a.

Shâh Muḥammad Husayn, with the *takhalluṣ* Bahjat, spent some time in the company of Nawâzish Khân Tâlî'. He died after A.H. 1140 = A.D. 1728, fol. 132^b.

Mirzâ Muḥammad Aḥsan, brother of 'Ârif Ullah Khân's wife, fol. 132^b.

Muḥammad Yûsuf, with the *takhalluṣ* Nighat and entitled Sukhanwar 'Alî Khân, lived for a long time with Nawwâb Dulfagâr 'Alî Khân. He was in the army of Muḥammad A'zam Shâh, when that prince was the Sûbahdâr of Aḥmadâbâd, and received the title of Sukhanwar 'Alî Khân in the reign of Farrukh Siyar. Besides Qasîdahs and Maṣnawîs, he wrote a prose work dealing with I'timâd-ud-Daulah Qamar-ud-Dîn Khân Chîn Bahâdur from the time of 'Âlamgîr to that of Muḥammad Shâh. He died in the middle of Muḥammad Shâh's reign, fol. 133^a.

Mullâ Khâshî', originally from Persia, lived in Kaṣhmîr. He was a pupil of Mullâ Sâṭî', fol. 134^a.

Shaykh Muḥammad 'Alî, with the *takhalluṣ* Riwâj, a disciple and pupil of Hadrat Shâh Gulshan, was very kind to the author. He died in Shâhjahanâbâd after A.H. 1140 = A.D. 1728, fol. 134^b.

Shâh Walî Ullah, with the *takhalluṣ* Ishtiyâq, lived in Dîhli. He died after A.H. 1140 = A.D. 1728, fol. 134^b.

Shaykh Muḥammad Sharaf-ud-Dîn, with the *takhalluṣ* Payâm, was of Akbarâbâd. He had a long friendship with Ârzû, and enjoyed the company of Anand Râm Mukhlîṣ for sixteen years. He died after A.H. 1140 = A.D. 1728, fol. 135^a.

Muḡal Khân, with the *takhalluṣ* Qâbil, the son of Muḡal Khân of 'Âlamgîr's time, was a pupil of Mirzâ Bidil, and subsequently changed his *takhalluṣ* for Ṣan'at. He was very kind to the author, and died in A.H. 1142 = A.D. 1730, fol. 135^b.

Muḥammad Muqîm Khân, with the *takhalluṣ* Masih, a Persian, was the uncle's son of Muḥammad Mu'izz-ud-Dîn Jahândâr Shâh. He was the Diwân of Ajmîr in Farrukh Siyar's time, and in Muḥammad Shâh's time became the fort-master of Jhânsî, and died there in the middle of the latter's reign, fol. 136^a.

Luṭf Ullah, *takhalluṣ* Muhandis, of Lahore, composed several works on mathematics, and died A.H. 1145 = A.D. 1731, fol. 123^a.

Fath Muḥammad, with the *takhalluṣ* Fā'id, the Munshi of Mu'taqid-ud-Daulah Shāh Wardī Khān Qarāwal Begī. The author saw him several times in the house of Khwushbāl Chānd, the Diwān of the Khān. He died, A.H. 1145 = A.D. 1733. He left a small Diwān, fol. 123^b.

Zāhid 'Alī Khān, with the *takhalluṣ* Sakḥā, a good poet of Persia, was for some time the Beglerbeg of the king of the port of Lār. He came to India during the reign of Muḥammad Shāh, from whom he received the *mansab* of 5,000. Nawwāb Burhān-ul-Mulk Sa'ādat Khān Bahādur promised him the rank of 7,000, but soon afterwards Sakḥā was poisoned by a slave, in A.H. 1146 = A.D. 1734, who also destroyed the poet's Diwān. The author saw a *Bayād* of the poet, written by himself, fol. 124^a.

Shāh Mubārak, with the *takhalluṣ* Ābrū, one of the *Pirzādahs* of Gawāliyar, a pupil of Sirāj-ud-Dīn 'Alī Khān Ārzū, was well-versed in *Rikḥṭah*, in which he left a voluminous Diwān. He died on 24 Rajab, A.H. 1146 = A.D. 1734, fol. 124^b.

Ni'mat Ullah Khān, with the *takhalluṣ* Ni'mat, a Ni'mat Ullāhī Sayyid, was the son of Nawwāb Rūḥ Ullah Khān Mīr Bakḥshī of 'Ālamgir's time. Like his father, he was very liberal and generous. In the reign of Farrukh Siyar and Muḥammad Shāh he was the *Ṣubahdār* of 'Azīmābād, Patna. He was a pupil of Mirzā 'Abd-ul-Ganī Beg Qubūl; and died, A.H. 1147 = A.D. 1735, fol. 125^b.

Muḥammad Māh, with the *takhalluṣ* Ṣadāqat, the brother's son of Muḥammad Akram Ganīmat, was from the Panjāb, and occasionally visited the house of Ārzū. He died in A.H. 1148 = A.D. 1736, fol. 126^b.

Hakīm-ul-Mamālik Shaykh Ḥusayn, with the *takhalluṣ* Shuhrat, was originally from Arabia. His father settled in Shīrāz, but Shuhrat came to India, and spent his life in the service of Prince Muḥammad A'zam Shāh. He was well versed in medicine. He frequented the society of Mirzā Bidil and Hājī Aslam Sālīm. Khwushgū visited him several times. He died in A.H. 1149 = A.D. 1737. His Diwān is popular, fol. 128^b.

Muḥammad Sunnā Khān, with the *takhalluṣ* Wahṣhet, originally from Kashmīr, lived with Ikhḷāṣ Khān, the newly converted Muslim who wrote the تاریخ شامی. He had a long life, and died after A.H. 1140 = A.D. 1728, fol. 131^a.

Nūr Ullah, with the *takhalluṣ* Nuzhat, of Kashmīr, was a pupil

son of Sayyid Luṭf Ullah Bilgrāmī, was on the staff of Nawwāb Mobārāz-ul-Mulk Sarbaland Khān, and was killed in Gujarāt, in the battle fought with راجه ابی منگه of Jodepūr, on 8 Rabī' II, A.H. 1143 = A.D. 1731, fol. 114^a.

Khwājah Muḥammad 'Āqil, with the *takhalluṣ* 'Āqil, a descendant of Aḥmad-i Jām Zandah Fīl. He and his brother, Khwājah Kāmīl, were in the service of Muḥammad A'zam Shāh. Subsequently, when his brother became the Dāroghah of the artillery of Amīr-ul-Umarā Samsām-ud-Daulah, he retired from the service. He wrote the Maḡnawī مرات الجنالی, a copy of which, written in his own hand, was with Khwushgū. He also wrote Hindī poems under the *takhalluṣ* بد هونت. He died A.H. 1143 = A.D. 1731, fol. 115^a.

Ikhlās Khān, with the *takhalluṣ* Wāmiq, a Khatri Hindū of Kalānwar (کلانور), embraced Islām under Muḥammad Muslim of that place. He concealed his conversion for some time, but then declared it before the Emperor 'Ālamgīr, in the presence of Maulavi Siyālkotī, and received honours and distinctions. In the time of Farrukh Siyar, he received the *manṣab* of 5,000, and became the Munṣhī ul-Mamālik. In Muḥammad Shāh's time, he rose to the rank of 7,000. He died in A.H. 1143 = A.D. 1731, fol. 117^a.

Shaykh Muḥammad Ridā was from Sistān, but on account of his service lived for the most part in Bhakar. He was a pupil of Mir 'Abd-ul-Jalīl Bilgrāmī, and died in A.H. 1143 = A.D. 1731, fol. 118^a.

Lālah Sheo Rām Dās, with the *takhalluṣ* Hayā, the second son of Rāi Bhūktī Mal Asad Khānī, was a pupil of Mirzā Bidil, and wrote a prose work, entitled گلشن بهار ارم, in the style of the Mirzā's Chahār 'Unsur. He died in Akbarābād, A.H. 1144 = A.D. 1729, fol. 118^a.

Arṣhad 'Alī, with the *takhalluṣ* Rasā'i, born in Hindūstān, was a disciple of Sayyid Shāh Bhikah, and a friend of Ārzū. He died in Dīhlī, A.H. 1144 = A.D. 1732, fol. 122^a.

Mir Gulām 'Alī, with the *takhalluṣ* Aḥsanī, a Sayyid of Gawāliyar. Strāj-ud-Dīn 'Alī Khān Ārzū learnt poetry for some time under him, fol. 122^a.

Aḥmad Yār Khān, with the *takhalluṣ* Yaktā, the son of Allāh Yār Khān, *Thānahdār* of Gāznīn, was the grandson of Khanjar Khān. Towards the close of his life, in the reign of Muḥammad Shāh, he succeeded his father as *Thānahdār* of Gāznīn. He died there, A.H. 1145 = A.D. 1733, fol. 122^a.

Maulavi Imām-ud-Dīn, with the *takhalluṣ* Riyādī, the son of

hind, when Mukhlis and Munshi Qalandar Khân were staying there, fol. 106^b.

Shaykh Sard Ullah, with the *takhalluṣ* Gulshan, a Shaykhzâdah of Burhānpūr, was a great saint of the Naqshbandī order, and a disciple of Shaykh 'Abd-ul Aḥad, alias Gul Muhammad, with the *takhalluṣ* Aḥad. He spent twenty years in Ahmadābād, Aurangābād, and in cities in the Deccan, and twenty years in Shāhjahanābād, in the mosque built by Zib-un-Nisā on the banks of the Jamnā. His Kulliyāt consists of one hundred and twenty thousand verses. He was very kind to the author, and occasionally visited him. He died on Sunday, 21 Jumādā I, A.H. 1140 = A.D. 1728, and was buried in Ahdipūrah, near Shāh Ganj, in a place belonging to Khwājah Muhammad Nāsir, fol. 106^b.

Mir 'Abd-uṣ-Samad, with the *takhalluṣ* Saḥun, a Persian Sayyid. He received the *takhalluṣ* from Mirzā 'Abd-ul Qādir Bīdil, from whom he received training at first. He finally went to Ahmadābād with Mubāriz-ul-Mulk Sarbaland Khân, and died there A.H. 1141 = A.D. 1729, fol. 110^a.

Miyān Faḍl Ullah, with the *takhalluṣ* Khwushtar and Hunar, the second son of Miyān Muhammad Afdal Sarkhush, was in the service of 'Alī Ahmad Khân, through whose influence he received the *manṣab* of five hundred and the title of Hunarwar Khân. He died in youth, A.H. 1141 = A.D. 1729, fol. 111^a.

Mir 'Azmat Ullah, with the *takhalluṣ* Bikhābar, was the son of Mir Luṭf Ullah. He wrote several Sūfī treatises and Maḡnawīs. Mirzā Bīdil enjoyed his society, and it is said in the *Tadkirah* of Gulām 'Alī Azād that Bikhābar in his *Tadkirah*, entitled *سفينه بيخبري*, gives in detail an account of his intercourse with the Mirzā. He died on Monday, 24 Dūlqa'd, A.H. 1142 = A.D. 1730, and was buried by the side of Niẓām-ud-Din Auliya. His Kulliyāt consists of about fifteen thousand verses, fol. 111^b.

Mir Sayyid Luṭf Ullah, with the *takhalluṣ* Ahnadi, but better known as Shāh Laddhā, Bilgrāmī, was born in A.H. 1053 = A.D. 1645. He was in the service of Najābat Khân. At the age of twenty-two he renounced the world, and went to Shāh Burhān Shattāri at Burhānpūr, and then to Mir 'Abd-ul-Jalil. Subsequently, he interviewed Mir Sayyid Ahmadi of Kālpī, and became his disciple. After the death of his spiritual guide, he returned to his native place, where he died on 14 Jumādā I, A.H. 1143 = A.D. 1731, at the age of ninety, fol. 113^a.

Sayyid Gulām Muṣṭafā, with the *takhalluṣ* Fāriḡ, the brother's

pupil of Mirzâ 'Abd-ul Gani Beg Qubûl, was the Mir Âtish in Farrukh Siyar's reign, and a friend of Samsâm-ud-Daulah, son of Amîr-ul-Umarâ Bahâdur. He is the author of a Diwân, and died A.H. 1137 = A.D. 1725, fol. 99^a.

Mirzâ 'Abd-ul Gani Beg, with the *takhallus* Qubûl, originally from Kashmîr, was a pupil of Mirzâ Dârâb Beg Jûyû, and lived in the old fort of Dillî. He wrote poems in praise of Samsâm-ud-Daulah, Nawwâb Nizâm-ul-Mulk, and Mir Jumlah Tarkhân. Khwushgû visited him occasionally. He died in A.H. 1138 = A.D. 1726. His son, Mirzâ Girâmî, was living then, fol. 99^b.

Mir 'Abd-ul Jalîl, with the *takhallus* Wâsitî, of Bilgrâm, at first adopted the *takhallus* Tarâzî. His father, Mir Savyid Ahmad, was a pious man. 'Abd-ul Jalîl was born 13 Shawwâl, A.H. 1071 = A.D. 1661. He entered the service of 'Âlâmgîr in A.H. 1111 = A.D. 1700, and obtained a *manzab* and the posts of Bakhshigârî and chronicler of Gujarât. Later, he became the Bakhshî and the chronicler of Sîstân, which posts he retained till the reign of Muhammad Shâh. In his youth, he wrote the *Maḡnawî* امرأ الخيال. He died 23 Rabî' II, A.H. 1138 = A.D. 1726. According to his will, his body was removed to Bilgrâm, and buried by the side of his father's tomb on the 6th of Jumâdâ I. He died at the age of sixty-six years, six months and ten days, fol. 101^b.

Lâlah Sukhrâj, with the *takhallus* Sabqat, a Hindû Kâyath. His original home was Lucknow. His ancestors were the servants of 'Umdat-ul-Mulk Asad Khân Wazir. From his youth he applied his mind to the study of the various branches of literature. He was a pupil of Mirzâ Bidil. For a time he served under Sayyid Asad Ullah Khân, popularly called Nawwâb Auliyâ, as Mir Sâman and Diwân. He was present in the army of Amîr ul-Umarâ Sayyid Husayn 'Alî Khân in the conquest of the Deccan, and composed a *Maḡnawî* of 700 verses on the conquests of the Sayyid, in the style of the *Shâh Nâmah*. He died in Sha'bân, A.H. 1138 = A.D. 1726, fol. 103.^a

Fursat, of Kashmîrî origin, received training from Hadrat Shâh Gulshan. The author received kindness from him. He died, A.H. 1138 = A.D. 1726, fol. 105^b.

Bhūpat Râi, with the *takhallus* Bāniyah, of Sahâranpûr, lived in A'zam Shâh's time, and died in A.H. 1139 = A.D. 1727, fol. 106^a.

Gulâb Râi, with the *takhallus* Mukhlîṣ, the son of Gûr Dâs, who was the Munshî of Nawwâb Zabardast Khân, son of Ibrâhîm Khân. He was a Khatri Hindû. In the reign of 'Âlâmgîr, when the author was in Ajmir, he visited Mukhlîṣ several times, and again in Sir-

knowledge from him. He left several compositions. His *Maḡnawī* on the stories of the Indian saints قصص تفرای هند is popular in India. He died in A.H. 1132 = A.D. 1720, fol. 70^b.

Mirzā Abd-ul Qādir, with the *takhalluṣ* Bīdil, was a Muḡal of the Arlās tribe. His father, Mirzā ‘Abdul Khāliq, was a man of great piety. Bīdil was born in A.H. 1054 = A.D. 1646. Maulānā Qāsim Darwīsh, a friend of his father, found out the Tārīkh انتخاب for the date of his birth. He finished the Qurān at the age of five, when he lost his father. His mother died a year after, and he was left under the care of his uncle, Mirzā Qalandar. At first he was attached to the service of Shāh Shujā’, the second son of Shāh Jahān. He at first adopted the *takhalluṣ* of Razmī, which he subsequently changed to Bīdil. He entered the service of Muḡammad A‘zam Shāh, who gave him a *manṣab* of five hundred, and under whom he served for twenty years. During this time he received literary help from Shaykh ‘Abd-ul-‘Aziz ‘Izzat. Later on he resigned the Imperial service, and began to lead a retired life in Shāhjahān-ābad, where Khwushgū visited him daily. He was a man of great physical strength, and possessed extraordinary merit. He knew more or less thoroughly theology, mathematics and natural philosophy, and was well versed in Sūfism, medicine, astronomy, geomancy, history and music, and had learnt by heart the whole of the Mahābhārat. His چار منظر and his رثات sufficiently prove his abilities as a refined prose writer. He died on Thursday, 4th Šafar, A.H. 1133 = A.D. 1721, and was buried in the tomb which he had himself prepared in his courtyard ten years before his death, fol. 73^a. [For his works, see vol. iii, p. 195, of this catalogue.]

Nāzim Khān, with the *takhalluṣ* Fāriḡ, was of Qumm. He came to Sind, and thence to Dihlī, where he received a *manṣab* and the title of Nāzim Khān. He died in the beginning of Muḡammad Shāh’s reign, fol. 97^a.

Sayyid Amir Khān, ‘Ālamgir Shāhī, a Sayyid of Sind, was the Sūbahdār of Akbarābād in Bahādur Shāh’s time, and became the Sadr of Hindūstān in Farrukh Siyar’s time. He died in the beginning of Muḡammad Shāh’s reign. He is said to have left a small Dīwān. His *takhalluṣ* could not be ascertained, fol. 97^b.

Mirzā Arjumand, with the *takhalluṣ* Āzād and Junūn, the son and pupil of Mirzā ‘Abd-ul Gānī Beg Qubūl, fol. 98^a.

Muḡammad ‘Aṭā Ullah, with the *takhalluṣ* ‘Aṭā, a native of Amroha in Moradabad, was a pupil of Mirzā Bīdil, and died A.H. 1136 = A.D. 1724, fol. 98^a.

Sayyid Šalābat Khān, with the *takhalluṣ* Sayyid, from Surat,

Mirzâ Gâzî, with the *takhalluṣ* Shabîd, a relative of Mirzâ Raṣṣan Dāmîr, and the pupil and sister's son of Muḥammad Zamân Rāsikh, was an intimate friend of Aḥmad Yār Khân Yaktâ, whom he frequently mentions in his poems. He died after A.H. 1130 = A.D. 1718. He wrote the *Magnawî* *مغنی بکر* in imitation of Zulâli's *سیرۃ سیارۃ*. His other *Magnawî* is *شور جنون*. fol. 67^a.

Sayyid 'Abd Ullah, with the *takhalluṣ* Qâbil, a Bilgrâmi Sayyid, who knew Arabic, Persian and Hindî well, and was skilled in the military art. He served under Sarbaland Khân Dilâwar Jang and died in A.H. 1132 = A.D. 1720, fol. 67^b.

Mir Muḥammad Aḥsan, with the *takhalluṣ* Îjâd, was a descendant of Shâh Sayyid Nûr-ud-Dîn Mubârak Gâznawî. After spending some days in the company of Nawâzish Khân Tâli', he went to Gujarât, and enrolled himself among the soldiers of Muḥammad A'zam Shâh, and enjoyed there the society of Mirzâ Bidil. Hâjî Aslam Sâlim and Shâh Gulshan. Subsequently, he became the Fanjdâr of Itâwah under Muḥammad Mâh, alias Khayr Andîsh Khân Kanbûh. In Bahâdur Shâh's reign he entered the service of Nawwâb Nizâm-ul Mulk, and got through him the *mansab* of three hundred under Prince 'Azim-ush Shân. In Farrukh Siyar's reign he was appointed a court chronicler, and wrote in prose the history of his reign from his accession to his death. fol. 68^b.

Mirzâ Dâ'ûd Mashhadî, the Mutawallî of the tomb of the eighth Imâm 'Alî Musî Ridâ, was one of the best poets of Mashhad. He died in the reign of Sultân Husayn Safawî, at the age of seventy, fol. 69^b.

Nûr Muḥammad 'Alî, with the *takhalluṣ* Tamkin, was of Persian origin, but flourished in Hindûstân. Khwushgû visited him at Ajmir towards the close of 'Ālimgîr's reign. It is known from Gulâb Râi Mukhlîṣ, the Munshî of Nawwâb Zabardast Khân bin Ibrâhîm Khân, that Mir Tamkin was the brother's son and pupil of Mir 'Abd-ur-Rasûl Istîgnâ, and that he died in A.H. 1132 = A.D. 1720. fol. 70^a.

Kamtar (*sic*), whose origin and pedigree could not be ascertained, fol. 70^b.

Bhûpat Râi Bayrâgî, with the *takhalluṣ* Bigam, a Khatri Hindû, whose ancestors were Qânûngûs in the Panjâb. He fell in love with a Hindû boy, named Narâyan Chaud, and after relinquishing the world became the disciple of Narâyan Bayrâgî. He wrote the Hindî work *پروردہ چندر نایک* in the name of the boy. In his early age he received lessons from Sarkhwush. Khwushgû in his fourteenth year, derived

Mir 'Abd-ur-Rahmān, with the *takhalluṣ* Girāmī, the son of Amānat Khān of 'Ālamgīr's time, fol. 63^a.

Mirzā Faqīrā, entitled Sayf Khān, the son of Tarbiyat Khān of 'Ālamgīr's time, was a good soldier, fol. 63^b.

Gustākḥ, a good poet, fol. 63^b.

Muḥammad Amin, with the *takhalluṣ* Maṭla', of whom, however, the author knew nothing. Khān Ṣāhib (Ārzū) had seen his Diwān, fol. 63^b.

Mir Muḥammad 'Alī, with the *takhalluṣ* Maṭla', a Sayyid of Irān, was a companion of Māhyār Khān, the Faujdār of Islāmābād, Mathrā, in Farrukh Siyar's time. The author went to see him, and had poetical discourse with him, fol. 64^a.

Mirzā Hātim Beg, with the *takhalluṣ* Hātim, well-skilled in Shikastah hand. Khwushgū practised Shikastah hand under him. He learnt the Shikastah hand from Mir Gulām 'Alī Buzurg and (!) Mir 'Abd-ur-Rahmān Sukhan (the pupil of Dirāyat Khān, son of Kifāyat Khān). He was a disciple of Ḥazrat Shāh Gulshan Ullāh, and died in Farrukh Siyar's time, fol. 64^a.

Mirzā Muḥsin, with the *takhalluṣ* Du'lqadr, enrolled himself as a soldier under prince Shujā', and was from his early age a companion of Mirzā Bidil. Khwushgū saw him, he being then more than ninety years of age, in the company of Bidil, fol. 64^b.

Mir Sayyid Ja'far, with the *takhalluṣ* Rūhī was a Nī'mat Ullāhī Sayyid. One of his ancestors, named Maḥmūd, settled in Jalesar, a dependency of Āgrah. He wrote a Diwān, fol. 65^a.

Sadānand, with the *takhalluṣ* Bitakalluf, uncle of Khwushgū, was originally from Lakhnautī. His ancestors served under Dārā Shikūh. He wrote a Diwān, which at the time of his death he entrusted to the author. He died in Farrukh Siyar's reign, A.H. 1129 = A.D. 1717, fol. 65^b.

Mir Muḥammad Hanīf, with the *takhalluṣ* Ulfat, the elder brother of Mir Muḥammad Afḍal Ṣābit, died in A.H. 1130 = A.D. 1718, fol. 66^a.

Mirzā Abū Tālib, with the *takhalluṣ* Hinā'i, of Isfahān, chief calligrapher of Sultān Husayn Ṣafawī's time, was well-skilled in writing the Shikastah hand. He died in A.H. 1130 = A.D. 1718, fol. 66^a.

Mirzā Muḥammad Muḥsin, with the *takhalluṣ* Tā'gīr, lived in Yazd, in Sultān Husayn Ṣafawī's time. In Farrukh Siyar's time he sent his Diwān to Ḥakīm-ul-Mamālik Shaykh Husayn Shuhrat, and the quotations are from it, fol. 66^a.

1050 = A.D. 1641, in the reign of Shāh Jahān. Ṭāhur Naṣrābādī's statement that Sarkhwush was a native of Lahore, and lived there is erroneous. At the age of fourteen the author became a pupil of Sarkhwush, and received from him the *takhalluṣ* *īḥwushgū*. He died in Muḥarrām, A.H. 1126 = A.D. 1714, at the age of seventy-six. His *Kulliyāt* consists of about forty-five thousand *bayts*. His other compositions are: *مثنوی نیر علی نور* which he wrote in imitation of Maulānā Rūmī's *Masnavī* *مثنوی حسن و عشق* and *جنگنامہ سعد* and *مثنوی در بیان بعضی خصوصیات هندوستان - قضا و قدر دیباجہ* and *کلمات الشرا - جرش و خررش* — His prose works are: *دہول*. fol. 53^b.

Hakīm 'Abd-ur-Razzāq, with the *takhalluṣ* *Mashrab* a Sayyid of Isfahān, came to India towards the end of 'Ālamgir's reign, and settled in Bareilly. He spent a portion of his life in Lucknow, and was for some time attached to Nawāzish Khān 'Tālī'. He was well skilled in *ma qūlāt manqūlāt* and medicine. He died in A.H. 1127 = A.D. 1715 fol. 50^b.

Hāfiz Muḥammad Jamāl, with the *takhalluṣ* *Talāsh*, flourished in the reign of Shāh 'Ālam, and was very kind to the author. He died in A.H. 1127 = A.D. 1715. He has left a *Diwān*. fol. 60^a.

Khawājah Abul Fath Khān, with the *takhalluṣ* *Junūn*, was of Kashmīrī origin. In 'Ālamgir's reign, he was the *Diwān* of Gorakhpūr, in Oude where he settled. In Shāh 'Ālam Bahādur Shāh's reign he became the *Diwān* of Lucknow, and subsequently of Azīmūbād. He died in the latter place, after his dismissal. His body was removed to Gorakhpūr, where it was interred in the grave built by him. He is the author of a *Diwān*. His grandson, Khawājah Muzaḥhar, was still living in Patna, fol. 60^a.

Mirzā Abul Ma'ālī, entitled Wazārat Khān, with the *takhalluṣ* 'Ālī, was a native of Īrān, but flourished in India, and held the post of *Diwān* under Farrukh Siyar. He is the author of a *Diwān*, and died in A.H. 1128 = A.D. 1716, fol. 60^b.

Mirzā Mubārak Ullah, with the *takhalluṣ* *Wāqih*, the grandson of Irādat Khān, the Subahdār of the Deccan in 'Ālamgir's time, was a pupil of Mir Muḥammad Zamān Rāsikh, and composed a *Qasidah*, entitled *طک المعارج*. He died in the reign of Farrukh Siyar. He left a bulky *Diwān* and a prose work on Sūfism. He left another prose work, in praise of the royal bath room, fol. 61^b.

Shaykh 'Ismat Ullah, with the *takhalluṣ* *Kāmil*, a Shaykhzādeh of Murādābād, received the *takhalluṣ* from Mirzā Bīdil. He died in the reign of Farrukh Siyar, fol. 62^b.

Muhammad Yûsuf, with the *takhalluṣ* Qadîm, the uncle's son of Quṭb-ud-Dîn Mâ'il, received full training under Sarkhwush, and died in early youth. fol. 49^a.

Mirzâ Akbar, with the *takhalluṣ* Akbar, of Daulatâbâd in Dakhan, was the author of a Divân and two Maṣnawîs. Nothing further is known of him, fol. 48^a.

Mir Sayyid Muhammad, with the *takhalluṣ* Ṣâqib, a pupil of Mir Tâhir 'Alawî. He suffered from insanity. He left a Divân, fol. 49^a.

Mir 'Abd-ul-'Alî, with the *takhalluṣ* Tâlî', of Sabzwâr, received training from Mir Ṣâqib, fol. 49^b.

Âqâ Ibrâhîm, with the *takhalluṣ* Fayḍân, the son of Âqâ Muhammad Husayn Khân Nâjî. A large number of poets always assembled in his house, the author being one of them. Mirzâ Bîdil was generally invited by him. He died of consumption, in his youth, in the time of Mu'izz-ud-Dîn Jahândâr Shâh, A.H. 1124 (A.D. 1712), fol. 49^b.

Mirzâ Ayyûb, with the *takhalluṣ* Jaudat. His father, Muhammad Salîm, came from Badakhshân to India. In A.H. 1114 (A.D. 1702) he became Amin of Jizyah at Alwar in Mewât. His memory was so good that he remembered by heart all his poems, amounting to 20,000 verses. He died in youth at Dihlî, and Sarkhwush composed the following *Tarîkh* of his death : *ایوب بہشت کردہ ممکن*, fol. 51^a.

Ahmad, with the *takhalluṣ* 'Ibrat, an educated man of Shâh-jahânâbâd and a good musician. He died in A.H. 1125 (A.D. 1713), fol. 51^b.

Hadrat Shâh 'Abd-ul- Ahad, with the *takhalluṣ* Wahdat, but better known as Miyân Gul, the grandson and the *Khaliṣah* of Shaykh Ahmad Sirhindî, popularly called Mujaddid Alf Sâni. He was a darwish of high rank, and lived in Firûzâbâd, old Dihlî, where he died in the reign of Muhammad Farrukh Siyar, A.H. 1126 = A.D. 1714. He left a small Divân, fol. 52^a.

Âqâ Muhammad Husayn Khân, with the *takhalluṣ* Nâjî, originally from Shirâz, was skilled in caligraphy; wrote good Naskh and Ta'liq hands, and has left a Divân. He lived for the most part in Jahânâbâd, but towards the end of his life he was sent to Bengal as Dârogah in the beginning of Farrukh Siyar's reign, and died there in A.H. 1126 = A.D. 1714. He was an intimate friend of Sarkhwush, fol. 53^b.

Muhammad Afḍal, with the *takhalluṣ* Sarkhwush, the second son of Muhammad Zâhid, who was attached to the service of 'Abd Ullah Khân Zakhmî, after whose death all the five sons of Zâhid entered the service of the king. Sarkhwush was born in Kashmir, A.H.

had been seen by Ārzū. He composed a *Maṣnawī* in praise of Indian fruits, fol. 42^a.

Mun'im Khān Khān Khānān Bahādur Shāhī, with the *takhalluṣ* Mun'im, once a companion of Rūḥ Ullah Khān, *Mir Bakshī* of 'Ālamgir's time. He was the *Wakil*, and later the *Diwān*, of Prince Muḥammad Mu'azzam Bahādur Shāh. On Bahādur Shāh's accession to the throne Mun'im became *wazīr* of all the dominions of India, and received the title of Khān Khānān. He died, in Lahore, A.H. 1120 (A.D. 1708). He composed the works *مکاشفات* and *النبات منعمی*, fol. 42^b.

Shaykh Jamāl Ullah, with the *takhalluṣ* Lāmī, of Akbarābād, who spent his whole life in earning his livelihood by teaching Hindū boys, and died in Bahādur Shāh's time. His *Diwān* and *Maṣnawī* consist of from two thousand to three thousand verses, fol. 43^b.

Karam 'Alī, with the *takhalluṣ* Karam, a soldier of Bahādur Shāh, in whose praise he composed *Qaṣīdahs*, fol. 43^b.

Mirzā Muḥammadi Beg, with the *takhalluṣ* Bīrang, originally from Peshawar, but lived in Lahore, where he died of asthma in A.H. 1123 (A.D. 1711), fol. 44^a.

Rafī' Khān, with the *takhalluṣ* Bādīl, the brother's son of Wazīr Khān 'Ālamgirī. He versified the prose work, *Ma'ārij-un-Nubūwat*, in forty thousand verses in the metre of the Shāh Nāmah, and entitled it *حمله حیدری*. He died in Bahādur Shāh's reign, fol. 44^b.

'Āqil Khān, with the *takhalluṣ* 'Ashiq, one of the best pupils of Mirzā Bidil. He died in youth, A.H. 1124 (A.D. 1712). He left a *Diwān*, fol. 45^a.

Nawāzish Khān, with the *takhalluṣ* Tālī, the son of Islām Khān Rūmī. His house was always full of poets. Mir Aḥsan Ijād and Nūr Muḥammad Husayn Najīb were his companions. He wrote a short *Diwān*, and died in the time of Bahādur Shāh, fol. 46^a.

Mukhlis Khān, with the *takhalluṣ* Paydā, a Sayyid of Persia, who held the post of *تن بخشی* under 'Ālamgir, and died in the reign of Bahādur Shāh, fol. 46^a.

Hakim Mirzā Muḥammad Ni mat Khān, with the *takhalluṣ* 'Alī, and entitled Dānishmand Khān, was originally from Maṣḥhad. After performing the pilgrimage he came to India in the middle of 'Ālamgir's reign. He was skilled both in prose and poetry, and wrote *ظفر نامه بهادر شاهی* in prose. His work, entitled *قصه حسن و عشق*, is beautiful. His *tadwīn* of the verses of *نصاب الصبیان* in *تابع حیدرآباد* is a novelty. He died in Lahore A.H. 1123 (A.D. 1711), in the time of Bahādur Shāh. His *Diwān* consists of five thousand verses, fol. 46^b.

شرحی دارد (و ؟) بر رساله کشف الغطا که شیخ عزت بر رویه تشیع
نوشته و ریاض الوداد نام منشائی بطرز خاص خود گذاشته که خیلی
اشتباه دارد *

He served 'Ālamgīr in several capacities; but when Sulṭān Muḥammad 'Azīm, the second son of Shāh 'Ālam, advanced from 'Azīmābād to Akbarābād, and preparations for a war between the royal army and 'Āli Jāh were being made, Īzād Bakhsh Rasā, having been accused of taking the enemy's part, was put to great shame and disgrace, with the result that he poisoned himself in A.H. 1119 (A.D. 1707), fol. 38^a.

Mīr Najīb, with the *takhalluṣ* 'Ālī, the Amin of Jizyah at Akbarābād towards the close of 'Ālamgīr's reign; has left a short Diwān, fol. 38^b.

Sayyid Ḥasan, with the *takhalluṣ* Īmā, of Bīlgrām in (Gunnauj, was well-versed in Arabic, Persian and Hindī. He was the elder brother of Sayyid 'Abd-ul-Wāhid, *takhalluṣ* Dāuqī, and died in youth, A.H. 1119 (A.D. 1707), fol. 39^a.

Muḥammad Ridā, with the *takhalluṣ* Niyāz, spent most of his time in Aḥmadābād, and died A.H. 1120 (A.D. 1708), fol. 39^a.

Mirzā Barkhwurdār Beg, with the *takhalluṣ* Fardī, the son of Yādgar Beg of A'zam Shāh's time was the pupil of Mirzā Bidil. He was killed in battle with Muḥammad A'zam Shāh, A.H. 1119 (A.D. 1707), fol. 39^a.

Shaykh Kamāl-ud-Dīn, with the *takhalluṣ* Afsarī, of Dīhlī, the *Khālīfah* of Sayyid Muḥammad of Kālpī, flourished in 'Ālamgīr's time. He composed the *Maṣnawī* راج و زحان, fol. 39^b.

Sayyid Ḥusayn, entitled Imtiyāz Khān, with the *takhalluṣ* Khālīs, was a Ridawī Sayyid of Persia. He came to India in the beginning of 'Ālamgīr's reign, and the Emperor married him to the daughter of Mīr Hādī, better known as Faḍā'il Khān. He was the Diwān of 'Azīmābād under Prince Muḥammad 'Azīm-ush-Shān, and the *Ḥaṣīlī* built by him in 'Azīmābād on the bank of the Ganges still looks fresh. He received the title of Imtiyāz Khān from Bahādur Shāh. He composed a long Diwān, to which Mukhlis Khān, *takhalluṣ* Paydā, wrote a preface. In A.H. 1120 (A.D. 1708), on his way home to Persia, he was killed in Siwistān, and Mīr 'Abd-ul-Jalīl Bīlgrāmī wrote the following *Tārīkh* of his death: آه آه امتیاز خان, fol. 40^a.

Khālīs, another poet, who lived in Hindūstān and Dakhan. Nothing is known of his origin and family connections. His Diwān

Shâh Muḥammad Afdal, with the *takhalluṣ* Afdal; was a relative of Shâh Muḥammad Abul Ma'âlî, a saint of Lahore, fol. 32^a.

Mullâ Jamâl, who adopted the *takhalluṣ* Suwaydâ, and also Farḥatî and Ijâbat, was a poet of Lahore; left three Dîwâns and nine Maḡnawîs, fol. 32^b.

Shaykh Muḥammad Afdal, with the *takhalluṣ* Muḥaqqar, of Ilahâbâd, was a Khalifah of Mir Sayyid Muḥammad of Kâlpî. His genealogy reaches 'Abbâs, the uncle of the Prophet. His original home was Sayyidpûr in Gâzipûr, but he settled in Ilahâbâd at the desire of his Pîr. He composed several works in Arabic and Persian, and his *حل مثنوی مولانا روم* is well-known. He died on Friday 15, Duḥijjah, A.H. 1114 (A.D. 1702), fol. 33^a.

Rabî'â-i Balkhî, a poet of the latter part of 'Âlamgir's time; received his *takhalluṣ* from Mullâ Shaukat, fol. 33^a.

Muḥammad Sa'id, with the *takhalluṣ* I'jâz, a middle-class man of Shâhjahanâbâd, was a pupil of Shaykh 'Abd-ul 'Aziz 'Izzat. He spent his last days in Multân in the company of the Nûbahdâr of that place. He died A.H. 1117 (A.D. 1705), fol. 33^a.

Hâjî Muḥammad Aslam; with the *takhalluṣ* Sâlim, originally from Kashmîr, is said to have been a Brahmin by birth, but to have been converted by the poet Shaykh Muḥsin Fânî, the master of Mullâ Tâhir Gant. For a long time he was attached to the service of Muḥammad A'zam Shâh, who permitted him to go on pilgrimage. On his return he visited Mirzâ Bidil, who held his Dîwân in high estimation. He died in Kashmîr, A.H. 1119 (A.D. 1707), fol. 34^a.

Shâhzâdah Muḥammad A'zam Shâh, entitled 'Âlî Jâh, with the *takhalluṣ* A'zam, was born in A.H. 1056 (A.D. 1646). He died 18 Rabî' 1, A.H. 1119 (A.D. 1707), and was buried in the graveyard of Humâyûn, near the tombs of Murâd Baksh and Dârâ Shikûh. Mirzâ Bidil, Mir Muḥammad Zamân *Rāsikh*, Hâjî Aslam Sâlim and Ḥakim Shaykh Husayn Shuhrat were his court poets. He composed beautiful Hindî poems, and his compositions on music are well known, fol. 36^a.

Izad Bakhsh, with the *takhalluṣ* Rasâ, the grandson of Âṣaf Khân Ja'far and the pupil of Shaykh 'Abd ul 'Aziz 'Izzat, was a Shî'ah, converted to the Sunnî belief by his master 'Izzat, and therefore for a long time used the *takhalluṣ* Sunnî, which he subsequently changed to Rasâ. His two compositions are mentioned thus:—

Mir Ahmad, with the *takhalluṣ* Fā'iḳ, the brother of Mir Jalāl-ud-Dīn Siyādat; is said to have been, as his brother was also, a pupil of Mirzā Dārāb Jūyā, fol. 28^b.

Mir Najāt, brother and pupil of Mir Jalāl-ud-Dīn Siyādat; insane during the last portion of his life; has left a Diwān, fol. 30^a.

Mir Madhūsh, another brother and pupil of Siyādat; author of a Diwān; held high posts in Lahore towards the end of 'Ālamgīr's reign, fol. 30^a.

Mirzā Abul Fath with the *takhalluṣ* Fātiḥ, the brother's son of Muḥammad Husayn 'Ārif Sabzwāī; came to India from Isfahān towards the end of 'Ālamgīr's reign, fol. 30^a.

Muḥammad Sa'id Qurayshī, of 'Azīmābād, Patnā, a companion of 'Āqil Khān Rāzī; well versed in the various branches of Arabic and Persian literature; left fifty-five works:

از تالیف و تصنیف مثل شرح مقامات حریری و شروح کافیہ و شانیه
و تہذیب و دیگر متداولات مانند عروض و قوافی و غیر ذلک قریب پنجاه
و پنج نسخه دارد •

The scholars of 'Azīmābād treat his works as authorities. He wrote a Diwān, in which he adopts the *takhalluṣ* Sa'id and also Gālib, and left a Maṣnawī, fol. 30^a.

Muḥammad 'Āshiq Himmat, a pupil of Miyān Nāṣir 'Alī. The writer had heard from his (Nāṣir 'Alī's) son, Miyān 'Alī 'Azīm, that Muḥammad 'Āshiq was the son of a goldsmith and one of his neighbours. He lost his parents at the age of two years, and was brought up and converted to Islām by Nāṣir 'Alī. He lived in Lahore; but, having incurred the displeasure of Himmat Khān Bahādur, went to Gorakhpūr and Oude, and spent some time with Abul Fath Khān Junūn. He left a Diwān and a Maṣnawī, fol. 30^b.

Shaykh 'Abd-ul-Wāḥid, with the *takhalluṣ* Wahīdat, of Thanesar; received training from Miyān Nāṣir 'Alī, through whom he gained reputation; lived with Shāh Gulshan Ullah in Aurangābād, and left a Diwān and Maṣnawī, fol. 31^a.

Mirzā Abū Terāb, with the *takhalluṣ* Bayḳā, of Persian origin; lived in the company of Nawwāb Dulfāqār Khān of 'Ālamgīr's time, and received liberal rewards from him, fol. 32^a.

Mir 'Alī Ridā, with the *takhalluṣ* Haqiqat, a relative of Mir Mafākhīr Husayn Ṣāqib of Sirhind; wrote a Maṣnawī in the metre of Yūsuf and Zalikhā, fol. 32^a.

left a *Diwân*. He died A.H. 1108 (A.D. 1697), in the forty-third year of 'Ālamgir's reign, fol. 20^b.

Imām Qulī Khān, with the *takhalluṣ* Muntahī, of a family originally of Irān, but Indian for two generations; was an intimate friend of Miyān Nāṣir 'Alī; his short *Diwān* had been seen by the author. He died A.H. 1110 (A.D. 1699), fol. 21^a.

Shaykh Maḥmūd, with the *takhalluṣ* Ḥayrān, of Sihind; followed the model of Miyān Nāṣir 'Alī, fol. 21^b.

Mir Ḥādī, with the *takhalluṣ* Sharar, an eminent poet of Persia, fol. 22^a.

Ḥifẓ Ullah Khān, with the *takhalluṣ* Ḥifẓī, the son of Nawwāb Allāmi Sa'd Ullah Khān, prime minister of Shāh Jahān; received the *Sūbahdārī* of Sīstān and Tattah towards the end of 'Ālamgir's reign, and died A.H. 1112 (A.D. 1700). The author saw his son Mutawassil Khān, with the *takhalluṣ* Qābil (also dead at the time of writing), in Dakhan, where the latter had come with Nizām-ul-Mulk Āṣaf Jāb, fol. 22^a.

Shukr-Ullah Khān, with the *takhalluṣ* Khūksār, a Sayyid of Khawāf, son-in-law of 'Āqil Khān Rāzi; left a short *Diwān* and a commentary on Rūmī's *Maṣnawī*; died A.H. 1112 (A.D. 1700), fol. 22^b.

Mullā Muḥammad Sa'id, with the *takhalluṣ* Aghraf, the son of Muḥammad Ṣāliḥ Māzandarāni, and daughter's son of Muḥammad Taqī Majlisi; came to India towards the close of 'Ālamgir's reign, and was appointed tutor to Zib-un Nisā Begam; died A.H. 1120 (A.D. 1708), at the age of eighty, fol. 24^a.

Shaykh Ḥusām-ud-Dīn father of the writer's master Sirāj-ud-Dīn 'Alī Khān Ārzū; was a *Mānṣabdār* under 'Ālamgir, and died A.H. 1115 (A.D. 1703), fol. 25^b.

Muḥammad Akram, with the *takhalluṣ* Ganimat, received his training under Mir Muḥammad Zamān Rāsikh; spent some time in the company of Mirzā 'Irluq Beg, the Faujdār of Sialkot; wrote the *Maṣnawī* نیرنگ عشق. A.H. 1096 (A.D. 1685), consisting of fifteen hundred verses, at the request of his friend Mirzā 'Abd-ul-'Aziz (the son of the just mentioned Mirzā); fell in love with a boy named Shāhid, fol. 25^b.

Khawājah 'Abd-ur-Rahīm, with the *takhalluṣ* 'Ābid, of Tūrāni origin; led an ascetic life, and generally spent his time in the company of Nāṣir 'Alī, fol. 27^a.

Mir Jalāl-ud-Dīn, with the *takhalluṣ* Sivādat, a Sayyid of the Panjāb; settled in Lahore; was a great poet, and has left a *Diwān*; had three brothers, all of whom were good poets, fol. 27^a.

came to Herat in A.H. 1088 = A.D. 1677, and attached himself to the service of Šafī Qulī Khān, the Governor; was also favoured by Mirzā Šā'ud-d-Dīn Muḥammad Rāqim, the wazīr of Khurāsān, and was alive there till A.H. 1105 = A.D. 1694. The date of his death is unknown, fol. 9^a.

16. Mukhlis Kāshī, a popular poet; his *Diwān* is well-known, yet Naṣrābādī does not mention him in his *Tadhkirah*, fol. 10^b.

17. Shafī'ā, with the *takhalluṣ* Aṣar; blind from his childhood; was a well-reputed poet of Persia and did not come to India, but his *Diwān* was before the writer. From the *Tārīkh*, in which he gives A.H. 1105 = A.D. 1694, he is known to have been alive until that year, fol. 11^b.

The second section, styled قسم سوم (third Qism), contains notices of contemporary poets, with some of whom the writer was acquainted.

Miyān Shāh Nāẓir with the *takhalluṣ* 'Alī, son of Rajah 'Alī Hālī, a Panjābī Sayyid, was born in Sirhind. The statement of Tāhīr Naṣrābādī that 'Alī was a Chelah (slave) of Kashmīr is unfounded. In A.H. 1101 (A.D. 1690) he had an interview with 'Ālamgīr, who became displeased with the poet's manners. He subsequently attached himself to the service of Nawwāb Dulfagār Khān Nuṣrat Jang, from whom he received warm favours. He died 20 Ramaḍān, A.H. 1108 (A.D. 1697), and was buried on the road leading to the tomb of Nizām-ud-Dīn Auliya, fol. 13^b.

Mīr Muḥammad Zamān, with the *takhalluṣ* Rāsikh, a Sirhindī, the son of Mīr 'Imād and pupil of his own uncle, Mīr Maḥākhīr Husayn Ṣāqib; received high *manṣabs* from Muḥammad A'zam Shāh, but was subsequently dismissed. His sister's sons, Mīr Gāzī Shāhid and Irādāt Khān Hādī, were his pupils. He died A.H. 1107 (A.D. 1696), fol. 17^b.

Mirzā Quṭb-ud-Dīn, with the *takhalluṣ* Mā'il, the elder brother of Mirzā Nizām-ud-Dīn Tālī, a pupil of Mirzā Mu'izz Mūsawī; suffering from insanity towards the end of his life, he gave up public service, and died 27 Ramaḍān, A.H. 1108 (A.D. 1697). Besides his *Diwān* and *Maṣnawī*, which are popular, he left a beautiful ساقی نامه, fol. 19^b.

'Āqil Khān, with the *takhalluṣ* Rāzī and bearing the name 'Askarī, a Sayyid of Khawāf, was the Bakhshī of Prince Aurangzīb, and later the Šubahdār of Shāhjahānābād; was well versed in Šūfism, and to him Mirzā Bidil owes his eminence; was a disciple of Shaykh Burhān Shattārī Burhānpūrī, whose discourses he wrote down; is the author of: (1) مرقع, (2) (illegible), (3) راجح حربی and (4) قصه عشق راجح رانی مین با پدمارت مسمی بشع و پروانه. He also

6. Mirzâ Nizâm-ud-Dîn Ahmad, with the *takhalluṣ* Tâli'; was the son of Shâh Jahân's foster-brother, and chronicler of Shâh Jahân-âbâd; left a short Diwân. His son Mirzâ Husâm-ud-Dîn, then living in Shâhjahânâbâd, was also a good poet, fol. 4^a.

7. Sirâjâ, with the *takhalluṣ* Naqqâsh, of Iṣfahân; was the sister's son of the calligrapher, Shafi'â; did not come to India, but spent his time in Iṣfahân in poetical discussion with Mirzâ Hasan Wâhib; lived for more than one hundred years; died, according to the chronogram composed by Shafi'â Aṣar, in A.H. 1005 = A.D. 1694, fol. 4^b.

8. Mirzâ Muḥammad Tâhir, with the *takhalluṣ* Tâbir, of Naṣrâbâd; wrote a *Tadkirah* of the poets of Irân, Tûrân and Hindûstân from the time of Shâh 'Abbâs, and rendered great help in writing the present *Safinah*. His ancestor, Khwâjah Sadr-ud-Dîn 'Alî, held high positions under Mirzâ Sulṭân Muḥammad, and built three Madrasahs in Iṣfahân. His father led a miserable life. The poet was born in A.H. 1048 = A.D. 1642 (but see his *Tadkirah*, No. 687, where the date of his birth is fixed in A.H. 1027 = A.D. 1618), and spent his early life in coffee shops, until he received full training under Aqâ Husayn Khwânsarî, and became popular. Subsequently he went on a pilgrimage, and on his return spent his time in the company of Mirzâ Shâ'ib and Mirzâ Jalâl Asir. He wrote a *Maḡnawî*, in imitation of the artificial *Maḡnawî* of Ahlî Shirâzi, fol. 5^a.

9. Mirzâ Badî'-uz Zamân, the eldest son of the above-mentioned Tâhir Naṣrâbâdî; was well skilled in riddles, poetry and prose, fol. 7^a.

10. Hâjî 'Abd-ul-Wâsi, with the *takhalluṣ* Aqdas; the son of Hâjî Muḥammad Jân Qudsî; attached to the service of Zib-un-Nisâ Begam till the end of 'Âlamgir's time, fol. 7^a.

11. Mir Muḥammad Hâshim, with the *takhalluṣ* Maḡmûn and Maṣṭrahî, of 'Azimâbad, Patnah; was a pupil and clerk of Mirzâ Mu'izz Mûsawî Khân Fîrat, at the time of the latter's Diwânî of the said place, fol. 7^b.

12. Muḥammad Ibrâhim, with the *takhalluṣ* Inṣâf; Indian-born, a pupil of Mirzâ Mu'izz Mûsawî Khân, but died in his youth; left a short Diwân, fol. 8^a.

13. Mir Jamîl, with the *takhalluṣ* Sûzi, originally of Bukhârâ; was a Manṣabdâr of 'Âlamgir's time and an intimate friend of Mirzâ Bidîl; left a short Diwân, fol. 8^b.

14. Mirzâ Ismâ'il, with the *takhalluṣ* Hijâb; a Muḡal of Persia; came to India towards the close of 'Âlamgir's time, fol. 8^b.

15. Muḥammad I-hâq, with the *takhalluṣ* Shaukat, of Bukhârâ;

un-Nafā'is, vol i, fol 137^a, remarks that Khwushgū was his constant companion for twenty-five years. Both Ārzū and the author of the Gul-i-Ra'nā, fol. 269^a, say that Khwushgū dedicated the present work to 'Umdat-ul-Mulk Amīr Khān Anjām. The author at first was in service, but later on renounced the world and spent his days in piety in Ilāhābād. He died in 'Azīmābād. The author of the Gul-i Ra'nā gives the following as the date of Khwushgū's death, در مشرف ساج بعد مایه و انت در عظیم آباد پنه پیکر عنصری وا گذاشت.

The author began the work in A.H. 1137 = A.D. 1724, and completed it in A.H. 1147 = A.D. 1734. In A.H. 1155 = A.D. 1742 his master Ārzū added some glosses and a preface to it. See 'Athé, *op. cit.* Lib. Cat., No. 376; Sprenger, *Oude Cat.*, p. 130.

The work is divided into three volumes, the first dealing with ancient poets, the second with poets of the middle age and the third with modern or contemporary poets. A copy of the second volume, noticed by Dr. Ethé, contains 811 poets, i.e., 266 more than in Sprenger's copy, which contains only 545. The present MS. comprises the extremely rare third volume, containing the biographies and specimens of contemporary poets. It is divided into two sections beginning without any preface, with the following heading in red:—

تراجم بعضی موزنان از فصل دوم تذکره بندر ابن داس خوششو

تخلص *

The first poet mentioned here is فطرت. No account of his life is given, his name being immediately followed by quotations from his poems. The first line of the first one runs thus:—

مرد حق در غیر دنیا داری از دنیا بری است

ملک در دست سلیمان نیست در انگشتی است

2. Husaynī, a good poet of 'Ālamgir's time; was alive in A.H. 1103 = A.D. 1692, fol. 2^a.

3. Bābā Muḥammad 'Alī Isfahānī, a companion of Ḥakīm Shifā'ī; died in A.H. 1103 = A.D. 1692, fol. 3^a.

4. Shāh Ismā'il, with the *takhalluṣ* Dabih and Dabihī, the son of Kamāl Muḥammad Maḡūl and companion of Muḥammad Tāhir Naṣrābādī and other poets of Irān; came to India after performing three pilgrimages to *Haramayn*, i.e. Makkah and Madinah; came to India; died in A.H. 1104 = A.D. 1693, fol. 3^a.

5. Qadira, with the *takhalluṣ* 'Irfān; led a simple and obscure life in Isfahān; died in A.H. 1105 = A.D. 1694, fol. 3^b.

No. 690.

fol. 216; lines 14-16; size $7\frac{1}{2} \times 4\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

سَفِينَةُ خَوْشَكُو

SAFĪNAH-I KHWUSHGŪ.

Biographical notices of Persian poets, with extracts from their works.

Author: Bindrāban Dās, with the *takhallus* Khwushgū بدراس
داس المتخلص بد خوشکُو.

The author, a Hindū of the Bais tribe, was a native of Mathrā. He enjoyed the company of Mirzā ‘Abd-ul-Qādir Bidil, Muḥammad Aḥlāl Sarkhwush and Shaykh Sa’d Ullāh Gulshan, and was a favourite pupil of Sirāj-ud-Dīn ‘Alī Khān Ārzū, who in his *Majma’*-

to write a poetical account of the exploits of Shâh Ismâ'îl, but died (A.H. 927 = A.D. 1521) soon after writing about one thousand verses; fol. 465^b.

(57) ملا بدرالدین مدالی تغلی استرآبادی (see No. 228): Besides the *Diwân*, consisting of *Gazals*, he left *مثنوی شاه درویش* and *ترجمہ چہل حدیث* and *لیلی و معجون - الماشقین*; fol. 491^a.

(58) میر یحیی کاشی (see No. 331): He died in A.H. 1074 = A.D. 1664. The author saw his *Kulliyât*, consisting of twelve thousand verses, the number of the verses of his *Maṣnawīs* being four thousand, five hundred and eighty-three; fol. 500^a.

Both volumes are written by the same scribe in legible *Nasta'liq*, with rubrics.

Not dated; first half of the 19th century.

(46) ملا مکتبی: Was a native of Persia, and a contemporary of Jāmī. He wrote a *Khamsah* in imitation of Nizāmī, and his *Liblī*, consisting of two thousand and ninety-two verses, is an excellent composition; fol. 291^a.

(47) صبری تخلص اسمش میر میرد علی: Was a native of Jabaḥ-
'Āmul; his father, Sayyid Masā'id, died in Iṣṭabān; he received the title of ملک الشعراء from Sulṭān Ḥusayn Ṣafāwī; he adopted the *takhalluṣ* Milrī, but sometimes Sayyid. The author had seen only the *Maṣnawī* of the poet, entitled *میرای علی صبری*, containing a small number of verses; fol. 308^b.

(48) عسیم کاشی اسمش حکیم رکن الدین مسعود (see No. 320): He wrote the *Maṣnawī* *قضا و قدر*, containing fifty-five verses; fol. 310^a.

(49) مولوی جلال الدین رومی (see No. 69): His *Maṣnawī* consists of about forty-eight thousand verses; fol. 311^a.

(50) شیخ نظامی ابن یوسف بن مرید (see No. 37): His *Khamsah* consists of twenty-eight thousand verses; fol. 339^b.

(51) ملا ناظم مرزی (see No. 336): He wrote that excellent *Maṣnawī* *برسف و زلیخا* [Space left blank for number of verses]; fol. 417^a.

(52) میر نجات مرحوم اسمش میر عبد المال (see No. 379): Was on intimate terms with the author. He composed the *Maṣnawī* *کل و کشتی*; fol. 429^a.

(53) مرزا طاهر وحید [There is nothing written but the name—neither biographical notice, nor extracts; but see No. 366, where his two *Maṣnawīs* are mentioned.]; fol. 430^b.

(54) ملا وحشی بانقی بردی (see No. 245): Of all his *Maṣnawīs*, the *فرهاد و شریں* is the best; he had intended to write a *Khamsah*, but could not carry out the plan. He died of cholera, A.H. 991 = A.D. 1583; fol. 447^a.

(55) راعی اسم شریف درزا محمد رفیع (55): Originally belonged to Qazwin; was the grandson of Mullā Faṭḥ Ullah Qazwīnī; the *Diwān* of his *Gazals* and *Qasīdahs* consist of about five thousand verses; his prose work, entitled *انوار العنای*, contains the traditions of the Imāms. He came to India during the reign of Shāh Jahān; his *Maṣnawī*, consisting of three hundred and forty-four verses, contains an account of the battle between Shāh Abbās II and Īslām Khān; fol. 461^a.

(56) ملا عاتقی جامی نامش عبد الله (see No. 222): He undertook

thousand verses. He also wrote *زبدة الأشعار*, containing four thousand, five hundred verses, and a *ماتى نامه*. He presented all his compositions to Akbar, and was liberally rewarded; fol. 201^a.

(39) *علاء کاتبى نيشا پورى* (see No. 171):—He wrote a *Khamsah*. The date of his death is A.H. 838 = A.D. 1434; fol. 209^a.

(40) *ابو طالب کلیم* (see No. 292):—His *Shāh Nāmah*, in which he gives a detailed account of ten years of Shāh Jahān's reign, consists of fourteen thousand, nine hundred and forty-eight verses, of which two thousand, three hundred and seventy-six verses are quoted; fol. 218^a.

(41) *کریم تغلص اسمش محمد کاظم*:—Was a native of Persia; came to India during the time of 'Ālamgīr, and made acquaintance with Ni'mat Khān 'Alī. The author had seen the poet's ten *Maṣnawīs*, entitled *عشره مبشره*, containing about one thousand verses; fol. 256^a.

(42) *میها پانی پتی مسی بعد الله*:—Was a native of Pānīpat in India, and the companion of Shaydā; he wrote a versified translation of the *Ramāyana* in four thousand verses; fol. 263^b.

(43) *محمد محمود مکین تغلص اسفرنزی*:—The author had seen two *Maṣnawīs* of the poet; viz. *مهر و نگار* (1), consisting of one thousand, five hundred and sixty verses, and completed in A.H. 696 = A.D. 1296, and *کنز العارفین* (2), of which he had a defective copy of about six hundred verses; 267^b.

(44) *میر قمرالدین منت تغلص دملوی* (see No. 418):—The author saw him in Murshidābād, A.H. 1195 = A.D. 1781. He wrote a *خمسه*. An extract of his *Maṣnawī*, entitled *بهار و خزان*, which contains two hundred and seventy-one verses, is given; fol. 268^b.

(45) *منیر تغلص اسمش ملا ابوالبرکات*:—Was born in Lāhaur, A.H. 1019 = A.D. 1610, in the reign of Jahāngīr. His father, Mullā 'Abd-ul Jalīl bin Abū Ishāq Lāhaurī, wrote a beautiful hand, and was engaged by Akbar to write the draft of Abul Faḍl's *Akbar Nāmah*. Of his *Maṣnawīs*, the one entitled *چار گوهر* consists of four *Juz*; viz. *ساز و برگ در صفت برگ پان و دیگر* (2) *آب و رنگ در تعریف باتات اکبر آباد* (1) *ثور و صفا در ستایش حوض و مسجد* (3) *تعایف که مخصوص بهندوستان است* (4) *درد و الم معنوی بر حالات عشق*. The author had only the *Maṣnawī* of the poet, entitled *مظہر کل*, which consisted of nine hundred and seventy-seven verses, and which the poet wrote in the course of his journey to Bengal in the company of Sayf Khān; fol. 287^a.

six thousand and three verses, of which the author gives one thousand four hundred. The correct date of his death is A.H. 415 = A.D. 1024; fol. 118^b.

(34) فخر الدین اسمعد جرجانی :—Was a courtier of Sultān Mahmūd bin Malik Shāh Saljūqī, who reigned from A.H. 511–525 = A.D. 1117–1131. Muḥammad 'Auḡī says that, besides the Maṣnawī دیس و رامین, he has not seen any other verse of the poet. According to Ārzū, the Maṣnawī consists of ten thousand verses, and those who ascribe it to Nizāmī 'Arūdī or Nizāmī Samarqandī are wrong. 'Alī Qulī Khān says that he has perused the Maṣnawī from the beginning to the end, and that it contains about six thousand verses, of which he at first extracted three thousand verses, but afterwards reduced them to seven hundred, and it is these that the author quotes in his work; fol. 135^b.

(35) شیخ ابر الفیض فیضی و فیاضی :—His father, Shaykh Mubārak, died in Lāhaur, A.H. 1001 = A.D. 1593, leaving six sons, the first of whom was Fayḍī; the second, Abul Faḍl; the third, Abul Khayr; the fourth, Abul Barakāt; the fifth, Abul Amīn; and the sixth, Abul Hasan. The author had no copy of the poet's *Khamsah* at the time of writing, but gives an extract from the *Nal Daman*; fol. 144^b.

(36) ملا نورقی نورق الدین نام :—Was a native of Yazd, and came to India during the time of 'Ālamgir. He excelled all others in writing satire and obscene verse. The author gives extracts from his Maṣnawīs, one of which comprises three hundred and seventy-two verses, and the other, two hundred and four verses; fol. 168^a.

(37) حاجی محمد جان قدسی تخلص مشہدی :—After performing a pilgrimage in his youth, he came to India, A.H. 1042 = A.D. 1635; and received the title of ملک الشعرا from Shāh Jahān. His غفر consists of eight thousand verses. He died in A.H. 1056 = A.D. 1646; fol. 172^a.

(38) غوثا قاسم قاسمی-تخلص :—Better known as گونا بادی, was the son of Mir Sayyid Janābadī. He was a pupil of Giyāṣ-ud-Dīn Mansūr Shīrāzī, and a contemporary of Muīllā 'Alī Qūshjī, with whom he held discussions in the presence of Mirzā Ulug Beg. He composed the following Maṣnawī poems in imitation of Nizāmī's *Khamsah*:—د'منشاه نامہ, of four thousand, five hundred verses; لیلی مجنون, of three thousand verses; کار نامہ, of two thousand, five hundred verses; شیرین و خسرو, of three

(27) **علی مرهندی ناصر علی نام** : Besides the *Maṣnawī*, entitled **دلکش**, written in the style of **ایاز** Zulālī's **محمود**, he wrote another *Maṣnawī* in different metres. He died at the age of sixty; and the date of his death is expressed by the chronogram **اک علی بمالم صعتی رفت**, composed by **میرزâ Afdal Sarkhwush**; fol. 66^b.

(28) **عربی شیرازی** : He got access to 'Abd-ur Raḥīm Khān Khānān through **میر Abul Fath Gilānī**. He was poisoned at the age of thirty-six; fol. 61^b.

(29) **عبد الجلیل واسطی بلگرامی** : He was born in Bilgrām, A.H. 1071 = A.D. 1661; versified the Arabic, Persian, Turkī and Hindī Dictionary **جواهر کلام**; adopted the *takhalluṣ* **عبد الجلیل واسطی** and **طرازی**. Besides the *Maṣnawī* quoted, he composed other *Maṣnawīs*; but except for a few verses the author had no access to them. He died in Dihlī, A.H. 1138 = A.D. 1726, and was buried in Bilgrām; fol. 65^a.

(30) **شیخ عطار** : His original name was Farīd-ud-Dīn. He was born in A.H. 513 = A.D. 1119, during the reign of Sultān Sanjar Saljūqī, and lived for one hundred and fourteen years. He died, according to some, in A.H. 627 = A.D. 1229 and, according to others, in A.H. 612 = A.D. 1215, A.H. 632 = A.D. 1234, and A.H. 619 = A.D. 1222; but the first date seems to be correct. Besides the *Maṣnawīs*, his poetical compositions consist of forty-four thousand verses; and according to the author of the *Haft Iqlīm* he wrote forty-two poetical treatises, of which the following are some: **خسرو - جواهر نامه - ولد نامه - وصلت نامه - گل و هرمز - مصیبت نامه - الهی نامه - اسرار نامه - مظهر العجایب - نامہ اشتہر نامه - بلبل نامه - منطق الطیر - جواهر الذات - صفتار نامه - حیدر نامه - میاء نامه and پند نامه** عرف **پیر نامه**; fol. 70^a.

(31) **غنیمت اسمش محمد اکرم** : Was born in the Panjāb; his *Maṣnawī*, entitled **نیرنگ عشق** and consisting of one thousand and five hundred verses, was completed in A.H. 1096 = A.D. 1684. The date of his death could not be ascertained; fol. 88^a.

(32) **میر شمس الدین فقیر تخلص** : Was born in Shāhjahānābād, A.H. 1150 = A.D. 1737; was a contemporary of the author; on his return from pilgrimage, he died near Muscut. His *Diwān*, consisting only of *Gazals*, contains about seven thousand verses; while in his *Khamsah* there are more than six thousand verses, of which the *Khamsah* alone contains three thousand and thirty-three; fol. 97^a.

(33) **حکیم فردوسی طوسی** :—His *Maṣnawī* **زلیخا** consists of

خسرو و شرین, while the following volume opens with *Tuğrâ-i Mashhadî* under the letter ط. The accounts of the poets under the letters دال to ضاد, with the extracts from the three *Maṣnawîs* of *Khusrâu*, referred to by the author, are wanting.

No. 705.

fol. 519; lines and size the same as above.

This copy of the *Khulâṣat-ul-Kalâm*, endorsed as vol. ii, comprises the letters from ط to لا, beginning with ملا طغرای مشہدی and ending with ملا علی امیرآبادی. The portion comprising the letters دال to ضاد is wanting.

Beginning:—

ملا طغرای مشہدی - طغرای منشور سخنوزی و سرلوح دیوان نکند
پروری النخ •

The poets noticed in this volume are the following:—

(23) ملا طغرای مشہدی: He came to India during the reign of Jahângîr, and spent his last days in Kashmîr, where he died. He sometimes adopted the *takhalluṣ* شیفتہ. He wrote a *Maṣnawî* in praise of Kashmîr in imitation of Zulâlî, and a ماقی نامہ in the style of Mullâ Zuhûrî; fol. 1^b.

(24) ملا ظہری ترشیزی: He received the title of ملک الشعرا from Burbân Nizâm Shâh, who liberally rewarded the poet for his ماقی نامہ, consisting of four thousand verses, to which five hundred verses were subsequently added; fol. 22^a.

(25) شمس الدین محمد عصار تبریزی: His *Maṣnawî*, entitled مهر و مشتری, has been highly spoken of by the author of the *Khulâṣat-ul-Ash'âr* and others; but it is full of defects, and most probably his biographers have formed such a high opinion of the poet on the strength of the stories that the poet has narrated in the first half of the *Maṣnawî*. The total number of verses is five thousand, one hundred and twenty. He died, A.H. 784 = A.D. 1382; fol. 42^a.

(26) مولانا مارنی: He wrote نامہ, consisting of *Gazals* and *Muqatta'ât*, which he dedicated to Khwâjah Giyâṣ-ud Dîn. He also composed the *Maṣnawî* گری و چرگان in A.H. 842 = A.D. 1438, consisting of five hundred and ten verses; fol. 55^a.

ا.ه. 1088 = A.D. 1677. He wrote a short Maṣnawī, entitled معراج الغيال, consisting of two hundred and thirty-seven verses; fol. 118^b.

(15) مرزا افضل ثابت تخلص الدآبادي —His grand-father, Mīr Dīyā-ud-Dīn Ḥusayn Badakhshānī, entitled اسلام خان and having the takhalluṣ Wālā, was a noble of 'Ālamgīr's time. He died in A.H. 1152 = A.D. 1739; fol. 120^b.

(16) خواجه حسين ثنائى تخلص خراساني —He came to India during Akbar's time. The date of his death could not be ascertained, but his tomb is in Lāhaur. The present writer saw his Kulliyāt, and found there only one incomplete Maṣnawī; fol. 123^b.

(17) مرزا جعفر قزوینی مخاطب به آصفخان —Adopted the takhalluṣ Ja'far and Ja'fari. In his youth he came to India, and through the influence of his uncle, Mīrzā Giyāṣ-ud-Dīn, entitled Āṣaf Khān, the father of Nūr Jahān Begam, was attached to the service of the Emperor Akbar. He rose to high distinction during the reigns of Akbar and Jahāngīr, and died in A.H. 1021 = A.D. 1612. He wrote the Maṣnawī شیرین و خسرو, consisting of two thousand, two hundred and sixty verses, of which six hundred and thirty-three are quoted here; fol. 103^b.

(18) ملا جامی —He died at the age of eighty years, four months and twenty-five days on Friday, 18 Muḥarram, A.H. 898 = A.D. 1492. He composed fifty-four books, including four Dīwāns, seven Maṣnawīs (مثنویات سبعة) and one Maṣnawī in praise of the Ka'bah; fol. 138^b.

(19) سید مولانا حسینی سادات حسینی تخلص —The versified questions of the گلشن راز, to which Shaykh Maḥmūd Shabistari wrote a reply, are of his composition. His other works are: - کنز الرموز - می نامه - صراط المستقیم and روح الاذواح - زاد المسافرين - طرب المجالس - نزهة الاذواح. He died in Herat, A.H. 718 = A.D. 1318; fol. 218^b.

(20) خواجه حافظ شیرازی —He died, according to Nafahāt, in A.H. 792 = A.D. 1389, but according to others in A.H. 791; fol. 224^a.

(21) حمید الدین لامرزی —He made a versified abridgment, in thirty-two Hikāyāt, of Nakshabī's Tūṭī Nāmāh, which was written in prose, and consisted of fifty-two Hikāyāt; fol. 227^a.

(22) خسرو تخلص دهلوی —Besides the extracts from the poet's Khamsah, the author has given extracts from three other Maṣnawīs of the poet, but he had no copy of the Tuḡlaq Nāmāh at the time of writing; fol. 229^a.

This volume breaks off in the middle of the extracts from the

Nasir-ud-Din Chirāg-i Dihlī, and on the maternal, from Shaykh Muḥammad Gauṣ of Gwalīar. His Kulliyāt includes the Maḡnawī *جرش و خروش*, the Sāqī Nāmāh, entitled *مالم آب*, and the Maḡnawī in the metre of Sanā'i Gāznawī, containing about thirty thousand verses in all. After the destruction of Dihlī, he came to Lucknow and attached himself to the service of Nawwāb Shujā'-ud-Daulah; he died in A.H. 1169 = A.D. 1755, and was buried in Dihlī; fol. 54^a.

(9) *سید ابو طالب قندرسکی امپانی* (9) — Was the sister's son of Mir Abul Qāsim Qundruski. No account of him is given in the *Taqdīr-nāh*. He wrote a poetical account of the exploits of 'Alī down to his death. Najaf, a follower of the Ahl-i Bayt, took possession of that work; and in A.H. 1135 = A.D. 1723 added it to the *Khātimah* of the *حملة حیدری*, written, but left incomplete, by Mirzā Muḥammad Raṭṭ Bādīl of India; 60^a.

(10) *میرزا محمد رفیع خان بادل تخلص مشدی* (10) — Was the brother's son of Mirzā Muḥammad Tāhīr, entitled Wazīr Khān, of 'Ālamgir's time. He wrote the Maḡnawī *حملة حیدری*, in the metre and style of the Shāh Nāmāh, consisting of about forty thousand verses. He died in A.H. 1123 = A.D. 1711, in the reign of Bahādur Shāh; fol. 61^a.

(11) *میرزا بیدل موسوم به سید القادر* (11) — Son of Mirzā 'Abd-ul Khāliq. He was born in Akbarābad [probably a mistake for 'Azimābad—see No. 381] A.H. 1054 = A.D. 1654. He at first adopted the *takhalluṣ* Ramzī, but subsequently changed it to Bādīl. He died on the 4th of Šafar, A.H. 1130 = A.D. 1718 (but see No. 381, where the date of his death is given as A.H. 1133 = A.D. 1721); fol. 53^b.

(12) *شیخ بهاء الدین محمد بهائی ماملی* (12) — Was the son of Shaykh Husayn bin Shaykh 'Abd-us-Samad Jigī. His compositions are *جامع تشریح الاذک - شرق الشمین - در مہکت و حساب - رسالہ امطرب - عباسی در بقاء شبر و شکر نان و حلوا*. His Maḡnawīs are *کشکول - خلاصۃ العصاب*. He died in Isfahān, A.H. 1030 = A.D. 1621, but was buried in Mashhad by order of Shāh 'Abbās; fol. 112^b.

(13) *میرزا محمد سعید حکیم قسی* (13) — Was the son of Hākīm Muḥammad Bāqir. He sometimes used the *takhalluṣ* سعید, and sometimes *تبا*. The date of his death could not be ascertained; fol. 115^b.

(14) *ملا علی رضای تجلی تخلص* (14) — Originally belonged to Yazd; and came to India during 'Ālamgir's time. He died in his youth.

date of his death. According to Daulat Shâh, he died in A.H. 760 = A.D. 1359; Ārzū and Taqī Husaynī Dīkri fix his death in A.H. 697 = A.D. 1297, in the time of Gāzān Khān. The real truth is that he flourished in the reign of Argūn Khān bin Abāqā Khān bin Hūlākū Khān, and was still alive in the reign of Sultān Abū Sa'īd Bahādur Khān (d. A.H. 736 = A.D. 1336), of whom he was a panegyrist. He survived the Sultān, and died in A.H. 738 = A.D. 1338. He composed the Maṣnawī جام جم, consisting of about four thousand one hundred verses, in A.H. 733 = A.D. 1333. This date of his death (A.H. 738) is given by Jāmī, Wāliḥ and the author of the Nafā'is-ul Ma'āsir. The author had no copy of the poet's Maṣnawī انیس الماشقین, at the time of writing, but quotes six hundred and thirty-six verses from his جام جم; fol. 21^b.

(5) املی شیرازی:—He flourished in the time of Shâh Ismā'il Safawī, and died in A.H. 942 = A.D. 1535. He wrote the Maṣnawī سحر حال (in reply to the مجمع البعین of Kâtibī), consisting of more than five hundred and twenty verses; but the author only quotes one hundred and ninety-eight verses from it, and gives extracts (fol. 34^b) from the Maṣnawī شمع و پیرانه, which originally consisted of one thousand and one verses; fol. 31^b.

(6) مرزا ابراهیم ادم تخلص:—Was the son of Mirzâ Raḍī. He came to India during the reign of Shâh Jahān, who gave one of his adopted daughters to the poet in marriage. He died in Dihlī in the beginning of Aurangzīb's reign; fol. 40^b.

(7) ملا محمد سعید اشرف تخلص:—Was the son of Mullâ Muḥammad Sâliḥ Maṣandarānī, the commentator of the اصل کانی. He was a good calligrapher and painter, and came to India in 'Ālamgir's time. He was the daughter's son of Mullâ Muḥammad Taqī Majlisī. He wrote the Maṣnawī قضا و قدر, in reply to Muḥammad Qulī Salīm's Maṣnawī of the same name. He died in Monghyr, Bihār, on his way to Mecca, in A.H. 1116 = A.D. 1704, in the beginning of Farrukh Siyar's reign. [This date, given in figures, is evidently a mistake for 1126 or some other date, as Farrukh Siyar reigned from A.H. 1124–1131 = A.D. 1713–1719.] His Maṣnawī consists of four hundred and four verses, of which two hundred and forty-six are quoted here; fol. 49^b.

(8) مراج الدین علی خان آرزو:—Was the son of Shaykh Husām-ud Din Husām. On the paternal side he was descended from Shaykh

The biographical notices are arranged in alphabetical order. This copy, endorsed as vol. i, comprises the letters from الف to خا. It begins with اسدى طوسى, and, breaking off in the middle of selections from the *Shirin wa Khusrâu* of Amir Khusrâu, ends with the words تو خورش.

The poets dealt with in this volume are as follows:—

(1) اميناد الشمرى حكيم اسدى طوسى (1):—The statement made in the *Târikh-i Firishtah*, and in other *Taqkirahs*, that Asadî, at the request of Firdausî, completed the *Shâh Nâmah* by adding four thousand verses at the end, according to reliable authorities, as well as the author, is unfounded. Asadî's only composition is the *Gurghâsp Nâmah*, consisting of about thirteen thousand six hundred verses, of which more than nine hundred are quoted here. Asadî died in the reign of Sultân Mas'ûd bin Mahmûd Gâzi; fol. 3^a.

(2) خليفه امراهمى دهلوى (2):—His father, Muḥammad 'Alî, better known as Hâjî Bâbâ-i Badakhshânî, came to India from Turkistân, and Khalifah was born in Shâhjahânâbâd, Dihlî A.H. 1087 = A.D. 1676. He became the disciple of Mir Jalâl-ud-Dîn Husayn Badakhshânî, who was born in India, and was a *Jama'dâr* under Fath Ullah Khân of 'Âlamgir's time. He travelled to many cities in India, and finally, at the request of Sa'âdat Khân Burhân-ul Mulk, Subahdâr of Lucknow, settled in Lucknow. After Nâdir Shâh's departure from India, he went back to Dihlî in A.H. 1160 = A.D. 1747.

He wrote several works on the doctrines and technicalities of Sûfism. At the request of his *Pîr*, he added the seventh *Daftar* to the *Maṣnawî*, left incomplete by Maulânâ Rûmî, and also incorporated an incomplete story of the princes at the end of the sixth *Daftar*. He further added four more *Daftars*, that is to say five in all, to the six of the *Maṣnawî*. His book consists of six thousand verses; fol. 14^b.

(3) عنایت خان آشنا تخلصى (3):—His name was Khwâjah Muḥammad Tâhir, son of Zafar Khân Aḥsan. He wrote an account of the thirty years of Shâh Jahân, which excelled those of Mullâ Hamîd and others. Towards the end of his life he went to Kaghmir, and died there in A.H. 1077 = A.D. 1667. His *Kulliyât*, consisting of *Qasidahs*, *Qit'ahs* and *Gazals*, was seen by the author and contained seven hundred and ninety-five verses of *Maṣnawîs*; fol. 20^a.

(4) شيخ ركن الدين اوحدى مرامى (4):—He was a disciple of Shaykh Aḥmad-ud Din Kirmânî. There are controversies regarding the

No. 704.

fol. 252; lines 21; size $13\frac{1}{2} \times 8\frac{1}{2}$; $9\frac{1}{2} \times 6$.

خلاصۃ الکلام

KHULĀṢAT-UL-KALĀM.

A very valuable and rare Persian *Taḍkirah*, consisting of selections from *Maṣnawīs*, with biographical notices of the poets, in two volumes.

Author: Nawwāb Amin-ud-Daulah 'Aziz-ul-Mulk 'Alī Ibrāhīm Khān Bahādur Naṣir Jang, with the *takhallus* Khān.

نواب امین الدولہ عزیز الملک علی ابراہیم خان بہادر نصیر جنگ
المتخلص بہ خلیل •

Beginning:—

تعالی اللہ ما قصر فہمان کوثہ بیان را چہ یارا کہ زبان بصد و ثنائی
متکلم ہی زبان توانیم کشود النعم •

The author, a native of Patna, was the chief magistrate of Banāras during the Governorship-general of Warren Hastings, and died, according to the following chronogram by Jur'at, in A.H. 1208 = A.D. 1793: *لو کہ ملا مطلع دیوان عدالت*. See Sprenger, *Oude Catalogue*, p. 180, where the date is wrongly given as A.H. 1008 = A.D. 159. He is the author of several other works, viz., *Gulzār-i Ibrāhīm* (see No. 707), *Ṣuḥul-i Ibrāhīm* (see No. 708), and a history of the Mahratta wars from A.H. 1171 to 1191 = A.D. 1757-1777 (see Rieu, i, p. 328).

The author tells us, in his preface, that from the thirteenth year of the reign of Shāh 'Ālam (A.H. 1173-1221 = A.D. 1759-1806) he contemplated writing the present work, for which he had been long engaged in collecting materials. The work stood still for some time, but was completed in A.H. 1198 = A.D. 1783, under the Wazirate of Āṣaf-ud-Daulah and the Governorship-general of Warren Hastings.

A copy is noticed in Ethé, *Bodl. Lib. Catalogue*, No. 390. See also Bland, vol. ix, pp. 158-160.

The MS. is valuable, not only because it has been revised by the author, but also because it contains numerous emendations, additions and explanatory notes in his handwriting which is quite different from that of the text. In the biographical notice on گانی *الدوله عبة الله ابراهيم الشهير بكاني طبر*, which the author adds in his own handwriting on the margin of fol 318^b, he introduces himself thus:—

اما درین ایام اشعار وی مستحجوز و زیارب است و دیوان اشعار او درمیان نیست و تفصیل حالانش نیز در کتاب تذکره و تاریخیه مذکور نه لاجرم جامع این خلاصه اعنی تقی الدین الحسینی ان تصبده را با اندک از اشعار وی که در سفاین و مصنفات دیگران بنظر رسیدہ بود درین نسخه خیرمآل در آخر مجلد چهارم در تلو شعرای که همین شعر از ایشان نوشته شده مسطور ساخت *

Again, on the margin of fol. 332^b, while adding an explanatory note on a verse of ابو المفاخر, he refers to himself thus: *این نقیر را*. There are many other notes in the same handwriting. There can be no doubt that they are all by the author.

Written in small learned Nasta'liq.

The MS. is not dated; but evidently it was written at the end of the sixteenth century or in the beginning of the seventeenth.

There were several seals on the fly-leaf at the beginning, but all of them have been effaced. A note on the same page, dated 22nd Rabi' II, A.H. 1292, says that the MS. was purchased at Phulwari for one rupee and eleven annas through Shaykh 'Abd-ul Jalil مبرز گنگی, then residing at Khalilpur, Parganah Phulwari, in the house of the bookseller, Shaykh Wazir 'Ali, deceased.

The present MS. comprises the fourth *Mujallad* (volume) of the first and fuller edition of the *Tadkirah*, and gives full notices of forty-nine poets of the ninth, and of a few of the tenth century, with all the poetical extracts from their works.

It begins with a long notice on Hâfiz (died, according to this author, in A.H. 794 = A.D. 1391), with almost the whole of the *Diwân*, and ends with Amîr Kamâl-ud-Dîn Husayn Fanâ'î (Sprenger wrongly reads *Fatâ'yî*), died A.H. 893 = A.D. 1487.

There is an appendix تذیب (foll. 270-395), in which the author gives quotations from the works of about 250 poets, of whom he gives no biographical accounts. It begins with a short preface, thus:—

بر خاطر ذاکیه اراو الابصار پرشیده و مخفی نیست که آدمی بواسطه
شرافت نطق از سایر حیوانات ممتاز است .

In this preface the author says that, after completing the *Khulâṣah*, he perused the poems of a vast number of old and eminent poets, who, he says, deserved special treatment in a separate *Tadkirah*; but as they were not mentioned in the books of his predecessors, and he could not obtain any information about them, and having consideration further to the fact that his work had already extended to six volumes, and that he did not wish to add to it, he thought it desirable, with a view to keep their names alive, to add their poems at the end of his fourth volume.

The appendix begins with علی فتحی, and ends with میر جمال . A list of the poets, from whom quotations are given, occupies foll. 268^b-269^b, and is preceded by a few head-lines in which the author gives the following information:—

فهرست شعرائی که شعرايشان درین مجلد مثبت است و احوال
ایشان بواسطه عدم شهرت یا به سبب آنکه اطلاع بر حالت ایشان حاصل
نشده یا دیوانی ازین جماعت بنظر مطالعه نرسیده اسم شان درین تذکره
مسطور نیست لیکن بجهت ضبط آن اشعار در آخر مجلد رابع راقم این
کتاب خیر مال آن اشعار را در ذیل اسم ایشان مثبت و مسطور ساخته تا
فی الجمله بقای نام این طایفه را سببی باشد و یکباره از زمره فراموشان
عدم نباشد و بحکم انا نحن نزلنا الذکر و انا له لعائنون از خواطر زاکیه
الوالایاب محو نکردند و بالله الاعانة التکلان .

No. 684.

foli. 293 ; lines 25-26 ; size 10 x 7 ; 6½ x 4½

خلاصة الاشعار وزبدة الافكار

**KHULÂṢAT-UL-ASH'ÂR WA
ZUBDAT-UL-AFKÂR.**

A very correct and valuable copy of a portion of the famous Taḍkirah of Persian poets by Taqī Kāshī, poetically surnamed Dikrī ذکری .

Beginning:—

تذکرتا احوال سنجان صاحب کمال و تبصره امرل دانش پوردهان
نصیح مقل النج .

The author, who in the preface calls himself Ibn-i-Sharaf-ud-Din 'Alī Taqī-ud Din Muḥammad ul-Ḥusaynī ul-Kāshānī ابن شرف الدين علي تقي الدين محمد الحسيني الكاشاني, was born about A.H. 946 = A.D. 1539, and was still alive in A.H. 1016 = A.D. 1607. In A.H. 985 = A.D. 1577 he completed, in four volumes, biographical notices of the poets who lived before his time. In A.H. 993 = A.D. 1585 he added an appendix on contemporary poets. In A.H. 1016 = A.D. 1607 he published a revised and amplified edition in six volumes, of which an abridgment, in which the poetical extracts are omitted, is noticed in Sprenger, Oude Cat. (see pp. 13-46), and Ethé, India Office Lib. Cat. (see Nos. 667-668). For full particulars of the work, see Bland, J.R.A.S., vol. ix, p. 126; cf. also W. Pertsch, Berlin Cat., p. 610.

Biography: Poets

Sultân Husayn's claim to the authorship is denied by Bâbur, who in his memoirs observes that Kamâl-ud-Dîn Husayn Kârizgâhî کمال الدین حسین کارزگاهی wrote the *Majâlîs-ul-'Ushshâq*, and that it is a mere stupidity that Sultân Husayn should have said that the work was written by himself. Amin Râzi, in his *Haft Iqlim*, fol. 55^a, distinctly tells us, however, that the *Majâlîs-ul-'Ushshâq*, and the *Manâzil-us-Sâ'irîn* منازل السائرین, are the compositions of Amîr Kamâl-ud-Dîn Husayn.

The work begins with an introduction on mystic love, as typified in the myth of Yûsuf and Zalikhâ. The biographical notices, headed *Majlis*, begin with Ja'far Sâdiq, fol. 26^b, and end with Sultân Husayn, fol. 255^b. The first fifty-five notices are arranged in chronological order. A complete list of the persons treated in the work is given in Rieu, i., p. 352. See also G. Flügel, vol. iii., p. 427; *Jahrbücher*, vol. 84; *Anzeigebblatt*, p. 38. The work has been lately lithographed at the Nawalkishor Press.

A valuable copy, written in elegant Nasta'liq within gold and coloured borders, with a profusely illuminated double-page 'Unwân at the beginning. The copy contains 32 illustrations in the finest Persian style. They are found in foll., 13^b, 23^a, 27^b, 29^a, 34^a, 38^b, 48^b, 50^a, 59^a, 66^a, 69^b, 74^a, 80^a, 84^a, 91^a, 93^b, 101^b, 103^b, 108^b, 113^b, 119^a, 125^a, 130^b, 150^a, 167^b, 177^a, 185^b, 204^b, 211^a, 221^b, 231^b, 262^b.

There are several seals and 'Ard-didaks on the title page, but all of them are illegible. A note on the same page reads thus:—

۹ رجب سنه ۳ از وجوه عنایت الله تعزیرل محمد امین شد •

The MS. is not dated; apparently 16th century.

Scribe: احمد الحافظ الشیرازی.

No. 663.

fol. 267 ; lines 14 ; size 12 x 7½ : 7 x 3½.

مجالس العشاق

MAJÂLIS-UL-'USHSHÂQ.

Biographical notices of seventy-six great mystics and celebrated lovers, who flourished from the second century of the Hijrah down to the author's time.

Author: Sultân Husayn bin Sultân Mansûr bin Bâiqarâ bin 'Umar Shâykḥ bin Tîmûr Kûrkân باقر بن منصور بن علی بن عمر شایخ بن تیمور کورکان.

Beginning:—

ای جمیلی که اشعاع لمعات حسنت هرجا جرائی بر افروخت

Sultân Husayn Bâiqarâ, surnamed Abul Gâzi Bahâdur, born A.H. 842 = A.D. 1438, was the last Timurid king of Persia. After his father's death he made himself the master of Khurâsân, and ascended the throne of Harât in A.H. 873 = A.D. 1468. He was a most accomplished king, and a great patron of learning and of men of letters. Jâmi, 'Alî Shîr and other scholars of high attainments lived in his court. Khwând Amîr (d. A.H. 911 = A.D. 1504), in his *Ḥabîb-us-Siyar*, vol. ii., pp. 202, 329, speaks highly of the king's accomplishments and gives accounts of the distinguished men who flourished under him. Sultân Husayn died on the 11th of *Dûl-hijjah*, A.H. 911 = A.D. 1505.

The author, who gives an account of himself at the end, says that he at first applied his mind towards poetry, and composed some *Gazals* in Persian and subsequently wrote a *Dîwân* in *Turkî*, after which he undertook the composition of the present work. The dates of commencement of the work, A.H. 908 = A.D. 1502, and of its completion in the following year, given in the concluding lines of Rieu's copy (p. 352), are not found in the present MS.

Qutb-i-Wilāyat, fol. 628^a; Shaykh 'Abd Ullah Shattār, fol. 631^a; 'Āshiq-i-Šādiq Shāh Dā'ūd, fol. 634^a; Makhdūm Shaykh Jamāl, fol. 635^a; Shaykh Husayn bin Mu'izz Balkhī ul-Bihārī, fol. 636^b; Mir Sayyid 'Alam ud Dīn, fol. 638^b; Makhdūm Shaykh Husām-ud-Dīn fol. 641^a.

C. Stewart, in his Catalogue, p. 29, while mentioning the work, remarks that the author is "unknown." The work is noticed in Rieu, pp. 359 and 973.

Five *Hāshiyahs* (marginal additions) by the author, written in the same hand as the text, are found in the present copy:—

1. در بیان مرتبه احدیت و وحدت و واحدیت , on fol. 1^b.
2. دوم حاشیه بر مقدمه کتاب در باب مراتب خلافت (sic) , on fol. 15^b.
3. حاشیه سیوم در احوال خواجه قطب الدین سرود چشتی در بیان عالم برزخ , on fol. 227^b.
4. حاشیه چارم در ذکر شیخ اوحد الدین کرمانی در بیان نفی تناسخ , on fol. 231^b.
5. پنجم در ذکر حضرت میرسید اشرف جهانگیر در بیان احوال خلیفه وقت شاه جهان بادشاه از اول تا آخر , on fol. 539^a.

A detailed table of contents occupies foll. 11^a–15^b; and an index of the names of persons, arranged in alphabetical order, is prefixed. The latter ends with a list of the names of thirty-nine renowned *Khalīfahs* and disciples of Shaykh Nizām-ud-Dīn Muḥammad Badā'ūnī.

Written in neat Nasta'liq within gold and coloured-ruled borders, with a finely illuminated head-piece and a double-page 'Unwān. The headings are written in red throughout.

Copied at the request of the donor of the library, at Ḥaydarābād, dated 15 Dūl ḥijjah, A.H. 1220.

buried in Pānīpat. The year of his death is not known. He was contemporary with Sultān Mahmūd bin Muḥammad bin Firūz Shāh.) Sayyid Ashraf Jahāngir Simnānī, fol. 531^a; Khwājah 'Alā-ud-Dīn 'Attār, fol. 542^a; Khwājah Muḥammad Pārsā, fol. 544^b; Khwājah Ya'qūb Charkhī, fol. 547^a; Khwājah Nizām-ud-Dīn Khāmūsh, fol. 548^b; Zayn-ud-Dīn Abū Bakr ul-Khawāfi, fol. 549^b; Sayyid Qāsim Anwār, fol. 551^b; Mawlānā Muḥammad, better known as Magribī fol. 553^a; Sayyid Ni'mat Ullah Walī, fol. 553^b; Sayyid Šadr-ud-Dīn, known as Rājū Qattāl, fol. 555^b; Shaykh Sirāj-ud Dīn Sūkhṭah, fol. 558^a; Makhdūm Shaykh Akhī Rājgiri, fol. 559^a; Makhdūm Shaykh Qiwām-ud Dīn, fol. 564^b; Shaykh Ikhtivār-ud-Dīn, fol. 567^b; Sayyid Yad Ullah, fol. 568^b; Makhdūm Shaykh Fath Ullah, fol. 570^a; Makhdūm Shaykh Abu'l Fath Jawnpūri, fol. 571^a; Makhdūm Shaykh Husām ud-Dīn, fol. 573^a, Bābā Ishāq Magribī, fol. 576^b; Shaykh Ahmad Khattū Gujarāti, fol. 579^a

XXIII.

Shaykh Ahmad 'Abd ul-Ḥaqq Radawli, fol. 583^a. (He was disciple and principal *Khalīfah* of Jalāl ud-Dīn Pānīpatī. His grandfather, Shaykh Dā'ūd, who traced his descent back to the second Caliph 'Umar, left his native place Balkh during Hūlāgū Khān's devastation, and came to India, where he settled in Radawli near Awadh, during the reign of Sultān 'Alā-ud-Dīn Khiljī, A.H. 696-715 = A.D. 1296-1316, and became a disciple of Nasir-ud-Dīn Awadhī. Ahmad 'Abd-ul-Ḥaqq was the second son of Shaykh 'Umar bin Dā'ūd. After a few preliminary interviews with Jalāl Pānīpatī, he went to Sunām, where he stayed for some time, and then returned to Panīpat. Not finding his master there, he went to Badā'un, in the year in which Timūr invaded India, and fought the battle of Delhi with Sultān Mahmūd, A.H. 801 = A.D. 1398. From Badā'un he went to Bhakar, and then again to Pānīpat, when he received the *Khirqah* of *Khalā'at* of the Chishtī order from his Pīr, who later on placed his children under his tuition. After the death of his Pīr he came to Bengal, where he met Shaykh Nūr Quṭb i-'Ālam. He finally returned to his native place Radawli, where he died, 15 Jumāda 11 A.H. 837 = A.D. 1434.) Makhdūm Shaykh Nūr ul-Ḥaqq bin Shaykh 'Alā ul-Ḥaqq Bangālī, fol. 600^a; Hāji Sayyid 'Abd-ur Razzāq, fol. 604^b; Shaykh 'Abd ul-Quddūs bin Shaykh Ismā'il, fol. 610^a; Makhdūm Shaykh Muḥammad 'Isā Tāj, fol. 615^b; Sayyid 'Abd Ullah Burhān ud-Dīn Gujarāti, fol. 616^b; Makhdūm Shaykh Sirāj, fol. 623^b; Dāwar Malīk bin Mahmūd, fol. 624^b; Makhdūm Shaykh Kabīr, fol. 626^a; Sayyid Jalāl Gujarāti, fol. 627^b; Shāh Miyānjiw

XX.

Shaykh 'Alā-ud-Dīn 'Alī Aḥmad Ṣābir, the favourite and spiritual successor (according to some, son-in-law also) of Shaykh Farīd-ud-Dīn Ganj-i-Shakar, who died on 13 Rabi' I, A.H. 690 = A.D. 1291, fol. 416^b; Naṣir-ud-Dīn Maḥmūd bin Yahyā Awadhī, fol. 420^b; Shams-ud-Dīn Yahyā, fol. 425^b; Shaykh Qutb-ud-Dīn Munawwar bin Shaykh Burhān-ud-Dīn bin Shaykh Jamāl-ud-Dīn, fol. 427^b; Husām-ud-Dīn Multānī, fol. 429^a; Fakhr-ud-Dīn Zarrādī, fol. 431^b; 'Alā-ud-Dīn Nili, fol. 433^b; Burhān-ud-Dīn Ḡarīb, fol. 434^b; Wajh-ud-Dīn Yūsuf Ṣānī, fol. 436^b; Shihāb-ud-Dīn Imām, fol. 437^b; Sirāj-ud-Dīn 'Uṣmān, fol. 438^b; Nizām-ud-Dīn Muḥammad Badā'ūnī and his pupils, fol. 441^a; Amir Khusraw bin Amir Sayf-ud-Dīn, fol. 450^a; Amir Hasan 'Alā-i-Sanjari, fol. 452^a; Qādī Fakhr-ud-Dīn bin Rukn-ud-Dīn, fol. 453^a; Khwājah Gurg Majdūb, fol. 46^a; Sayyid 'Alā-ud-Dīn (bin) Sayyid 'Izz-ud-Dīn Kantūrī, fol. 457^a; Sayyid Amir Māh bin Sayyid Nizām-ud-Dīn, fol. 459^a; Shaykh Sharaf-ud-Dīn Manayri ul-Bihārī, fol. 461^a.

XXI.

Shaykh Shams-ud-Dīn Turk Pānīpatī, fol. 465^b. (He was a descendant of Khwājah Aḥmad Yasawī, who traced his genealogy back to Muḥammad Ḥanīfah bin 'Alī Murtaḍā. He was the disciple and *Khalīfah* of 'Alā-ud-Dīn 'Alī Ṣābir. He spent a long time in Turkistān and Māwarā-un-Nahr in pursuit of Ṣufī lore, and subsequently came to India, where he chose 'Alā-ud-Dīn Ṣābir as his spiritual guide. He died on 19 Sha'bān, and was buried at Pānīpat. The year of his death is not known. He was a contemporary of Naṣir-ud-Dīn Maḥmūd Awadhī, who died in A.H. 757 = A.D. 1356, during the reign of Sultān Firūz Shāh, A.H. 752-790 = A.D. 1351-1388.) Rukn-ud-Dīn 'Alā-ud-Dawla Simnānī, fol. 468^a; Ṣafī-ud-Dīn Abū'l-Faṭḥ Ishāq, fol. 474^a; Muḥammad Bābā Samāsi, fol. 478^a; Babā-ud-Dīn Naqshband, fol. 480^b; Imām Abū 'Abd Ullah 'Afīf-ud-Dīn ul-Yāfi'i, fol. 484^b; Makhdūm Jahāniyān Sayyid Jalāl Husayn Bukhārī, fol. 486^a; Mīr Sayyid Muḥammad Gisūdarāz, fol. 489^b; Mawlānā Khwājagī, fol. 501^b; Shaykh Ṣadr-ud-Dīn Ḥakīm, fol. 503^b; Qādī 'Abd-ul-Muqtadir bin Qādī Rukn-ud-Dīn, fol. 504^b; Muḥammad Mutawakkil Kantūrī, fol. 506^b; Shaykh Dāniyāl, known as مولود, fol. 510^a; Makhdūm Shaykh 'Alā ul Ḥaqq Wa'd-Dīn Bangālī, fol. 513^b; Shaykh Muzaḥḥar bin Shams-ud-Dīn Balkhī, fol. 520^a; Sayyid 'Alī bin Shihāb-ud-Dīn Hamadānī, fol. 523^a.

XXII.

Shaykh Jalāl-ud-Dīn Pānīpatī, disciple and *Khalīfah* of Shams-ud-Dīn Turk Pānīpatī, fol. 526^b. (He died on 13 Rabi' I, and was

Delhi, Monday, 14 Rabī'ī, A.H. 633 = A.D. 1235, and was buried near the Hawd-i-Shamsī) Bahā-ud-Dīn Dākārīyā Multānī, fol. 327^a; Jalāl-ud-Dīn Muḥammad Balkhī ur-Rūmī, fol. 331^a; Ṣadr-ud-Dīn Muḥammad bin Ishāq ul Qūnawī, fol. 335^a; Aḥmad-ud-Dīn Ḥamid ul-Kirmānī, fol. 336^b; Najīb-ud-Dīn 'Alī bin Buzgush ugh-Shirāzī, fol. 339^a; Shaykh Zabīr-ud-Dīn 'Abd-ur-Rahmān and Shaykh Nūr-ud-Dīn 'Abd-us-Ṣamad, fol. 340^b; Abu'l Qāsim Jalāl-ud-Dīn Tabrizī and Shaykh Jalāl-ud-Dīn Dīgdānī, fol. 341^a; Qādī Ḥamid-ud-Dīn Nāgūrī, fol. 344^a; Sharaf-ud-Dīn bin Muṣliḥ bin 'Abd Ullah Sa'dī Shirāzī, fol. 346^b; Fakhr-ud-Dīn Ibrāhīm 'Irāqī, fol. 347^b; Ṣalāḥ-ud-Dīn Farīdūn ul-Qūnawī, known as Zarkūb, fol. 350^a; Shaykh Ḥusām-ud-Dīn, fol. 350^a; Sultān Walad bin Mawlawī Rūmī, fol. 351^b; Shaykh Nizām-ud-Dīn Abu'l Muwayyid, fol. 353^b; Shāh Khidr Rūmī, fol. 354^b; Shaykh Badr-ud-Dīn Gaznawī, fol. 355^a; Shaykh Diyā-ud-Dīn Rūmī, Shaykh Sharaf-ud-Dīn Kirmānī and Shaykh 'Abd-ul-'Azīz, fol. 358^a; Shāh Kurdiz Multānī, fol. 356^b; Shaykh Naql-ud-Dīn Muḥammad, Shaykh Turk Bayābānī and Shaykh 'Abd Ullah Balbānī, fol. 357^a.

XIX.

Shaykh Farīd-ud-Dīn Gauj-i-Shakar, pupil and spiritual successor of Khwājah Qutb-ud-Dīn Ūshī, fol. 359^b. (His mother was the daughter of Mullā Wajīb-ud-Dīn Khujandī. He died, 65 years old, on 3 Muḥarram, A.H. 665 = A.D. 1269, or 667 = A.D. 1270, and was buried in Patan, i.e., Pāk Patan, otherwise called Ajwodhan, in the Panjāb) Najīb-ud-Dīn Mutawakkil, fol. 354^a; Badr-ud-Dīn Ishāq, fol. 385^b; Jamāl-ud-Dīn Hānsawī, fol. 387^a; 'Arīf Sīstānī, fol. 389^a; Dā'ūd bin Mahmūd, fol. 390^a; Sayyid Muḥammad bin Mahmūd Kirmānī, fol. 391^a; Mir Sayyid Khāmūsh, fol. 392^b; Sayyid Kamāl-ud-Dīn Aḥmad bin Sayyid Muḥammad Kirmānī and Sayyid Nūr-ud-Dīn Mubārak, fol. 393^a; Mir Sayyid Muḥammad bin Sayyid Kamāl-ud-Dīn Aḥmad and Shaykh Ṣadr-ud-Dīn bin Bahā-ud-Dīn Dākārīyā, fol. 393^b; Shaykh Abu'l Fath Rukn-ud-Dīn, fol. 396^b; Shaykh Ṣadr-ud-Dīn, known as Hājī Chirāg, fol. 407^a; Shaykh Peyārah Ḥusāmpūrī, Shaykh Shāh Mūsā 'Aḥiqān and Shaykh 'Uṣmān Sayyāḥ Dihlawī, fol. 397^b; Nūr Sayyid Ṣadr-ud-Dīn, better known as Sayyid Ḥasanī, fol. 400^a; Shaykh Ṣalāḥ-ud-Dīn Darwish Sīstānī, fol. 401^b; Shaykh Ṣalāḥ Sayyāḥ, fol. 402^a; Shaykh Aḥmad Nahrwālī, fol. 404^a; Shaykh Badr-ud-Dīn Mū'ytāb, fol. 405^b; Shaykh Badr-ud-Dīn Samarqandī, fol. 408^b; Shaykh Sūfī Budhnaī, fol. 409^b; Jamāl-ud-Dīn Aḥmad Jūrquānī, fol. 412^a; Nūr-ud-Dīn 'Abd-ur-Rahmān Isfarā'īnī, fol. 412^b; Sa'd-ud-Dīn Fargānī, fol. 413^b; Shaykh 'Azīz bin Muḥammad Nasafī, fol. 414^b.

XVII.

Khawājah Mu'in-ud-Din Chishtī, fol. 270^a. (He was son of Khawājah Giyās ud-Din Hasan Sijzi, and was born in Sijistān, A.H. 537 = A.D. 1142, but was brought up in Khurāsān. At the age of 15 he lost his father. He renounced worldly aspirations, and travelled to Samargand and Bukhārā and thence to Bagdād, where he placed himself under the tuition of Khawājah 'Uṣmān Hārūnī, from whom he received the robe of spiritual succession, خرقه خلافت. He afterwards enjoyed the society of Shaykh Najm-ud-Din Kubrā, for two and a half months; 'Abd-ul-Qādir Jīlānī at Bagdād, for five months and seven days; Diyā-ud-Din Abū Najīb Suhrawardī; Shaykh Awhad-ud-Din Kirmānī; and Shihāb-ud-Din Suhrawardī. From Bagdād he came to Hamadān, where he interviewed Yūsuf Hamadānī. He interviewed Abū Sa'id Tabrizī at Tabriz, Shaykh Mahmūd at Isfahān, and then visited the tombs of Shaykh Abū Sa'id Abu'l Khayr at Mahnah and of Abu'l Hasan Khirqānī at Khirqān. After visiting Shaykh Nāṣir-ud-Din at Astarābād, he travelled to Harāt, Sabzwār, Balkh, Gāznī, Lahore, and Dibli, and came at last to Ajmīr, where he finally settled. He died on 6 Rajab—some say Dulhijjah—A.H. 637 = A.D. 1239; according to others, A.H. 633 = A.D. 1235 and also A.H. 636 = A.D. 1238.) **Najm ud-Din Kubrā**, fol. 282^b; **Shihāb-ud-Din 'Umar bin Muḥammad us-Suhrawardī**, fol. 287^b; **Shaykh Muḥyi-ud-Din Muḥammad bin ul-'Arabī**, fol. 289^b; **Shaykh Rūzbhān Baqlī ush-Shirūzī**, fol. 294^a; **Shaykh Bahā-ud-Din Walad**, fol. 296^a; **Sayyid Burhān-ud-Din Muḥaqqaq**, fol. 297^a; **Majd-ud-Din Bagdādī**, fol. 297^b; **Sa'd-ud-Din Hummū'i**, fol. 298^b; **Sayf-ud-Din Bākhārzi**, fol. 303^a; **Raḍi-ud-Din 'Alī Lālā Gāznawī**, fol. 305^a; **Bābā Kamāl Jandī**, fol. 306^b; **Shams-ud-Din bin Muḥammad bin 'Alī bin Malik dād ut-Tabrizī**, fol. 308^a; **Shihāb ud-Din Maqtūl**, fol. 310^b; **Farid-ud-Din 'Attār**, fol. 312^a; **Muḥammad Turk Nārnowlī**, fol. 314^a; **Mir Sayyid Husayn Khingsawār**, fol. 315^a; **Sayyid Nūr-ud-Din Mubārak Gāznawī**, fol. 316^a; **Shaykh Ḥamid-ud-Din Ṣūfi us-Sawālī**, fol. 317^a.

XVIII.

(Beginning with an illuminated head-piece) **Khawājah Qutb-ud-Din Bakhtiyār bin Kamāl-ud-Din Aḥmad bin Musā Ūshī**, entitled **Kāki and Bakhtiyār**, fol. 320^b. (He was born in Ūsh, in Māwarā-un-Nahr, or in Fargānah. His father died when he was only a year and a half old. He was a pupil and the chief *Khālīfah* of Khawājah Mu'in-ud-Din Chishtī, with whom he spent the last years of his life at Delhi and Ajmīr in intimate friendship. He died in

XIV.

Qutb-ud-Din Maudūd Chishtī, fol. 229^b (He was son of Nāṣir-ud Din Abū Yūsuf Chishtī, and learnt the whole Qur'ān by heart at the age of seven. He succeeded his father at the age of 26, but placed himself for some time under the tuition of Shaykh Ahmad-i-Jām in Harāt. He died, 1 Rajab, A.H. 527 = A.D. 1132; and was buried in Chisht.) Ahmad bin Maudūd bin Yūsuf Chishtī, fol. 227^b; Abū Tāhir Kurd, fol. 228^a; Abū 'Alī Fārmadī, fol. 229^a; Abū Bakr bin 'Abd Ullah ut-Tūsī un-Nassāj and Imām Muḥammad Gazālī bin Muḥammad ul-Gazālī ut-Tūsī, fol. 230^b; Abū'l Fath Ahmad bin Muḥammad ul-Gazālī, fol. 232^b; 'Ayn ul-Qudāt Hamadānī, fol. 233^a; Abū Naṣr Abī Ja'far bin Abī Ishāq ul-Harawī, fol. 236^a; Sultān Majd-ud-Din, fol. 236^b.

XV.

Khwājah Hājī Sharīf Zandani, pupil of Maudūd Chishtī, fol. 237^a. (He died on 3—or 6, according to Safinah—Rajab. The year is not known; but he was a contemporary of Yūsuf Hamadānī —b. A.H. 440 = A.D. 1048, and d. A.H. 545 = A.D. 1140. His tomb is in Syria.) Yūsuf Hamadānī, fol. 237^b; Ahmad Yasawī, fol. 238^b; 'Abd-ul-Khāliq Gujduwānī, fol. 239^b; Diyā-ud-Din Abū Najīb 'Abd-ul-Qāhir bin 'Abd Ullah Suhrawardī, fol. 241^a; Abū Muḥammad bin 'Abd Ullah ul-Basrī, fol. 242^b; Ahmad bin Abul Hasan ur-Rafā'i, fol. 244^a; Abū 'Abd Ullah Sauma'i, fol. 245^b; Shaykh Hammād Dabbās, fol. 246^a; Abū 'Abd Ullah Qudayb ul-Bān Maṣṣālī, fol. 247^a; Abū'l 'Abbās bin 'Arif ul-Undulusī, fol. 248^a; Ḥakīm Sanā'i ul-Gaznawī, fol. 148^b.

XVI.

Khwājah 'Uṣmān Hārūnī, pupil of Hājī Sharīf Zandani, fol. 250^a. (He belonged to Hārūn, a village in Khurāsān or in Fargānah. He spent his last days in Mecca, where he died and was buried, 6 Shawwāl, A.H. 607 = A.D. 1210.) Muḥyī-ud-Din 'Abd-ul-Qādir 'Ilānī, fol. 254^a; Shaykh Abū Madyan Maḡribī, fol. 259^a; Shaykh Sadagahī Raḡdādī, fol. 260^b; Abū Muḥammad 'Abd-ur-Raḥmān Tāfyūnjī, طیفرونجی, fol. 261^a; Shaykh Muḥammad ul-Awānī, fol. 262^b; Abū's-Sa'ūd ibn u'sh-Shihlī, fol. 263^a; 'Adī bin Musāfir Shāmi ul-Hankārī, fol. 264^a; Ḥayāt bin ul-Qays ul-Tarrānī, fol. 264^b; Abū Ishāq ibn uz-Zarīf, fol. 265^a; Shaykh Jāgīr, fol. 265^b; Abū 'Abd Ullah Muḥammad bin Hāshimī, fol. 266^a; 'Umar ibn Fāriḍ ul-Hamawī, fol. 266^b; Shaykh Mūsā Sadrānī, fol. 268^b.

‘Abbās Aḥmad bin Muḥammad Masrūq, fol. 153^a; Abū Muḥammad Ruwaym, fol. 153^b; Abu’l Ḥasan Nūrī, fol. 154^b; Ḥamdūm Qaṣṣār, fol. 157^a; ‘Umar (in some works, ‘Amr) bin ‘Uṣmān ul-Makkī, fol. 158^a.

X.

Abū Ishāq Chishtī (died on 14 Rabī’ II—year not given—in Akkah, Syria), fol. 159^a; Abū Bakr Shiblī, fol. 160^b; Ḥusayn bin Maṣṣūr Ḥallāj, fol. 162^b; Fārs bin ‘Isā Baḡdādī, fol. 166^a; Abu’l ‘Abbās ibn ‘Atā, fol. 167^a; Abū Muḥammad Jurayrī, fol. 168^a; Abū Bakr bin Tā’ir ul-Abḥarī, fol. 168^b; Abū Bakr Kattānī, fol. 169^a; ‘Abd Ullah bin Muḥammad Manāzil, fol. 170^a; Abū ‘Alī Rūdbārī, fol. 170^b.

XI.

Khwājah Abū Aḥmad Chishtī (born 3 Jumāda II, A.H. 260 = A.D. 873, and died, A.H. 355 = A.D. 965; was buried in Chisht, 20 *Kroḥ* from Harāt), fol. 171^b; Abū Ya‘qūb Nahrajūrī, fol. 173^a; ‘Abd Ullah bin Muḥammad Murtaṣṣh, fol. 173^b; ‘Abd Ullah bin Khafīf, fol. 174; Abu’l Khayr Ḥammād Aqṭa’, fol. 176^b; Abū ‘Uṣmān Maḡribī, fol. 179^a; Abu’l Qāsim Rāzī, fol. 179^b; Abu’l ‘Abbās Sayyārī, fol. 180^a; Abu’l Qāsim Ḥakīm Samarqandī, fol. 181^a; Abu’l Qāsim Naṣrābādī, fol. 181^b.

XII.

Abū Muḥammad Chishtī (died A.H. 421 = A.D. 1030, during the time of Sultān Mahmūd), fol. 182^b; Abu’l ‘Abbās Nahāwandī, fol. 185^b; Abū Naṣr Sarrāj, fol. 186^b; Abu’l Faḍl bin Ḥusayn, fol. 187^a; Abu’l Qāsim Baṣṣar Yāsīn, fol. 188^a; Abū ‘Alī Daqqāq, fol. 189^b; Abū ‘Alī Sayyāh, fol. 191^a; Abū ‘Abd-ur-Raḥmān Sullamī, fol. 191^b; Sultān-ush-Shuhadā Amir Maṣ‘ūd, fol. 192^b.

XIII.

Nāṣir-ud-Dīn Abū Yūsuf Chishtī (son of Muḥammad Sam‘ūn, and sister’s son of Khwājah Abū Muḥammad bin Aḥmad Chishtī, who died, A.H. 459 = A.D. 1066, at the age of 84, and was buried in Chisht), on fol. 206^a; Abu’l ‘Abbās Qaṣṣāb, fol. 207^b; Faḍl Ullah bin Abu’l Khayr, fol. 209^a; Abu’l Ḥasan Kharqānī, fol. 211^a; Abū ‘Abd Ullah Dāstānī, fol. 212^b; Abu’l Qāsim Gurgānī, fol. 213^a; Abu’l ‘Abbās Ashfānī, fol. 213^b; Muḥammad bin Ḥusayn, fol. 214^a; Alī bin ‘Uṣmān ‘Alī ul-Jallābī ul-Gaznawī, fol. 215^a; Khwājah Aḥmad, brother of Ismā‘īl Chishtī, fol. 216^b; Abū Ismā‘īl ‘Abd Ullah bin ‘Alī Maṣṣūr Muḥammad Anṣārī, fol. 217^a; Shaykh Aḥmad Nāmāqī ul-Jāmī, surnamed پند پیل, fol. 220^b.

fol. 114^a; Abū Sulaymān Khwājah Dā'ūd bin Naṣr Ṭā'ī, fol. 115^a; Baṣṣar Hāfi, fol. 116^a; 'Abd Ullah bin Mubārak, fol. 117^a; Dā'ūd Balkhī, fol. 118^a; Mansūr 'Ammār, fol. 118^b; Aḥmad bin 'Aḥim Antākī, fol. 119^b.

VI.

Khwājah Ibrāhīm Adham, with his *Kunya* Abū Ishāq, fol. 122^a. (He was the son of Sulaymān bin Mansūr Balkhī, of the royal family of Balkh. He was himself ruler of Balkh till he renounced the world and went to Mecca. On the eve of his death, he suddenly disappeared; and his burial place is unknown. Some say he lies buried in Bagdād, by the side of Imām Aḥmad Hanbal; but according to others in Syria, near the tomb of the prophet Lūt, i.e., Lot. According to Nafahāt, he died in Syria, A. H. 161 = A. D. 777; according to others, in A. H. 176 = A. D. 792; while some give the date as Shawwāl, A. H. 187 = A. D. 802.) Ma'rūf Karkhī, fol. 122^a; Du'n Nūn Mīrī, fol. 123^a; Abū 'Alī Shāqīq, fol. 124^a; Aḥmad bin Khidrawayh, fol. 125^a; Ibrāhīm, fol. 125^b; Abū 'Abd Ullah Muḥammad bin Fadl, fol. 126^a; Muḥammad bin 'Alī Ḥakīm ut-Tirmīdī, fol. 126^b; Abū Bakr Warrāq, fol. 127^b; Abū 'Alī Jurjānī, fol. 128^a.

VII.

Khwājah Huḍayfah Marāṣhī, fol. 128^b. (He died on 14 Shawwāl; according to Safinat ul-Awliyā, 16 Shawwāl. The year of his death cannot be traced.) Bāwazīd Rustāmi, fol. 129^a; Hātīm bin Asamm, fol. 132^b; Abū Sulaymān Darānī, fol. 133^a; Ibrāhīm Diyā-ul-Baghdādī and Muḥammad Samāk, fol. 133^b; Muḥammad bin Aslam Ṭūsī, and Abū Turāb, fol. 134^a; Aḥmad Hawārī, fol. 134^b; Yūsuf bin Yāsīn, fol. 135^a; 'Abd Ullah Muḥammad bin Ismā'il ul-Maḡribī, fol. 136^a.

VIII.

Khwājah Hubayrah Basrī (died on 18 Shawwāl; but the year cannot be traced), fol. 136^b, Khwājah Sarī bin Muḡlis us Saqatī, fol. 137^a; Yahyā bin Ma'ād Rāzī, fol. 138^a, Abū Hafs Haddād, fol. 139^a; Aḥmad Harb, fol. 140^a; Abū Hamzah Baghdādī, fol. 142^a; Khayr-i-Nassāj, fol. 142^b; Samnūn Muḥibb, fol. 143^b; Abū Hamzah Khurāsānī, fol. 144^a; Shāh bin Shujā' Kirmānī, fol. 145^a.

IX.

Khwājah 'Ulū Dinawārī (died 14 Muharram, year not given), fol. 164^a; Junayd Baghdādī, fol. 147^a; Mamḡdhād Dinawārī, fol. 150^a; Abū Sa'īd Kharrāz, fol. 150^b; Abū 'Uḡmān Ḥirī, fol. 152^b, Abū'l

12. The Qalandaris. Their line is not traced from any particular recognized head of an order. Muḥammad Qalandar and his pupils affirmed their belief in this order. Shāh Haydar Qalandar, Shāh Husayn Balkhī and his pupils, Shams-ud-Dīn Tabrizī, Mawlānā Rūm (i.e. Jalāl-ud-Dīn Rūmī) and his friends and attendants Fakhr-ud-Dīn 'Irāqī, Khwājah Ishāq Maḡribī, and Hāfiz Shīrāzī, belonged to this order. The order, also known as Chishtīyah i-Qalandariyah, چشتیه قلندریه, was spread in India by Shāh Khidr Rūmī, who came to this country during the reign of Sultān Shams-ud-Dīn Īltamish (A.H. 607-634 = A.D. 1210-1235), and became a disciple of Khwājah Qutb-ud-Dīn Bakhtiyār Ūshī.

The twenty-three *Ṭabaqāt* contain biographical notices of the following, the recognised leader among those belonging to each successive generation being mentioned first in every case:—

I.

Muḥammad, Abū Bakr, 'Umar, and 'Uṣmān, fol. 47^a.

II.

'Alī and the twelve Imāms, fol. 70^b.

III.

Hasan Baṣrī and his contemporaries, fol. 95^a. (Hasan's full name was Abū 'Alī ul-Husaynī bin Hasan ul-Baṣrī. According to some, his *Kunya* was Abū Muḥammad, and according to others Abū Sa'īd. He died at Baṣrah, Rajab, A.H. 110 = A.D. 728, at the age of eighty-nine.) Kamil bin Ziyād, fol. 97^a; Abū Yahyā Mālik Dīnār, fol. 98^a; Muḥammad Wāsi', fol. 99^b; Abū Hāzim Makkī, fol. 100^a; Khwājah Yūsuf Isbāt and Rābi'ah 'Adawīyah, fol. 100^b.

IV.

Khwājah 'Abd-ul-Wāhid bin Zayd (originally of Baṣrah, who died in A.H. 176 = A.D. 792; according to Safinah, 27 Ṣafar, A.H. 176), fol. 104^b; Ḥabīb 'Ajamī, fol. 104^b; 'Atbah bin Gulām, fol. 105^b; 'Abd Ullah Husayn, fol. 106^a; Khwājah Fath bin 'Alī ul-Mausalī, fol. 106^b.

V.

Khwājah Fuḍayl bin 'Iyād, with his *Kunya* Abū 'Alī (originally of Kūfah, but according to others of Merv, in Khurāsān or of Samarqand, who died at Mecca, in Muḥarram, A.H. 187 = A.D. 802), on fol. 107^b; Sufyān Ṣaurī, fol. 109^b; Abū Ḥanīfah Nu'mān bin Ṣābit ul-Kūfī, fol. 110^b; Imām Shāfi'ī, fol. 112^b; Aḥmad Ḥanbal

pupil and spiritual successor of Shaykh Wajih-ud-Din Abū Ḥafṣ, who was lineal successor in the fourth degree of Junayd Baḡdādī. Abū Najīb received the *Khirqah* from Aḥmad Ġizālī, lineal successor in the fifth degree of Junayd.

14. The Firdawsīs, after Najm-ud-Din Kubrā Firdawsī, who received the *Khirqah* from Abū Najīb Suhrawardī, lineal successor in the sixth degree of Junayd.

The *Muqaddimah* continues with an account of the following twelve of the forty branch-families (خوارق فرع), otherwise styled *Silsilah*, i.e. subordinate orders, on fol. 22^b:—

1. The Qādirīs or the Ḡausīs, called after ‘Abd-ul-Qādir Jilānī, pupil and spiritual successor of Abū Sa‘īd Maḡhẓūmī, who was lineal successor in the fourth degree of Junayd Baḡdādī.

2. The Yāsawīs, after Aḥmad Yāsawī, pupil and *Khaliḡah* of Yūsuf Ḥamadānī, lineal successor in the sixth degree of Junayd Baḡdādī.

3. The Naqshbandīs, after Khwājah Bahā-ud-Din Naqshband, pupil and successor of Amīr Sayyid ‘Alī Kalāl, who received the *Khilāfat* from Abul Qāsim Gurgānī in the seventh degree. Abul Qāsim was third lineal successor of Junayd Baḡdādī.

4. The Nūrīs, after Abul Hasan Nūrī, who received the robe of *Khilāfat* from Sarī Saqaṭī.

5. The Khidrawīs, after Aḥmad bin Khidrawayh, pupil and *Khaliḡah* of Hātim Aṣamm, fifth lineal successor of Ḥusayn bin ‘Alī.

6. The Shattāris, called شطارية عشقيه, after Shaykh ‘Abd Ullah Shattār, the pupil and successor of Muḥammad ‘Arīf, seventh lineal successor of Bāyazid Bisṭāmī. ‘Abd Ullah Shattār was the first Shaykh of this order to visit India.

7. The Husaynī Bukhārīs, حنیفه بخاریه, who trace their line from Sayyid Jalāl Bukhārī back to Imām Ḥusayn and ‘Alī bin Abū Tālib.

8. The Zāhidīs, after Badr-ud-Din Zāhid, disciple and *Khaliḡah* of Fakhr-ud-Din Zāhid, successor in the eighth degree of Junayd.

9. The Anṣārīs, after ‘Abd Ullah Anṣārī, successor of Junayd Baḡdādī in the fourth or fifth degree.

10. The Ṣafawīs after Ṣafī-ud-Din Ishāq Ardabili, pupil, successor and son-in-law of Zāhid Ibrāhīm Gilānī, fifth lineal successor of Abū Najīb-ud-Din Suhrawardī.

11. The ‘Aydarūsīs, after Mīr Sayyid ‘Abd Ullah ‘Aydarūsī, pupil and successor of Shaykh Abū Bakr, whose line is traced from Abū Maḡyan back to Junayd Baḡdādī.

1. The Zaydis, so called from Khwājah 'Abd-ul-Wāhid bin ayd, a disciple and *Khalīfah* of Khwājah Hasan Baṣrī.
2. The 'Iyādis, called after Fuḍayl bin 'Iyād, *Khalīfah* of Khwājah 'Abd-ul Wāhid.
3. The Adhamīs, after Ibrāhīm bin 'Adham, who received the robe of *Khilā'at* from Khidr (prophet), Fuḍayl 'Iyād and Muḥammad Bāqir.
4. The Hubayris, after Hubayrah Baṣrī, disciple and *Khalīfah* of Khwājah Huḍayfah of Mar'ash, who was a pupil of Ibrāhīm bin 'Adham.
5. The Chishtis, after Abū Ishāq Shāmī, who received the name of Chishtī from his spiritual guide, 'Ulū (Mamshād) Dinawarī, pupil and *Khalīfah* of Huḍayfah Mar'ashī. Abū Ishāq was sent to Chisht, where Abū Ahmad Chishtī became his disciple. In his last days Abū Ishāq made over the robe of *Khilā'at* to Khwājah Abū Ahmad Abdāl, who was succeeded by Khwājah Muḥammad Chishtī, from whom Khwājah Abū Yūsuf Chishtī received the robe, and was succeeded by Khwājah Maudūd Chishtī. Likewise there were five Chishtī *Khalīfahs* in India, viz. Khwājah Mu'in-ud-Din Chishtī, Khwājah Quṭb-ud-Din Chishtī, Khwājah Farīd-ud-Din Chishtī, Khwājah Nizām-ud-Din Chishtī and Khwājah Naṣir-ud-Din Chishtī.
6. The 'Ajamīs, after Ḥabīb 'Ajāmī, pupil and *Khalīfah* of Hasan Baṣrī.
7. The Tayfūris, after Bāyazīd Bistāmī, called Tayfūr, who, according to the Laṭā'if-i-Ashrafī, was a pupil of Ḥabīb 'Ajāmī.
8. The Karkhis, after Ma'rūf Karkhī, originally a Christian, but converted to Islām by Imām 'Alī Ridā, by whose order he gave spiritual instruction to his disciples at Karkh. According to others he received the *Khirqah* from Dā'ūd Tā'ī, pupil of Ḥabīb 'Ajāmī.
9. The Saqātīs, after Sarī Saqatī, pupil and *Khalīfah* of Ma'rūf Karkhī.
10. The Junaydis, after Junayd Baḡdādī, pupil and *Khalīfah* of Sarī Saqatī.
11. The Kāzarūnīs, after Abū Ishāq Kāzarūnī, pupil and *Khalīfah* of Abū 'Abd Ullah Khafī, who was a *Khalīfah* of Junayd Baḡdādī's pupil, Muḥammad Ruwaym.
12. The Tūsis, after 'Alā-ud-Din Tūsī, the pupil and spiritual successor of Shaykh Wajih-ud-Din (here وجه الدين) Abū Ḥafṣ (a follower both of the doctrines of 'Ulū Mamshād Dinawarī and of Muḥammad Ruwaym, through his two teachers Shaykh Muḥammad 'Ammūyah and Akhī Faraj Zanjānī, respectively).
13. The Suhrawardīs, after Diyā-ud-Din Abū Najīb Suhrawardī,

author's second visit to the tomb of the great saint Khwājah Mu'in-ud-Din Chishtī, in A.H. 1065 = A.D. 1654, he was inspired by that saint to finish the work with the twenty-third *Ṭabaqah*, closing it with the account of Shaykh Ḥusām-ud-Dīn Mānikpūri, who died, according to the concluding line, on 15 Ramadān, A.H. 853 = A.D. 1449, and whose tomb the author visited in A.H. 1052 = A.D. 1642.

Rieu's statement that the work deals with the holy Shaykhs up to the author's own time is therefore incorrect. The author enumerates the following works as his sources (fol. 9^b) :—

جواهر التفسير و تفسير حسيني و شرح مشكاة و روضة الاحباب و كشف
المحجوب و ابيس الارواح و دلائل العارفين و فوايد السالكين و راحت
القارب و افضل الفوائد و فوايد الفوائد و سير الاوليا و بحر المعاني و معدن
المعاني و شرح آداب الصريدين و صفات العارفين و تكملة (تكملة here written)
عمود الصمداني و فتوحات مكي و فصوص الحكم و ترجمة العوارف و كلمات
الصديقين و مناقب الاوليا و مناقب الاصفياء و اطراف اشرف و تذكرة
الارباب و جامع علوم و خرائج جلالى و مرآة العارفين و تاريخ بانعى كه أنرا
روضة الجنان كويند و روضة الياحين و كتاب عمدة الوثقى و جمل مجلس
شيخ علاء الدلاء و فصل الخطاب و شواهد الندوة و نفحات و رشحات و روضة
الصفاء و حبيب السير و روضة الشهداء و سير العارفين و اخبار الاخيار و اطراف
صوفيه و تاريخ فيروز شاهى تصنيف ضيار برنى و تاريخ مرات سمندى
و تاريخ نظامى و منتخب التواريخ و ملفوظ شيخ احمد كهتور و ملفوظ شيخ
احمد الحق .

In each of the twenty-three *Ṭabaqāt* into which the biographical notices are arranged, the *Quṭb*, or recognized head of the Chishtis, takes the lead, followed by accounts of the contemporary Shaykhs of the same or other orders.

Contents:—

Preface: treating of Sūfism, its various stages, the different degrees of spiritual knowledge, etc.

Muqaddimah: treating of the خرقه خلافت, or robe of spiritual succession, the four Pirs, viz., Ḥasan, Ḥusayn, Khwājah Kamīl Ziyād, and Khwājah Ḥasan Baṣrī, and the fourteen following *Khāmcādahs*, with a description of their essential features, fol. 17^b.—

Author: 'Abd-ur-Rahmān Chishtī bin 'Abd-ur-Rasūl bin Qāsim bin Shāh Budh 'Abbāsī-ul-'Alawī, عبد الرحمن چشتي بن عبد الرسول بن قاسم بن شاه بوده عباسي العلوي.

Beginning:—

الحمد لله رب المشرق والمغرب فاينما تولوا فثم وجه الله [الحمد لله رب المشرق والمغرب فاينما تولوا فثم وجه الله]

The author, who belonged to the Chishtī order, gives a detailed account of his family, fol. 583^a. It would appear that one of his ancestors, Shaykh Dā'ūd, emigrated from Balkh to India, and settled in Radawli (Thornton's Rudauli), Oude, during the time of Sultān 'Alā-ud-Dīn Khiljī of Delhi (A.H. 695–715 = A.D. 1296–1316).

Dā'ūd's grandson, Shaykh Ahmad 'Abd-ul-Haqq, who was a *Khalīfah* of Shaykh Jālāl Pānipatī, and died, 15 Jumādā, A.H. 837 = A.D. 1433 (see fol. 596^a), was a renowned saint. He and his lineal descendants exercised spiritual supremacy in Radawli. On the death of the author's brother, Shaykh Hamīd bin Shaykh Qutb-ud-Dīn, great-grandson of Shāh Budh, and sixth in order of succession, in A.H. 1032 = A.D. 1622, the author, who had been appointed Hamīd's *Khalīfah*, succeeded to the authority (fol. 599^a).

In the preface the author tells us that, prior to the composition of this work, being anxious to get an insight into a certain stage of the mystical progress of the Sūfis, he secluded himself for several "forty days" (اربعين) in devotion, but in vain, until during A.H. 1030 = A.D. 1620 he carefully studied the *Tadkirat-ul-Awliyā* of Farīd-ud-Dīn 'Attār, and in it, in the account of Bāyazīd Bustāmī, found what he wanted. It was then that he formed the project of the present work; but he could not begin it till A.H. 1045 = A.D. 1635. In the conclusion we are told that he completed it on 27 Shawwāl, A.H. 1065 = A.D. 1654.

Besides this work, the author has left a life of Shāh Madār (see No. 677 of this catalogue), a history of Sālār Mas'ūd, entitled *Mir'āt-i-Mas'ūd* (see Elliot, History of India, vol. ii., p. 513), and an abridged translation of the Bhagawat Gītā, entitled *Mir'āt-ul-Haqā'iq* (see Rieu, iii., p. 1034^b).

According to the author's statement in the preface, fol. 9^b, the work was to consist of a *Muqaddimah*, twenty-nine *Tabaqāt* and a *Khatimah*; but in the conclusion, fol. 646^b, he gives us to understand that, after writing the twenty-third *Tabaqah* down to the account of Shaykh Ahmad 'Abd-ul-Haqq, he found himself unable to go on with the work دست یاری نمیداد که دیگر طبقات و خاتمہ تواند نوشت.

It was suspended for twelve years: then, on the occasion of the

No 676.

fol. 647; lines 17; size 11 x 6½; 8½ x 4.

مِرَاةُ الْأَسْرَارِ

MIR'ÂT-UL-ASRÂR.

An extensive and very valuable biographical work, containing the lives of all the most renowned saints, religious heroes, and great Shaykhs, who lived from the rise of Islam to the first half of the 9th century.

121. Miyān Shaykh Tāj; belonged to Sanbhal; was a disciple of the author's *Pir*; fol. 110^a.

122. Khwājah Husām-ud-Dīn Ahmad, a *Khalifah* and companion of the author's *Pir*; was very kindly disposed towards the author; fol. 110^b.

123. Shaykh Ahmad Sirhindī Fārūqī, another *Khalifah* and companion of the author's *Pir*; fol. 112^b.

124. Shaykh Iahdād, another *Khalifah* of the author's *Pir*; fol. 116^b.

The work ends with a poem that the author wrote in praise of his *Pir*, Khwājah Muḥammad Bāqī.

Written in ordinary Nasta'liq, at the request of Sayyid Gulām 'Alī, son of Sayyid Sa'd-ud-Dīn bin Sayyid-Muḥammad-Ṣādiq bin Sayyid Muḥammad Ṣādiq Ma'nawī, son of Sayyid 'Abd-ul-Wāḥid of Shāhābād, Shāh Jahānābād.

Not dated; apparently 18th century.

Jhanjbānah, whose discourses he collected; died in the reign of Akbar; fol. 86^b.

108. Shaykh Jāmi Dihlawī, eldest son of Shāh Muḥammad Khayālī, and disciple of 'Abd ur-Razzāq; died at the end of A.H. 1024 = A.D. 1615; was succeeded by his son, Shaykh Kamāl; fol. 86^b.

109. Shaykh Husayn, Naqshī, died, 14th Jumādā II, A.H. 980 = A.D. 1572; left several children, one of whom, Shaykh 'Alī Aḥmad, was well educated, and died in an assembly in the presence of Jahāngir; fol. 87^a.

110. Shaykh Sayf-ud-Din, father of the celebrated saint, Shaykh 'Abd-ul-Ḥaqq Dihlawī; was born, A.H. 920 = A.D. 1514; and died, A.H. 999 = A.D. 1582; his son, Shaykh 'Abd-ul-Ḥaqq, left about one hundred works; fol. 87^b.

111. Shaykh Rizq Ullah Dihlawī, brother of Shaykh Sayf-ud-Din, and uncle of 'Abd-ul-Ḥaqq; died, A.H. 979 = A.D. 1571; wrote an account of Sultān Sikandar Lodi, and of the dynasty down to his own time; fol. 92^a.

112. Maulānā Ismā'īl 'Arab, a disciple of Khwājah 'Abd-ur-Rahmān Shāhid; was an eminent scholar, most of the students of the Madrasah of Dihlī being his pupils; fol. 93^a.

113. Shaykh Bahlūl Dihlawī; spent most of his time in reading the Qurān, and delivering lectures on Tafsīr, Ḥadīṣ, Fiqh, etc.; fol. 93^b.

114. Shaykh Hājī Muḥammad; belonged to the Qādirī order; died, 1st Ramadān, A.H. 1007 = A.D. 1598; fol. 94^a.

115. Shaykh 'Abd-ul-Ganī Bayābānī; was a *Khatībah* of Shaykh 'Abd-ul-'Aziz; died, 9th Jumādā II, A.H. 1017 = A.D. 1608; fol. 94^b.

116. Shaykh 'Abd ul-Wāḥid Ajūdhanī; died, A.H. 1019 = A.D. 1610; fol. 95^b.

117. Shaykh Walī Muḥammad Dihlawī, a disciple of Shaykh 'Abd-ul-'Aziz; fol. 95^b.

118. Sayyid Muḥammad Muḥtasib Dihlawī, a contemporary of the author; fol. 96^a.

119. Maulānā Hājī Muḥammad Hamadānī, the maternal grandfather of the author; came to Multān from Hamadān with Nūr Sayyid 'Alī, and settled in Dihlī; died, Thursday, 19th Ṣafar, A.H. 1008 = A.D. 1597; fol. 96^a.

120. Khwājah Muḥammad ul-Bāqī un-Naqshbandī ul-Uwaysī, the author's spiritual guide; died Monday, 25th Rabi II, A.H. 1012 = A.D. 1603; wrote a commentary on some *sūrah*s of the Qurān, and also left a *Maṣnawī*; fol. 97^a.

Islām Khān accommodated them with great honour in his palace, and negotiated a marriage between one of his daughters and Abū Tālib, who, however, declined the match. Soon afterwards, the two saints were found murdered in his house, and the king was suspected of the crime; fol. 78^b.

99. Shaykh Amān Pānīpatī, a great Sufī scholar: Shaykh Muḥammad ‘Ashiq Saubalī was his *Khalīfah*; fol. 79^a.

100. Sayyid Ibrāhīm Irājī, son of Mīr Mu‘īn and disciple of Shaykh Bahā-ud-Dīn Qādirī Shattārī; died, A.H. 953 = A.D. 1546; fol. 79^b.

101. Nūr Sayyid ‘Abd-ul-Awwāl, son of ‘Alā; according to Akhbār-ul-Akhyār, certain of his ancestors, who belonged to Zayd-pūr, in Jaunpūr, travelled to the Deccan; he was born there; after performing the pilgrimage, he returned to Ahmadābād, and finally settled in Dihlī; his works are فیض الباری, a commentary on Ṣaḥīḥ Bukhārī; رسالة تراجم منظوم; رسالة تحقيق نفی; سير النبي; a gloss on the معطل معاني; an exhaustive gloss on فتوحات ابن عربی; and glosses on several other works on different subjects; died, A.H. 968 = A.D. 1560, during the reign of Akbar; fol. 80^a.

102. Shaykh ‘Abd ul-‘Azīz, youngest son of Shaykh Hasan Tāhir Jaunpūri, and brother of Shāh Khayālī; was a *Khalīfah* of Miyan Qādi Khān Yūsuf Nāsihi Zafarābādī; was born at Jaunpūr, A.H. 896 = A.D. 1490; died, 6th Jamādā II, A.H. 975 = A.D. 1567; the date of his death is expressed by the chronogram, ذرأ ناچیز, a phrase which he generally applied to himself in his life-time; he left several sons, among whom Miyan Shaykh Quṭb-ul-‘Ālam was well known: among his compositions are عنیه and عریز; fol. 82^a.

103. Shaykh Ishāq Multānī; died, A.H. 989 = A.D. 1581; fol. 85^a.

103. Shaykh Hasan بزد; lived in the time of Salīm Khān, son of Shīr Khān; died, A.H. 967 = A.D. 1559; fol. 85^a.

104. Maulānā Muḥammad Majd; Sultān Muẓaffar Gujarātī became his disciple, and held him in high estimation; brought to Dihlī by Humāyūn, after the conquest of Gujarāt; died in the reign of Shīr Khān Sūr; fol. 86^a.

105. Shaykh Dakariyā, surnamed Bahā-ud-Dīn, a descendant of Ganj Shakar; died, A.H. 970 = A.H. 1562; fol. 86^a.

106. Shaykh Tāj-ud-Dīn Dihlawī, son of Shaykh Bahā-ud-Dīn Dakariyā; wrote a commentary on نزهة الارواح; fol. 86^b.

107. Shaykh Yūsuf Dihlawī, a disciple of Shāh ‘Abd-ur-Razzāq

86. Shaykh Rukn-ud-Din, son of 'Abd-Ullah Qurayshi; fol. 73^a.

87. Shaykh Abu'l Fath Qurayshi, son of Shaykh Rukn-ud-Din; fol. 73^a.

88. Shaykh Addhan Dihlawi, a disciple of Maulānā Samā-ud-Din; was the maternal grandfather of 'Abd ul Haqq Dihlawi; he died, A.H. 934 = A.D. 1527; fol. 73^a.

89. Shaykh Yūsuf Qattāl, a disciple of Qādi Jalāl-ud-Din Lābāuri; died, A.H. 933 = A.D. 1526, in the reign of Zahir-ud-Din Bābur; fol. 73^b.

90. Shaykh 'Abd Ullah Dihlawi, the eldest son of Shaykh Yūsuf Qattāl; died A.H. 980 = A.D. 1572; fol. 74^a.

91. Shaykh Jamāl; performed the pilgrimage to Mecca and Medina, and journeyed to Jerusalem, Rūm, Bagdād, and visited Nizām-ud-Din Mahmūd at Shirāz and Maulānā 'Abd ur-Rahmān Jāmī at Harī; was an eminent poet of India, and received due recognition at the hands of Rūbur and Humayūn; died A.H. 947 = A.D. 1535; fol. 74^a.

92. Sayyid Husayn Pāi Mināri; came from Mashhad to Dihli during the reign of Sikandar (Lodi); fol. 75^a.

93. Shaykh Tāj-ud-Din Muḥammad Dihlawi, son of Shaykh Abd-uz-Ṣamad, and a descendant of Farid ul-Auliya Ganj Shakar; died towards the end of the eighth century A.H.; fol. 75^a.

94. Shaykh 'Alā-ud-Din Ajidhani, a disciple of his grandfather, Shaykh Tāj-ud-Din bin Shaykh 'Abd us Ṣamad bin Shaykh Munawwar; his father's name was Nūr-ud-Din; was born, A.H. 872 = A.D. 1467, and died, 14th Rabi' 11, A.H. 949 = A.D. 1541, during the reign of Shīr Khān Afgān; in his time he was called Farid-i-Ṣāni; fol. 75^b.

95. Imām Shīr Khān,¹ originally named Farid, the son of Hasan, a servant of a noble of the Lodi Kings; came to Bihār during the reign of Sultān Ibrāhīm Lodi; assumed the title of King, A.H. 947 = A.D. 1540; died, A.H. 951 = A.D. 1544; fol. 76^a.

96. Shaykh Hasan Khayālī, eldest son and disciple of Shaykh Hasan Tāhir; died A.H. 944 = A.D. 1537; composed poems and also left some discourses مکتوبات; fol. 76^b.

97 and 98. Sayyid Shams-ud-Din and Sayyid Abū Tālib, two friends, who led an honourable life from the time of Sultān Ibrāhīm bin Sultān Sikandar Shāh to that of Islām Khān bin Shīr Khān;

¹ Note: Shīr Khān hardly deserves mention in this work; but his name, like those of the saints noticed in the work, is written in rubric.

scholar and poet, was his disciple; he died, 17th Jumâdâ II; A.H. 907 = A.D. 1501; fol. 64^a.

78. Shâh 'Abd Ullah Qurayshî, a follower of Shaykh-ul-Islâm Bahâ-ud-Dîn Zakariyyâ; married his daughter to Sultân Bahlûl Lodî; Shaykh Hâjî 'Abd-ul-Wahhâb Bukhârî was his disciple; fol. 65^a.

79. Shaykh Hâjî 'Abd-ul-Wahhâb Bukhârî, a disciple of Shâh 'Abd Ullah, and a descendant of Sayyid Jalâl Bukhârî; was born, A.H. 869 = A.D. 1464; he died, A.H. 932 = A.D. 1525, in the beginning of the reign of Zahir-ud-Dîn Bâbur; he wrote a commentary on the Qurân; fol. 65^b.

80. Shâh Abul Gayy Bukhârî, son of Shaykh Hâjî 'Abd-ul-Wahhâb; he died in the reign of Sultân Bahlûl Lodî; fol. 67^b.

81. Shâh Jalâl Shirâzî, a disciple of Shaykh Muhammad Nûr Bakhsh; came to Dihlî during the reign of Sultân Sikandar; he died, A.H. 944 = A.D. 1537, during the reign of Humâyûn; fol. 68^b.

82. Shaykh Sulaymân Mandûf, son of 'Affân; was born in Dihlî; he traced his descent from Ibrâhîm Adham; his sons were Shaykh Dâ'ud, Shaykh Mahmûd and Shaykh Kamâl; Mirzâ Sulaymân visited him in A.H. 938 = A.D. 1529; he went to Mandû at the time of Timur's invasion of Dihlî; he died after a long life of one hundred and fifty, or more, years; fol. 69^b.

83. Shaykh Muhammad Mashâ'ikh, son of Hâjî 'Abd-ul-Wahhâb, daughter's son of Shaykh Sadr-ud-Dîn, and younger brother of Shâh Abul Gayy; he accompanied Humâyûn in the campaign of Gujarât; the date of his death, A.H. 942 = A.D., is expressed by the chronogram شَيْخِ هَادِي بَرَد; he was succeeded by his son Shaykh 'Abd-ul-Karîm, who was succeeded by Shaykh Muhammad Shahîd, who was succeeded by Shaykh 'Abd-ul-Wahhâb, who was succeeded by Shaykh Muhammad Yûsuf, who was still living at the time of the composition of the present work; fol. 71^b.

84. Shâh Muzammil, received the *Khilâfat* from his great grandfather; was born A.H. 921 = A.D. 1513; was in the company of Shaykh Salîm Sikrî; died at the age of thirty-seven, A.H. 958 = A.D. 1551, during the reign of Salîm Khân, son of Shîr Khân; fol. 71^b.

85. Shâh Mudassîr, the fourth son of Hâjî 'Abd-ul-Wahhâb; was born, A.H. 924 = A.D. 1518, and died, A.H. 961 = A.D. 1553; he was succeeded by his eldest son, 'Abd-ul-Gaffâr, who was succeeded by his son Sayyid Ahmad, who was succeeded by Shaykh Salîm. Shaykh Mudassîr left another son called Shaykh Nizâm, who died before 'Abd-ul-Gaffâr, leaving three sons; fol. 72^b.

companion of Shaykh Naṣir-ud-Din Maḥmūd, as well as a favourite of Shaykh Nizām-ud-Din; fol. 57^a.

68. Shaykh Fakhr-ud-Din Ṣānī, son and successor of Shaykh Shihāb-ud-Din Haqqūi; fol. 58^b.

69. Sayyid Yūsuf ul-Husaynī, son of Sayyid Jamāl; was a teacher in the Madrasah of Sultān Firūz; he died in A.H. 790 = A.D. 1388; he belonged to the school of Maulānā Jalāl-ud-Din Rūmī, and was a pupil of Maulānā Qutb-ud-Din Rāzī, the commentator of *شمس* and *مطالع*; among his works is the *برسفی*, a commentary on the *لب الالباب*; he also wrote a commentary on *منزل*, entitled *توجيه الانكار*; fol. 59^a.

70. Qāḍī 'Abd-ul-Muqtadir Shariḥī, son of Qāḍī Rukn-ud-Din; was a *Khalīfah* of Shaykh Naṣir-ud-Din Maḥmūd; his pupil was Qāḍī Shihāb-ud-Din; he died, 26th Muḥarram, A.H. 791 = A.D. 1388; fol. 59^b.

71. Shaykh Zayn-ud-Din, a disciple, *Khalīfah* and sister's son of Shaykh Naṣir-ud-Din Maḥmūd; fol. 60^a.

72. Mas'ūdbak, disciple of Shaykh Rukn-ud-Din bin Shaykh Shihāb-ud-Din Inām; he was a relative of Sultān Firūz, and his original name was Shīrkhan; he wrote *تمیيدات* (introduction) on the model of *تمیيدات عین الغضاة ممدانی*; left a *Diwān* and a work, entitled *مرآة العارفين*; fol. 60^b.

73. Shaykh Badr-ud-Din Samarqandī, a disciple and *Khalīfah* of Shaykh Sayf-ud-Din Bākhārī; he died in the time of Sultān ul-Mashā'ikh; fol. 61^a.

74. Shaykh Rukn-ud-Din Firdausī, the *Pir* of Shaykh Najib-ud-Din Firdausī, and disciple of Badr-ud-Din Samarqandī; fol. 61^b.

75. Shaykh Najib-ud-Din Firdausī, disciple of the aforesaid Shaykh Rukn-ud-Din; one of his disciples was Sharaf Yahyā; fol. 62^a.

76. Shaykh Hasan Tāhr, a disciple and *Khalīfah* of Rājī Hāmid Shah, who was a disciple of Shaykh Husām-ud-Din Mānik-pūrī; he was born in Bihār, whence his father had come from Multān; went to Dihli from Jaunpūr during the time of Sultān Sikandar Lodi, and died, 24th Rabī' I, A.H. 909 = A.D. 1503; he left a work entitled *مفتاح الفيض*; fol. 62^b.

77. Maulānā Samā-ud-Din, son of Fakhr-ud-Din, was born in Multān, A.H. 808 = A.D. 1405; received the robe of *Khilāfat* from Shaykh Kabir-ud-Din Ismā'il, the grandson of Maḥdūm Jahāniyān, lost his eye-sight in his old age; wrote a commentary on the *لمعات*, and also composed the work, *مفتاح الاسرار*; Shaykh Jamālī, a

54. Shaykh Haydar, a friend of the Sultān-ul-Mashhū'ikh; fol. 40^b

55. Shaykh Abū Bakr Muṣallā Bardār, a disciple and Muṣallā-keeper of Nizām-ul-Auliya; fol. 46^b

56. Khwājah 'Aziz-ud-Dīn, the son of Abū Bakr; fol. 47^a.

57. Maulānā Shams-ud-Dīn Yahyā, a favourite *Khalifah* of Shaykh Nizām-ud-Dīn Auliya and a distinguished scholar of his age; he left several learned pupils, one of them the celebrated Shaykh Naṣir-ud-Dīn Maḥmūd; he left a commentary on the مشارق, and wrote several treatises on Sūfism, one of which is called شرح المعارج; died in the reign of Sultān Muḥammad Tuglaq; fol. 49^a.

58. Maulānā Wajīb-ud-Dīn Bābulī, a disciple and friend of Nizām-ud-Dīn Auliya; was held in high estimation by the 'Ulamā of his time; fol. 49^b.

59. Amir Khusrāu Dihlawī, a favourite disciple and *Khalifah* of Nizām-ud-Dīn Auliya; died on Wednesday, 9th Du'lqa'd A.H. 725 = A.D. 1324; fol. 50^b.

60. Khwājah Shams-ud-Dīn, the sister's son of Amir Khusrāu, and a most obedient follower of Nizām-ud-Dīn Auliya; fol. 53^a.

61. Khwājah Diyā-ud-Dīn Baranī, a favourite of Nizām-ud-Dīn Auliya; was a constant associate of Amir Khusrāu and Amir Hasan; he spent his last days in composing books, such as مآثر سادات, تاریخ فیروز شاهی, and عنایت نامه السی و صلوات کبیر, ثناء سیمدی, etc.; fol. 53^b.

62. Maulānā Diyā-ud-Dīn Shāmī, a contemporary of Sultān-ul-Mashhū'ikh; he left a work entitled نصب الاحتباب; fol. 54^b.

63. Khwājah Muayyid-ud-Dīn, a prince, was Governor of قنوج in the time of Sultān 'Alā-ud-Dīn; he subsequently became a disciple of Nizām-ud-Dīn Auliya; in his old age, he was seen by the author of the Siyar-ul-Auliya; fol. 55^a.

64. Shaykh Nizām-ud-Dīn Shirāzī, an esteemed friend of Nizām-ud-Dīn Auliya; the author of the Siyar-ul-Auliya saw him after the death of Nizām-ud-Dīn Auliya; fol. 55^b.

65. Shaykh 'Uṣmān Sayyāh, a disciple of Shaykh Rukn-ud-Dīn Abū'l Fath, who was the *Khalifah* of his grandfather Shaykh-ul-Islām Bahā ud-Dīn Dākariyyā; he attended the majlis of Shaykh Naṣir-ud-Dīn; fol. 55^b.

66. Shaykh Shihāb-ud-Dīn Haqqūi, a disciple and *Khalifah* of his father, Fakhr-ud-Dīn Zāhid; fol. 56^a.

67. Shaykh Sadr-ud-Dīn Ḥakīm, an esteemed *Khalifah* and

38. Sayyid Muḥammad Kirmānī of the Sayyid family of Kirmān and Gaznī; was a disciple and companion of Shaykh Farīd Ganj Shakar; fol. 40^b.

39. Qāḍī Muḥyi-ud Dīn Kāshānī (on the margin), a disciple of Nizām-ud-Dīn Auliya, during whose life-time he died; fol. 42^a.

40. Sayyid Shams-ud-Dīn Khāmūsh, eldest son of Sayyid Muḥammad Kirmānī; died, A.H. 732 = A.D. 1331, during the reign of Sultān Muḥammad Tuḡlaq; fol. 42^a.

41. Sayyid Aḥmad Kirmānī, another son of Sayyid Muḥammad Kirmānī; died on Thursday, 1st of Sha'bān, A.H. 752 = A.D. 1351, fol. 43^a.

42. Khwājah 'Azīz-ud-Dīn, disciple of Nizām-ud-Dīn Auliya; fol. 43^a.

43. Khwājah Qāḍī, son of Shaykh Ya'qūb; fol. 43^b.

44 and 45. Khwājah Muḥammad and Khwājah Mūsā, sons of Fāṭimah, the third daughter of Shaykh-ul-Islām, Farīd ul-Auliya who was married to Badr-ud-Dīn Ishāq; Mūsā left the work انوار المجالس; fol. 44^a.

46. Khwājah 'Azīz-ud-Dīn Ṣūfī, the son of Bibi Mastūrah, the wife of Farīd-ul-Auliya; was a pupil of Qāḍī Muḥyi-ud-Dīn Kāshānī; an excellent calligrapher; composed نعت الانوار في كرامت الاحبار in praise of Nizām-ud-Dīn Auliya; fol. 44^b.

47. Khwājah Abū Bakr Shibli, an intimate friend of Sultān-ul-Auliya; fol. 45^a.

48. Jamāl-ud-Dīn Dihlawī, a disciple of Farīd-ul-Auliya Ganj Shakar; revised the works of Diyā-ud-Dīn Baranī; Sultān Muḥammad Tuḡlaq gave him the title of انوار الملكى; his sons Khwājah Aḥmad and Khwājah Nizām-ud-Dīn were distinguished; fol. 45^a.

49. Maulānā Faṣīḥ-ud-Dīn, a disciple of Sultān ul-Mashā'ik; fol. 45^b.

50. Maulānā Shihāb-ud-Dīn Imām, the Imām of Nizām-ud-Dīn Auliya; the poet Khusrāu had great regard for him, fol. 45^b.

51. Shaykh Rukn-ud-Dīn Dihlawī, son of Shaykh Shihāb-ud-Dīn Imām; was a leading Khālīfah of Nizām-ud-Dīn Auliya; Mas'ūdībak was one of his disciples; fol. 46^a.

52. Shaykh Kabīr Auliya, a favourite slave of Sultān Muḥammad Tuḡlaq; his original name was Malik Qubūl; he died during the reign of Sultān Muḥammad; fol. 46^a.

53. Khwājah Muayyid-ud-Dīn Anṣārī, a disciple of Nizām ul-Auliya; left a son named Nūr-ud-Dīn Muḥammad; fol. 46^b.

20*) an account of whom, and of whose disciples and *Khalifahs*, is given here.

22. Shaykh Shams al-Jalili; fol. 21^b.

23. Shaykh Shihab-ud-Din, *Khalifah* of Shaykh Imām-ud-Din Abdāl; fol. 22^a.

24. Shaykh Imād-ud-Din Dīblawī, a disciple of Shaykh Imām-ud-Din Abdāl; he received the robe of *Khalifah* from Shaykh Shihab-ud-Din Ashiq; Shaykh Tāj-ud-Din Imām was his favourite disciple; fol. 22^a.

25. Shaykh Nizām-ul-Haqq wad-Din, originally named Muḥammad bin Ahmad bin 'Alī; died on Wednesday, 18th Rabi' II, A.H. 725 = A.D. 1324; fol. 22^a.

26. Shaykh Najib-ud-Din Mutawakkil, brother and *Khalifah* of Farid Ganj Shakar (died in the time of Mu'izz-ud-Din Kayqubād, grandson of Sultān Giyās-ud-Din Balban); fol. 28^b.

27. Shaykh Sadr-ud-Din Darwish: Shaykh Salāh-ud-Din was his disciple and *Khalifah*; fol. 30^a.

28. Shaykh Nūr-ud-Din Parrān, a disciple of Shaykh Dāniyāl; fol. 31^a.

29. Shaykh Diyā-ud-Din Rūmi, a disciple and *Khalifah* of Shaykh Shihab-ud-Din Suhrawardī; died in the reign of Sultān Quṭb-ud-Din; fol. 31^b.

30. Sayyidi Maulah, who lived in the time of Sultān Balban; fol. 32^b.

31. Shaykh Abū Bakr Tūsi, who lived in the time of Sultān Jalāl-ud-Din; fol. 33^b.

32. Shaykh Farīd-ud-Din Nāgūrī, the grandson of Ḥamid-ud-Din Nāgūrī; collected the discourses of Ḥamid-ud-Din, which he entitled *سرور الصدور*; came to Dihli during the reign of Sultān Muḥammad Tuḡlaq; left seven sons; fol. 34^a.

33. Shaykh Naṣir-ud-Din Maḥmūd, a *Khalifah* of Shaykh Nizām-ud-Din Auliya; died, 18th Ramadān, A.H. 757 = A.D. 1356, during the reign of Firūz Shah; fol. 34^b.

34. Fakhr-ud-Din Marwazī, a disciple of Shaykh Nizām-ud-Din Auliya, died in the reign of Sultān Giyās-ud-Din Tuḡlaq; fol. 39^a.

35. 'Alā-ud-Din Nili, a disciple and *Khalifah* of Shaykh Nizām-ud-Din Auliya; fol. 40^a.

36. Khwājah Taqī-ud-Din, a disciple, *Khalifah* and sister's son of Nizām-ud-Din Auliya; fol. 39^b.

37. Khwājah Hārūn, surnamed Rafī'-ud-Din, eldest brother of Khwājah Taqī; fol. 41^a.

Shams-ud-Dīn Samarqandī. He is the author of طواع شمس. He died in A.H. 643 = A.D. 1245, and lies buried by the side of Khwājah Qutb-ud-Dīn; fol. 10^b.

6. Shaykh Nāsīh-ud-Dīn, son of Qādī Ḥamīd-ud-Dīn; fol. 14^a.

7 and 8. Qādī Sa'd and Qādī 'Imād, followers of Khwājah Qutb-ud-Dīn, by whose side they lie buried; fol. 14^a.

9. Shaykh Mu'izz-ud-Dīn Dihlawī, a disciple of Qutb-ud-Dīn, and buried by his side; fol. 14^a.

10. Shaykh Wajīh-ud-Dīn, a contemporary of Qutb-ud-Dīn; fol. 14^b.

11. Shaykh Nizām-ud-Dīn Abu'l Muwayyid, probably buried by the side of his mother Sārah's tomb; fol. 15^a.

12. Shaykh Burhān-ud-Dīn Maḥmūd Abu'l Khayr, son of Abu'l Khayr As'ad ul-Balkhī. He received spiritual instruction from Burhān-ud-Dīn Margīnānī. His pupil was Mawlānā Kamāl-ud-Dīn. His tomb is to the east of Ḥauḍ-i-Shamsī, and is known as تغتة نور; fol. 15^a.

13. Shaykh Turk Bayābānī, a disciple of Shaykh Shihāb-ud-Dīn Suhrawardī. He died in the reign of Mu'izz-ud-Dīn Bahrānī Shāh, and his tomb is on the skirts of the fort of Firūzābād; fol. 16^a.

14. Shaykh Nūr-ud-Dīn Dihlawī, a contemporary of Sultān Nāsir-ud-Dīn, son of Sultān Shams-ud-Dīn Iltamish. He is the author of جامع الحكايات. His tomb cannot be traced; fol. 16^b.

15. Mu'in-ud-Dīn 'Imrānī. He wrote commentaries on مصباح, and حامي; was a master of learning in Muḥammad Tuḡlaq's time; Mawlānā Shams-ud-Dīn Yahyā was his pupil; fol. 17^a.

16. Khwājah Muḥammad Mū'inah-dūz, a disciple of Qādī Ḥamīd-ud-Dīn. His tomb is by the side of Ḥaḍrat Khwājah's; fol. 17^a.

17. Shaykh Badr-ud-Dīn Ġaznawī, a *Khaliḥ* of Qutb-ud-Dīn Bakhtyār Ūshī. He died at the age of a hundred, in the reign of Sultān 'Alā-ud-Dīn; and lies buried by the side of Qutb-ul-Auliya; fol. 19^a.

18. Khwājah Rust; his tomb is to the north of Khwājah's, on a higher level; fol. 19^a.

19. Bābā Hāji (?) Rūzbah; his tomb is near the old Namāzgāh; fol. 19^b.

20. Shaykh Imām-ud-Dīn Abdāl, the sister's son of Ḍiyā-ud-Dīn Mard-i-Ġayb; he received the robe of *Khilāḥ* from Shaykh Badr-ud-Dīn Ġaznawī; died, A.H. 770 = A.D. 1368; fol. 20^a.

21. Shaykh Rāji, *Khaliḥ* of Badī-ud-Dīn Shāh Madār (fol.

on the 19th of Šafar, A.H. 1006 = A.D. 1597. According to Rieu, p. 1009, the author was born about A.H. 1000 = A.D. 1591, and spent his life in Dihli. - In the present work, he frequently refers to the celebrated saint and writer, Shaykh 'Abd-ul-Ḥaqq of Dihli, always designating him as حضرت محدثي (Master). His spiritual guide appears to have been Khwājah Muḥammad Bāqī un-Naqshbandī, خواجه محمد الباقي النقشبندی الأوسي, to whom he devotes a long notice, foll. 93^a - 112^a, and who, according to the author's statement on fol. 93^a, died on Monday, 25 Jumādā II, A.H. 1012 = A.D. 1603.

On fol. 91^b, while eulogising the reigning sovereign, Jahāngir, the author says that a separate book would be required for the account of that Emperor, and that if chance should favour him, after completing the present work, he would write the Ma'āṣir-i-Jahāngirī.

We further learn that the author left another work, entitled سلسلة الصادقين. He refers to it on fol. 93^b.

The date of completion of the work, given at the end, is Friday, 22nd Rajab, A.H. 1023 = A.D. 1614. The date of Muḥammad Šādiq's death is unknown. He was still alive in A.H. 1046 = A.D. 1636, the year in which he composed the Ṭabaqāt-i-Šāh Jahāni.

In the preface, the author enumerates the following works as those on which he based the present composition نواید و اخبار الاخبار، طبقات ناصری، و میر العارفين، و میر الاولیا، و القواد نواید البالكين، و دليل العارفين، etc. تاریخ فیروزى، رشحات، و نفحات.

The notices, 125 in number, begin with خواجه قطب الدين بختيار and end with ميان شيخ البداد اوشی.

Contents:—

Muqaddimah.—Pre-eminence of Dihli, fol. 3^a;

Accounts follow of:—

1. Khwājah Quṭb-ud-Dīn Bakhtyār Ūshī, a disciple and *Khalīfah* of Khwājah Mu'īn-ud-Dīn Ḥasan Sijzī. He died on 14th Rabī' I, A.H. 633 = A.D. 1235; fol. 4^a.

2. Khwājah Tatmāji, son of Khwājah Quṭb-ud-Dīn, buried by the side of his father's tomb; fol. 9^a.

3. Sayyid Nūr-ud-Dīn Aḥmad Mubārak Gāznawī, *Khalīfah* of Shaykh Shihāb-ud-Dīn Suhrawardī, and, according to some, a disciple of Shaykh 'Abd-ul-Wāḥid bin Shaykh Shihāb-ud-Dīn Aḥmad Gāznawī. His tomb is to the east of the Ḥaud-i-Šamsī; fol. 10^a.

4. Shaykh Ḥamid ud-Dīn Dihlawī; fol. 10^b.

5. Qāḍī Ḥamid-ud-Dīn Nāgūrī, *Khalīfah* of Shaykh Shihāb-ud-Dīn Suhrawardī, and, according to some, a disciple of Shaykh

No. 671

fol. 117; lines 15; size $8 \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

کلمات المادقین

KALIMĀT-US-ŞĀDIQIN.

A very valuable and extremely rare work, consisting of biographical notices of saints who lie buried at Dihlī.

Author: Muḥammad Şādiq Ḥamadānī محمد صادق همدانی.

The MS., defective at the beginning, opens abruptly thus:—

گواہست بر باد گیتی فرد

سیاهی شب روشنائی روز

In the preface the author calls himself محمد صادق همدانی Muḥammad Şādiq Ḥamadānī. He seems to be identical with the author of the *Ṭabaqāt-i-Shāh Jahānī* (Rieu, iii., p. 1009), which in the *Tārīkh-i-Muḥammadi* is ascribed to Maulānā Şādiq Kashmīrī (Rieu, iii., p. 1096^b). It seems therefore probable that the author's ancestors originally belonged to Ḥamadān, and that from that place they emigrated to India, settling in Kashmīr. Among the poets of the reign of Jahāngir in the author's *Ṭabaqāt-i-Shāh Jahānī* (Rieu's copy, fol. 304^b), there is mention of his brother, Mulla Muḥammad Yūsuf Kashmīrī Ḥamadānī. Again, on fol. 92^a of the present work, he tells us that his maternal grand-father, Hājī Muḥammad Ḥamadānī, came to Multān, and finally settled in Dihlī, where he died

Bâb XI. The celebrity of Shaykh Şafi-ud-Dîn and his Khalifas in distant countries, in three *Faṣls*, fol. 404^a.

Bâb XII. (Wrongly written باب اول) Miraculous deeds of his disciples, in two *Faṣls*, fol. 421^a.

The last section ends with a *Khâtimah* خاتمة الكتاب in Arabic devoted to praise of the work.

Written in beautiful bold Nasta'liq within gold and coloured-ruled borders, with a finely illuminated head-piece and a sumptuously decorated double-paged 'Unwân. The headings are written in red throughout. The paper is thick and of a creamy colour. A large number of folios, written in ordinary Nasta'liq, have been supplied in a later hand. The colophon, dated A.H. 1035, says that the MS. was copied in Merv Shâh-jahân, close to the shrine of Shaykh Nûr-ud Din Muḥammad Khâfi:—

تمت الكتاب بعون الله تعالى الفقير الحقير بى بضاعت مير خليل
الجامي باتمام سيدن كتابت (sic) در بلدة مير شاهجهان در سر مزار
شيخ نور الدين محمد خاني سنة ١٠٣٥ هـ

Seals and notes of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Asgar Husayn, alias Khwarrshid Nawwâb, of Patna, are found at the beginning and end of the copy.

another place, fol. 296^a, he alludes to his being in Marāghah, with the same Shams-ud-Din, on Monday, the beginning of Shawwāl, A.H. 726 = A.D. 1325.

The author of the 'Ālam Ārā-i-'Abbāsi, fol. 7^b (No. 519), says that Darwīsh Fawakkul bin Ismā'il, commonly known as Ibn-i-Bāzzāz (wrongly written here as نزار), wrote the *Ṣafwat uṣ-Ṣafā* in the time of Shaykh Ṣadr-ud-Din Mūsā: درویش توکل بن اسمعیل مشهور بامسم نزار (read نراز) در زمان حضرت شیخ صدرالدین موسی کنانی در اوقات اجداد مائی نزار آنحضرت که معین حالات و کرامات عجایب و مناقبات علیها اولیا است تألیف نموده بصورتی استغفار موسوم ساخته .

Hāj. Khal., vol. iv., p. 105 (where 'Bazzār' is a misprint for 'Bāzzāz'); Majālis ul-Mu'minin (Library copy, fol. 325^b); and Habib-us-Siyar, vol. iii, Juz. 4, p. 10, last line (where the author is called توکل بن اسمعیل نراز)—all ascribe the *Ṣafwat-uṣ-Ṣafā* to Ibn-i-Bāzzāz. See Stewart's Cat., p. 27; St. Petersburg Cat., p. 289; see also Riou, i., p. 343, where a revised edition of the work prepared by Abu'l Fath 'ul-Husayni, at the desire of Shāh Tahmāsp Ṣafawi (A.H. 930-984 = A.D. 1523-1576) is noticed. The work is divided into a *Muqaddimah* and twelve *Bābs*, most of which are subdivided into several *Faṣls*, as follows —

Muqaddimah. Dreams and prophecies that announced the advent of Shaykh Ṣafi-ud-Din, in two *Faṣls*, on fol. 6^a.

Bāb I. Genealogy of Shaykh Ṣafi-ud-Din, his birth and early life, and his meeting with his Pir, Shaykh Zāhid, in eleven *Faṣls*, fol. 10^a.

Bāb II. The miraculous deeds which he performed for the deliverance of men, in three *Faṣls*, fol. 95^b.

Bāb III. The miraculous effects of his looks in favour or in anger, in three *Faṣls*, fol. 116^b.

Bāb IV. His discourses and sayings, in six *Faṣls*, fol. 153^a.

Bāb V. His supernatural powers manifested in various beings or inanimate objects, in three *Faṣls*, fol. 211^b.

Bāb VI. His trances and ecstasies (سایح و روحی), fol. 228^b.

Bāb VII. Manifestations of his supernatural powers, and his prophecies, in five *Faṣls*, fol. 233^a.

Bāb VIII. His mode of life, in twenty-seven *Faṣls*, fol. 328^a.

Bāb IX. His illness and death, in two *Faṣls*, fol. 357^b.

Bāb X. Miracles wrought after his death, in three *Faṣls*, fol.

No. 662.

fol. 442; lines 17; size 14 x 9; 9½ x 6.

صفوة الصفا

ŞAFWAT-US-ŞAFÂ.

A detailed account of the life, sayings and miracles of the celebrated saint Shaykh Şafi-ud-Din Ishâq bin Shaykh Amin-ud-Din Jabra'il ul-Mûsawî, the ancestor of the Şafawî kings of Persia.

Author: Tawakkul bin Ismâ'il bin Hâjî ul-Ardabîlî, commonly called Ibn-i-Bazzâz, توكّل بن اسمعیل بن حاجی اردبیلی المشهور بابن بزاز.

Beginning:—

ستایش و قیایش مرتجیات است ز آنکه همه موجودات عالم را بیک امر
من فیکون از ظلمات بخفا بمقتضی ظهور جلوه گردانیده •

Another title given to the work by the author is مراعب النیه فی
المناقب الصفوة (fol. 4^b).

The date of composition of the work is not given, but it seems probable that the author wrote it about A.H. 750 = A.D. 1342. Shaykh Şafi-ud-Din (who died, according to the present work, fol. 363^b, on Monday, 12 Muharram, A.H. 735 = A.D. 1334) is always spoken of as dead, while his son and successor Şadr-ud-Din Mûsâ (who died, according to the Habîb-us-Siyar, A.H. 758 = A.D. 1356) is spoken of in the preface, fol. 4^b, as still living. He also mentions in one place that in the year in which he was writing, Malik Ashraf (who reigned A.H. 745–758 = A.D. 1344–1356) dismissed his wazîr 'Abd-ul-'Ali, who had shown hostility to Şadr-ud-Din (fol. 395^a).

On fol. 342^a the author mentions that, accompanied by Shams-ud-Din Ardabîlî, he paid a visit of condolence to Shaykh Şafi-ud-Din on the death of his eldest son, Khwâjah Muhyi-ud-Din. In

the margins are generally followed by the abbreviation صح, i.e., "correct."

The following note, written by the author himself, and dated A.H. 1050, is found on the title-page.

هذا كتاب سفينة الاريا حبرة محمد دارا شكوة حنفى قديرى * ١٠٥٠ *

The above is followed by another note written by the author in two places: — قاله محمد دارا شكوة, i.e., "collated by Dârâ Shikûh."

The MS. has been supposed to be an autograph copy, but this is doubtful, since the handwriting of the text is different from that of the author on the margins and on the title-page.

Another note, by a former anonymous owner, dated A.H. 1176, says that he received the MS. from Sultân ul Gâzi Ahmad Shâh Durrâni at Lahore.

قد رعننى هذا الكتاب السلطان الغازي احمد شاه دراني في لاہور
سنہ ١١٧٦ *

The transfer must then have taken place immediately after Ahmad Shâh Durrâni's advance against the Marathas, and their defeat at Pânipat in A.H. 1175 = A.D. 1761.

Written in fair and scholarly Naskh within gold-ruled borders, with the headings in red. Some of the folios are in new margins.

No. 673.

fol. 207; lines 15; size 9 × 5½; 6 × 3½.

سفينة الاوليا

SAFĪNAT-UL AULIYĀ.

A very valuable copy of the famous work, *Safinat-ul-Auliya*, containing biographical notices of holy men and eminent *Shaykhs* from the beginning of Islām to the author's time

Author: Muḥammad Dārā Shikūb Hanafī Qādiri محمد دلرا شکر خان قادری .
حنفی قادری .

Beginning:—

الحمد لله رب العالمين اما بعد اگرچه احوال و معجزات
سید انام النعم .

The author of this work was the eldest son of *Shāh Jahān*, the ill-starred *Dārā Shikūh*, who was put to death by his brother, *Aurangzib*, in A.H. 1069 = A.D. 1658. He tells us in the preface that the biographical notices include the names, dates of birth and death, places of burial, and other particulars of all the holy men and saints treated in the work. He further states that he had the project of adding an account of contemporary saints, most of whom he had interviewed, but that he could not carry out his plan for want of leisure. He remarks in the conclusion that he wrote the work in a simple Persian style.

The author completed the work in the night of 27 Ramadān, A.H. 1040 = A.D. 1639, the 23th year of his age.

The contents of the work have been fully described in *Ethé*, *India Office Lib. Cat.*, No. 647. See also *Rieu*, i., p. 356; *Stewart's Cat.*, p. 25; *Bibliotheca Sprenger*, No. 367; *W. Pertsch, Berlin Cat.*, pp. 58 and 546; *J. Aumer*, p. 140, etc. The work was lithographed in Lucknow, A.D. 1872.

This MS, revised and collated by the author himself, bears the marks of collation throughout. The additions and emendations in

No. 660.

fol. 360; lines 17; size $9\frac{1}{2} \times 6\frac{1}{2}$; 7×4 .

The same.

Another copy of the *first part* of 'Aṭṭār's Taḍkirat-ul-Auliya, beginning as No. 659.

The index at the beginning comprises seventy-four names, of which nine are added in a later hand. The text has only seventy-two notices.

Like most other copies, it begins with 'Ja'far Ṣādiq and ends with Muḥammad Bāqir.

Written in neat and beautiful Naskh within red-ruled borders. The headings are written in large characters, and the Arabic passages in red.

The colophon is dated 16 Jumāda I, A.H. 830.

Scribe: بختی شاه بن ملکشاه الساعرجی.

Ullah Manâzil, fol. 229^a. 61. 'Alî Sahl-Isfahânî, fol. 230^b. 62. Khayr-i-Nassâj, fol. 231^a. 63. Abul Khayr Aqṭa', fol. 232^a. 64. Abû Hamzah Khurâsânî, fol. 233^a. 65. Ahmad Masrûq, fol. 233^b. 66. 'Abd Ullah Turûḡdî (the text has *روغدي*, which seems to be a mistake for *تروغدي*; see Mu'jam-ul-Buldân, where the place *تروغد* is mentioned under the letter *ت*), fol. 234^b. 67. 'Abd Ullah Magribî, fol. 235^b. 68. Abû 'Alî Jurjânî, fol. 236^b. 69. Abû Bakr Kattânî, fol. 237^a. 70. Abû 'Abd Ullah Muḥammad ul-Khafif, fol. 239^b. 71. Abû Muḥammad Jurayrî (in the following two copies *حریری*), fol. 243^b. 72. Husayn- Mansûr Hallâj, fol. 245^a. 73. Ibrâhîm Khawwâs, fol. 251^a. 74. Maṣṣhâd (or Mîmshâd) Dinawarî, fol. 256^b. 75. Abû Bakr Shiblî, fol. 258^a. 76. Abû Naṣr Sarrâj, fol. 271^a. 77. Abul 'Abbâs Qaṣṣâb, fol. 271^b.

The contents of both parts have been described in Ethé, India Office Cat. No. 1051, and of the first part in Cat. Codd. Or Lugd Batav., iii., p. 17. See also Rieu, i., p. 344; W. Pertsch, Berlin Cat., pp. 548-551; Rehatsek; Cat. Raisonné, p. 190, No. 28; Stewart's Cat., p. 30; Copenhagen Cat., p. 8; Ethé, Bodl. Lib. Cat. No. 622, 1 and 2, No. 624, 1 and 2, and No. 625, 9 and 10; Ethé, India Office Cat. Nos. 1052 to 1054; Hâj. Khal. ii., p. 258; Mélanges Asiatiques, vol. v., p. 251, and Bibliotheca Sprenger., No. 354-6. Abridgments of the work have been noticed in W. Pertsch, Berlin Cat., p. 551 (by 'Abd-ul-Wâhid Balgrâmî), and in Copenhagen Cat., *loc. cit.* A poetical version by 'Allâf or Hâfiz-i-'Allâf, composed A.H. 821 = A.D. 1418, has been described in detail in Rosen, Persian MSS., pp. 210-215.

The complete text has been lithographed in Lahore, 1889 and 1891, and in Bombay, A.H. 1321, but these editions have been superseded by the edition of R. A. Nicholson, 1905 and 1907. For some extracts in a German translation, cf. W. Pertsch, *loc. cit.*

The index, occupying foll. 6^a-7^a, has seventy-two names, but not in the order in which they appear in the text.

Written in Naskh within gold and coloured ruled borders, with a beautifully illuminated (now faded) double page 'Unwan.

The colophon is dated A.H. 724 : *سنة اربع وعشرين وسبعمائة* (some mischievous hand has changed the last word to *سنة*, and has added "600" A.H. above it).

Scribe : *أحمد بن محمد بن الرشيد الكازروني*.

Foll. 3-32 are mounted on new margins. The bottom of foll. 169-272 is slightly water-stained, but the text is not affected. Some notes and 'Ard-didaks are found on the title page. Two seals of a certain Luṭf Ullah, dated A.H. 1089 and 1094, are also found.

death, may be regarded as the most trustworthy transcript of his work.

As the order in our copy is different from the order of other copies, and as the names are spelt differently, the saints noticed may be enumerated as follows:—

1. Ja'far Šādiq, fol. 7^a. 2. Uways Qarani, fol. 10^a. 3. Hasan Basri, fol. 15^a. 4. Mālik Dīnār, fol. 24^b. 5. Muḥammad Wāsi', fol. 28^b. 6. Ḥabīb 'Ajāmī, fol. 29^b. 7. Abū Ḥāzim Makki, fol. 32^b. 8. 'Atbah bin Gulām, fol. 33^a. 9. Rābi'ah 'Adawīyyah, fol. 34^a. 10. Fuḍayl 'Iyād, fol. 42^b. 11. Ibrāhīm Adham, fol. 47^b. 12. Baḥār Ḥāfi, fol. 56^b. 13. Du'nu'n Mīrī, fol. 60^a. 14. Bāyazīd Bisṭāmi, fol. 68^b. 15. 'Abd Ullah Mubārak, fol. 90^a; 16. Sufyān Ṣawri, fol. 94^b. 17. Abū 'Alī Shāfiq, fol. 98^b. 18. Abū Ḥanīfah Kūfi, fol. 101^b. 19. Imām Shāfi'i, fol. 105^b. 20. Aḥmad Ḥanbal, fol. 108^a. 21. Dā'ūd Tā'i, fol. 111^a. 22. Ḥāriṣ Muḥāsibī, fol. 113^b. 23. Abū Sulaymān Dīrānī, fol. 115^b. 24. Aḥmad Simal (Ethé, Bodl. No. 1051, reads Muḥammad Simāk), fol. 119^b. 25. Muḥammad bin Aslam Ṭūsī, fol. 120^a. 26. Aḥmad Ḥarb, fol. 121^a. 27. Ḥātim Aṣam, fol. 123^a. 28. Sahl bin 'Abd Ullah, fol. 126^b. 29. Ma'rūf Karkhī, fol. 135^a. 30. Sarī Saqāṭī, fol. 137^b. 31. Fath Maṣīlī, fol. 142^b. 32. Aḥmad Ḥawārī, fol. 143^a. 33. Aḥmad Khudrawayh, fol. 144^a. 34. Abū Turāb Nakḥshabī, fol. 137^b. 35. Yahyā Ma'ūd, fol. 149^b. 36. Shāh Shujā' Kirmānī, fol. 157^b. 37. Yūsuf bin-ul-Ḥusayn, fol. 159^b. 38. Abū Ḥafṣ Ḥaddād, fol. 163^a. 39. Ḥamdūn Qassār, fol. 168^a. 40. Maṣṣūr 'Ammār, fol. 170^a. 41. Aḥmad bin 'Āsim Antākī, 172^a. 42. 'Abd Ullah Khubayq' (in the heading it is written as حنق but in the body حنق; in the following copy خنق; in the third copy خنق; Ethé, India Office Copy No. 1051, has Ḥaḥīq حنق), fol. 173^b. 43. Junayd Baḡdādī, fol. 174^a. 44. 'Amr bin 'Uṣmān Makki, fol. 192^b. 45. Abū Sa'īd Kharrāz, fol. 194^a. 46. Abul Ḥusayn Nūrī, fol. 197^a. 47. Abū 'Uṣmān Hīrī (so in the third copy; this copy and the next have خیری), fol. 202^b. 48. Abū Muḥammad Ruwaym, fol. 206^b. 49. Ibn 'Atā, fol. 209^a. 50. Abū 'Abd Ullah bin ul-Jallā (so in the following two copies; but here bin-ul-Jalāl), fol. 212^a. 51. Ibrāhīm bin Dā'ūd Raqqī, fol. 213^a. 52. Yūsuf Aṣbāṭ, fol. 213^b. 53. Abū Ya'qūb Nabrajūrī (in the following two copies, Abū Ya'qūb Ishāq Nabrajūrī), fol. 215^b. 54. Samnūn Muḥibb, fol. 216^b. 55. Abū Muḥammad Murta'ish, fol. 218^b. 56. Abū 'Abd Ullah Muḥammad bin Fadl, fol. 219^b. 57. Abul Ḥusayn Būshanjī, fol. 220^b. 58. Muḥammad bin 'Alī ut-Tirmidī, fol. 221^b. 59. Abū Bakr Warrāq, fol. 226^b. 60. 'Abd

¹ So in Ikhtiyār-ur-Raṣiq, Library copy, fol. 6^b.

No. 659.

fol. 273 : lines 19 ; size $9\frac{1}{4} \times 6\frac{3}{4}$; $6 \times 4\frac{1}{4}$.

تذكرة الأولياء

TADKIRAT-UL-AULIYÂ.

A very old and exceedingly valuable copy of the *first part* of the famous *Tadkirat-ul-Auliya* of Farid-ud-Din 'Attâr (d. A.H. 627 = A.D. 1229), containing notices of eminent saints and Sûfis belonging mostly to the first three centuries of the Hijrah.

Beginning:—

الحمد لله النجواد بافضل انواع النعماء العتق باشراف اصناف العطاء

المحمود النعم

The author, who has been mentioned under Nos. 46-52. begins the work with a doxology in Arabic, followed by a preface in Persian in which he sets forth the object of the work.

Most copies of the *Tadkirat-ul-Auliya* comprise seventy to seventy-two biographies, and these are known as *Part I*; but some have a Supplement, called *Part II*, containing usually from twenty to twenty-five notices of eminent Shâykhs of a later period. This old copy of the *first part*, dated A.H. 724, differs from other copies in the arrangement as well as in the number of the articles. It contains seventy-seven notices, the last five of which in other copies are placed in the second part.

The text, which is archaic both in wording and in spelling, is of unique authority, and as written within a century of the author's

on poets.

Fol. 24^a begins abruptly with the third *Qism* of the *Kh̲it̲imāh* on the military officers under the command of the *Kh̲ān-i-Kh̲ānān*, beginning with *نواب خواجه بيگ مرزا صفري* and ending with *ماتحر - زين* and *حيدر*, the painters of Akbar's Court.

Fol. 49^a, which opens with extracts from the poems of *شکبي*, is a continuation of fol. 20^b.

The remaining portion of the work comprises biographies of poets, with copious extracts from their works, and ends with an account of the author and his family.

The last folio, containing notices of *حافظ اسماعيل - نصيراي صفهائي* and *مير جعفر*, belongs to the section on poets.

Spaces are left blank in many places.

Written in ordinary *Nasta'liq*, within coloured ruled borders.

Not dated - apparently 17th century.

Marginal notes and emendations, some of which appear to be contemporary with the text, are found throughout the copy. There are several seals on the title-page, but all of them are illegible.

* A note on the same page says that the MS. once belonged to the collection of books in the possession of *Amān Ullāh Kh̲ān Firūz Jang* (d. A.H. 1046 = A.D. 1636), son of the famous *Mahābat Kh̲ān Zamānah Beg*, who held posts of high distinction under Akbar, Jahāngir and Shāh Jahān. The same page also contains an *'Ard-didāh*, dated 14th *Shā'bān*, A.H. 1069.

munificence and learning of the *Khân-i-Khânân*. This led presently to the author's deciding, upon incurring the displeasure of the King, to leave his native country, where by this time he had become Wazir in place of his brother, Āqâ Khidr, who had been killed. In *Dulqa'd*, A.H. 1023 = A.D. 1614, he arrived at Burhānpūr in *Khândish*, and was received with respectful welcome by the *Khân-i-Khânân*, who ordered him to write the present work. He was made *Amin* of the Deccan and Berār, in which capacity he continued to discharge his duties, to the highest satisfaction of his patron, till *Ṣafar*, A.H. 1029 = A.D. 1619. A contemporary note in the margin says that, after serving the *Khân-i-Khânân* for a long time, the author, after his patron's fall, went to Mahābat Khān, and on his recommendation obtained the favour of Prince Parwiz (the second son of Jahāngir), who made him the *Dīwān* of Bibār and Patna.

According to the *Tārīkh-i, Muḥammadi* 'Abd-ul Bāqī died in A.H. 1042 = A.D. 1632.

The *Ma'āṣir-i Rahīmī*, completed in A.H. 1025 = A.D. 1616, is divided into an Introduction, four Books and a *Khātimah*. See Elliot, *History of India*, vol. vi, pp. 237-243. A complete copy of the work, bearing the author's corrections, is in the possession of the Asiatic Society of Bengal. Another is noticed in Browne's *Cambr. Univ. Lib. Catalogue*, p. 167. The work is being edited for the *Bibl. Indica Series* by Shams-ul 'Ulamā Maulavī Hidāyat Ḥusayn.

The present copy, comprizing the *Khātimah*, contains notices of contemporary philosophers, physicians, learned men and calligraphers, military officers under the command of the *Khân-i Khânân* and poets who addressed laudatory poems to him.

There are several gaps in the earlier part of the copy, and most of the folios are out of order, while patches of thick paper pasted over them here and there render the contents illegible in several places.

It begins with notices of the learned men and philosophers who enjoyed the *Khân-i-Khânân's* favour. The first name mentioned is Maulānā Farīd-ud-Dīn Dīblawī, fol. 3^a, of whom the notice extends to fol. 4^b. Nearly three-fourths of fol. 4^b is left blank. The section treating of the physicians is not separated by any distinguishing mark. The lower part of folio 17^a, and the whole of fol. 17^b and 18^a, are blank.

Foll. 18^b-20^b, containing an account of the poet شکیبی, belong to the section on poets.

Foll. 22^a blank.

Foll. 22^b-23^b, containing notices of the poets میر محمد شریف, ملا شرقی مر مندی and عبداللہ بیگ ترکمنانی, belong also to the section

No. 722.

fol. 258; lines 35; size $10\frac{1}{2} \times 9\frac{1}{2}$; 13×9 .

مآثر رحیمی

MA'ÂŞIR-I-RAHİMÎ.

A defective copy of the *Khatimah* of the rare work *Ma'âşir-i-Rahimî*.

Author: 'Abd-ul-Bâqî Nahâwandî .

The first eleven lines of the preface are wanting. The twelfth line runs thus:—

... درین گشادی بازار سخن از صورت ایمن خراهد ماند

و سخن سنجان نکتہ شناس که صیرنی جواهر

The author gives an account of himself and his ancestors at the end; fol. 245^a–257^b. From this account we learn that he was born in Jûlak, one of the dependencies of Nahâwand in Hamadân. The date of his birth, expressed by the chronogram *بارمانند اسم خرد باقی*, fol. 245^b, is A. H. 978 = A. D. 1570. For full particulars of his family and connexions, he repeatedly refers to Amir Taqî-ud-Dîn's *Taqî-Lirah*, entitled *Ma'âşir-ul-Khidriyah*, which was dedicated to, and named after his brother, Âqâ Khidr, and to Amir Abu'l Baqâ's *Taqkirah*, dedicated to Shâh 'Abbâs. The author then proceeds to say that on account of some disturbances which occurred during the reign of Shâh Ismâ'il, his family left Jûlak, and settled in Nahâwand, where his ancestors received rent-free tenure from the Shâh. His father, Khwâjah Âqâ Bâbâ, with the poetical *nom de plume* مدرکی was made a Wazîr and Nâzir of Hamadân by Shâh 'Abbâs, and his two brothers, viz., Âqâ Khidr, who was also a Wazîr, and Muḥammad Ridâ, also enjoyed the warm favour of that Emperor, while the author himself was made the revenue officer of Kâshân, Ray, Qazwîn and Qumm. It so happened that the author's spiritual guide, Amir Muḥîş-ud-Dîn 'Alî Mahwî Asadâbâdî Hamadânî, who was *Musâfih* to the celebrated 'Abd-ur-Rahîm Khân-i Khânân, returned to Kâshân in A. H. 1006 = A. D. 1597, and informed the author of the

Bodl. Lib. Cat. No. 347; Ethé, India Office Lib. Cat. No. 621; and Browne, Cambridge Univ. Lib. Cat., p. 187. It may, therefore, be concluded that the author did not finish his task.

A correct copy. Occasional emendations and marginal notes, found throughout the copy, suggest that the MS. was revised and collated. Many dates, not given in the original text, are noted in the margins in a later hand.

Written in beautiful learned Naskh, with the headings and the Arabic passages in red.

Dated 10 Rabi' I, A.H. 1044.

Scribe: ابن دریش امامعلی شیخ حسن ملحق به سلسله کبرویه.

The seals on the fly-leaf at the beginning have been effaced.

of the distinguished Wazirs of the most renowned dynasties of the East down to the author's time. It is subdivided into twelve *Bābs*, as follows:—

1. Wazirs of the ancient kings, i.e., Persian and Greek, *باب اول*, *در ذکر وزراء سلاطین ما تقدم*, on fol. 7^a.
2. Wazirs of the first four companions of the Prophet and the Imāms, *باب دوم در ذکر وزرای خلفای راشدین و ائمه سیدتین رضوان الله علیهم اجمعین*, on fol. 13^b.
3. Wazirs of the Umayyads, *باب سیم در ذکر وزرای بنی امیه*, on fol. 13^b.
4. Wazirs of the 'Abbāsids, *باب چهارم در ذکر وزرای خلفای بنی عباس*, on fol. 18^a.
5. Wazirs of the Sāmānids, *باب پنجم در ذکر وزرای آل سامان*, on fol. 111^a.
6. Wazirs of the Ghaznawis, *باب ششم در ذکر وزرای فرغیان امار الله*, on fol. 113^a.
7. Wazirs of the Rūyids, *باب هفتم در ذکر وزرای آل بریه*, on fol. 145^b.
8. Wazirs of the Saljūqis, *باب هشتم در ذکر وزرای آل سلجوق*, on fol. 149^b.
9. Wazirs of the Khwārazm Shāhis, *باب (نهم) در ذکر وزرای سلاطین خوارزمشاهی*, on fol. 190^a.
10. Wazirs of Chingiz Khān and his descendants, *باب دهم در ذکر وزرای جنکیز خان و اولاد و احفاد او*, on fol. 193^a.
11. Wazirs of the Muzaffarids and the Gūrids, *باب یازدهم در ذکر وزرای آل مظفر و غور*, on fol. 214^a.

This heading is added here in a later hand.

12. Wazirs of Timūr and his successors. The heading is wanting, and a space left blank on fol. 217^b seems to have been intended for it.

The second *Maqālah* (*در ذکر آصف زمان و خواجۀ جهان قوام الحق*) on fol. 223^b, which, according to the index on fol. 7^a, was to contain a special account of the author's patron Khwājah Qiwām-ud-Dīn, in four books (*باب اول در اخلاق آنحضرت و ترحیم او بر تمامی وزراء عالم* - *باب دوم در حالات و کیفیات مهمات آنحضرت قبل از وزارت* - *باب سیم در حالات زمان وزارت* - *باب چهارم در عنایات و اصطوانات حضرت پادشاه اسلام بنیست حال آنحضرت*), occupies in the text only eight pages, and there is no subdivision. This *Maqālah* is also imperfect in all the copies mentioned in Rieu, iii., p. 969; Ethé

Author: Sayf-ud-Din Hājī bin Nizām-ul-Fadlī (Ethé, in his Bodl. Lib. Cat., No. 347, reads 'Aqlī'). سيف الدين حاجي بن نظام الفضلي

Beginning:—

شرایف تحمیدات حضرت پادشاهی را که در ایجاد کائنات بشریک
و وزیر محتاج نکشت الخ

The author wrote this work for his patron, the great Wazīr Khwājah Qiwām-ud-Din Nizām-ul-Mulk ul-Khawāfī, with praise of whom the work concludes. According to a statement of the author on fol. 225^b, this great statesman accompanied Sultān Abū Sa'īd Mirzā (A.H. 854-873 = A.D. 1450-1468) in an expedition to 'Irāq and 'Adarbā'ijān in A.H. 871 = A.D. 1466, and was appointed Governor of Qum and Ray in A.H. 873 = A.D. 1467. We further learn from a passage on fol. 226^a that in A.H. 875 = A.D. 1469 he was raised to the office of Wazīr by Sultān Husayn Bāiqarā.

It would appear from the preface that long before the composition of the present work the author had collected in a *Majmū'ah* the writings of great kings, saints, 'Ulamā and Wazīrs, which was very much appreciated by the author's patron. The author then observes that as there was no work dealing with the lives of Wazīrs, he wrote the present work for his patron. He enumerates the following as forming the basis of his composition:—

تاریخ امام محمد جریطری - شہنامہ فردوسی - جامع الحکایات -
کتاب فوج بعد شدہ - جامع التواریخ - ترجمہ و مینوی - مقامات خواجه
ابو نصر مشکانی کہ از مصنفات ابو الفضل بیهقی است - تاریخ
سلجوقی - تاریخ جہانکشای جوینی - مجمع الأنساب - قابوس نامہ -
ظفر نامہ - تاریخ آل مظفر - تاریخ کرمان - تاریخ نسیم الاسجار -
رسالہ سوانح (تواریخ) (Ethé, loc. cit., has افکار رشیدی—

Besides the above works, the author also mentions رسالہ مولانا (fol. 2^a) تاریخ بنی عباس مؤلفہ محمد بن عبدوس (fol. 2^a), and عبد الرحمن العذنی (55^a).

As in the Bodl. Lib. copy, the date of composition given here (fol. 223^b) is A.H. 803 = A.D. 1400, which, as shown by Dr. Ethé, is a mistake for A.H. 883 = A.D. 1478. It seems probable that the source of this and the copy in the Bodl. Lib. was the same.

The work is divided into two *Maqālahs*. *Maqālah* I. treats

No. 654.

fol. 227; lines 10; size $9\frac{1}{2} \times 6\frac{1}{2}$, $7\frac{1}{2} \times 4\frac{1}{2}$.

آثار الوزراء

ASÂR-UL-WUZARÂ.

Biographical notices of the most celebrated Wazirs from the oldest times down to the reign of Mirzâ Sultân Husayn Bâiqarâ, who reigned from A. H. 873-911 = A. D. 1468-1505.

Biography

دستور العمل

No. 622.

fol. 477; size 12 × 7½; 7½ × 4.

A very beautiful and interesting MS. containing the military accounts of Mahārājah Ranjit Singh, the great Sikh ruler of the Panjāb, who died on the 27th June, 1839.

The accounts may be divided under the following three main headings:—

I. Foll. 1b–135b. Infantry.

The account of each regiment is shown under the name of its commanding officer. Each regiment is divided into eight companies, and the pay and allowance of the officers attached to each company are given under the name of each officer. The account of each regiment closes with a statement of the salaries of the ministerial officers and menials attached to it, such as clerks, *khalāṣīs*, sweepers, etc., and other miscellaneous expenses, e.g., repairs, light, stationery, pensions granted to the heirs of officers killed on duty, etc., etc.

II. Foll. 136b–203b. Cavalry.

The account of each *Risālah* is shown under the name of its commanding officer. The pay and allowance of the officers attached to each *Risālah* are given under their respective names. The account under each commanding officer closes with a statement of miscellaneous expenses.

III. Foll. 204b–317b. Artillery.

Each commanding officer, under whose name the expenses of his establishment are shown, is in charge of several field guns. Each gun, designated by a figurative name, has several officers attached to it, the pay and allowance of whom are given under their respective names. The account of each establishment closes, as usual, with a statement of miscellaneous expenses. Most of the officers attached to the artillery were Mohammedans.

Foll. 318b–477a. Account of the Infantry resumed.

Hindī equivalents of all the Persian entries are given in red.

Written in clear *Nim-Shikastah*, in two columns.

The MS. is illuminated throughout. The margin of each page is beautifully decorated with floral designs in gold.

Not dated; early 19th century.

No. 1754

fol. 110; lines 15-25; size $12\frac{3}{4} \times 8$; $9\frac{1}{4} \times 5\frac{1}{4}$

راحت الارواح

RĀḤAT UL-ARWĀḤ

A compendium of a general history, with a special history of Bengal brought down to A. H. 1207 = A. D. 1792.

Author: Muḥammad Rāḥat معتمد راحت.

Beginning:—

حمد وافر مر آمیدگاریرا که آنرینند! جان و جهان و بخشند! روزی
انسان و حیوان است النمر *

In a short preface the author tells us that his work is only an abridgment of other Persian and Hindi histories.

Contents:—

History of the prophets, beginning with Ādam, fol. 2^b

Muḥammad, fol. 14^b.

Early Khalifas, fol. 16^a.

History of the Imāms, fol. 18^a.

Persian Kings, fol. 18^b.

History of India, fol. 20^a.

Hindū rulers, fol. 21^b.

Muhammedan rulers of India, fol. 26^a.

Chingiz Khān and his descendants, fol. 36^a.

Wonders and curiosities of the world, followed by an account of rivers, mountains, wells, etc., fol. 40^a.

History of Nādir Shāh, fol. 43^a.

Aḥmad Shāh Abdālī, fol. 47^a.

History of the Marhattas, fol. 54^a.

History of Bengal, fol. 63^b.

The history is brought down to A. H. 1207 = A. D. 1792, the thirty-fifth year of the reign of Shāh 'Ālam, in which the author wrote the work; see fol. 36^b and 110^b.

The fly-leaves at the beginning and end of the copy contain some unconnected notes and writings in Persian and Urdū.

Written in a hasty Ta'liq.

Dated, Mu'azzam Chak, Bhāgalpūr, 26 April, 1840.

Scribe: عصمت الله عرف قاسم علی تخلص نادیم.

No. 2263.

اورنگ نامہ

AURANG NĀMAH.

A history of the first five years of the reign of Aurangzib, that is to say A.H. 1068-1073=A.D. 1657-1662.

Author: Mīr 'Askarī 'Āqil Khān Rāzī میر عسکری عاقل خان رازی

Beginning:—

ابو المظفر معنی الدین محمد اورنگ زیب بہادر عالمگیر بادشاہ
غازی آن قطب فلک سلطنت و جہانداری مرکز دائرۂ عظمت و بختیاری
الخ *

The author has already been mentioned in connection with his mystical *Maṣnawī*, *Muraqqa'*, under No. 361.

In the subscription the work is called اورنگ نامہ. It is variously known as حالات عالمگیری - وقایع عالمگیری - واقعات عالمگیری - ظفر نامہ عالمگیری - etc. The work is described in Rieu i, p. 265; comp. ii, p. 699, and iii, pp. 905 and 1083. See also Ethé, Ind. Office Lib. Cat., Nos. 345-346; A.S.B. Cat., No. 159; J. N. Sarkār, Hist. of Aurangzib, vol. ii, p. 302.

The history is brought down to the illness of Aurangzib and his recovery in Ṣafar, A.H. 1073=A.D. 1662.

It ends with a short notice of the death and burial of Shāh Jahān, A.H. 1076=A.D. 1665.

The colophon, dated 17 Shā'bān, the twenty-ninth regnal year of Shāh 'Ālam (A.H. 1202=A.D. 1787), runs thus:—

تمام شد کتاب اورنگ نامہ بخط علمی عقیدت سرای منسکہ رای
بتاریخ ہفتدہم شہر شعبان المعظم سنہ ۱۲۰۹ شہ عالم بادشاہ غازی بوقت
شام تحریر یافت *

blank in the colophon for the insertion of the name of the king, for whose library the MS. was written, should have been filled in with that monarch's name. To the left of the seal of Muḥammad Qutub Shāh is the seal of 'Abd Ullāh Qutub Shāh, the sixth king of that dynasty.

The MS. is written in minute Nasta'liq, within gold ruled borders, with an illuminated head-piece and a double page floral 'Uwān.

Some folios towards the end are misplaced: the right order seems to be foll. 112, 117, 113-116, 118-119. The catch-words of these folios are wanting. Foll. 56-119 are placed in new margins. There are several 'Arḡ-didāhs on the last page, one of which is dated A.H. 1068.

No. 222; J. Aumer, p. 93; and Ethé, India Office Lib. Catalogue, No. 509. See also Elliot, History of India, vol. vi, p. 260.

The title which I have prefixed to this notice appears in a note on the title-page of the MS., written by Prince Muḥammad Sultān (2 A.H. 1087 = A.D. 1676), the eldest son of Aurangzib. The prince says that this book, called Jahāngir Nāmah, composed by the emperor himself, was seized from the library of Qutb-ul-Mulk at Havydarābad. The note runs thus:—

این کتاب جهانگیر نامه را که حضرت جناب مکالی خرد تصنیف
نموده اند در دار الفتح حیدرآباد از کتابخانه قطب الملک گرفته
شد. حرره محمد سلطان.

The note is testified to by a seal of the prince, dated A.H. 1067 (A.D. 1656). The prince, then, must have taken possession of this valuable MS. in the 29th year of Shāh Jahān's reign, when he took and plundered Golconda. The same title is also given in the illuminated head-piece. Other titles assigned to these Memoirs, whether the genuine or the spurious, are تاریخ سلیم شاهی (Tārīkh-i-Salīm Shāhī), تاریخ جهانگیر نامه سلیمی (Tārīkh-i-Jahāngir Nāmah-i-Salīmī), تریک جهانگیری (Tuzuk-i-Jahāngiri), کار نامه جهانگیری (Waqi'at-i-Jahāngiri), والعات جهانگیری (Kār Nāmah-i-Jahāngiri), مقالات جهانگیری (Maqālat-i-Jahāngiri) and also اقبال نامه (Iqbal Nāmah).

The colophon bearing the date of transcription of the copy runs thus:—

بهاربع يوم الاربعاء سلخ ذوالحجه سنه ۱۰۲۰ در دار السلطنة
حیدرآباد مصفوه عن كل شر وفساد برسم خزانه كتب اعلى حضرت
السلطان العادل الكامل اختصار السلطين في الزمان واشرف الخرافين
في الدوران السلطان ابن السلطان السلطان الغاقان ابن الغاقان
. . . . لا زال رايات دولته منصوره منصوره واعداء حضرته مشهوره
بيده الفخير محمد مومن مشهور به عرب شیرازی مصنف تحرير وادب .

The last figure of the date has been changed to "9." This would have passed unobserved but for the seal (on the title-page) of Sultān Muḥammad Qutub Shāh, the fifth king of the Qutub Shāhī dynasty of Golconda, who succeeded Muhammad Quli Shāh in A.H. 1020 = A.D. 1611, bearing the date A.H. 1020. This seal also shows that the space left

(No. 558) shows a close agreement, apart from the exaggerations which have already been mentioned. Another point of disagreement is the number of verses. The spurious *Ālamoira* contain a much larger number than the authentic text.

This shorter work brings down the annals only to the third year of Jahāngir's reign, A.H. 1017 = A.D. 1608, when he had reached the age of forty. On fol. 34^b the royal author refers to Prince Parwiz's marriage with the daughter of Mirzā Rustum, which, he says, took place on the 11th of *Sha'ban*, A.H. 1017:—

دیگر روز یازدهم شهر شعبان المعظم سنه ۱۰۱۷ دختر میرزا رستم
بیره بهرام میرزا را بشرد خود شاهزاده پرویز یکابین یکصد و پنجاه
لک روپیه که صد و پنجاه هزار تومان عراق است حقد نموده
کدخدا ساختم.

Again, on fol. 106^a, while incidentally alluding to an occurrence which took place in Kashmir, whither he had accompanied his father on the occasion of his first visit to that place, he says that at the time of writing he was in his fortieth year:—

و الحال که عمر چهل سال رسیده آن شدة گرسنگی و آن لذت
خوردنی در هیچ وقت نیافتم.

After a short preface, devoted to the praise of God and the Prophet, the royal author begins the history with the date of his accession to the throne, Thursday, the 8th of Jumādā I., A.H. 1014 = A.D. 1605. The work is very largely devoted to the rebellion of *Khusrāu*, but references to Akbar are not infrequent. After the account of *Khusrāu*'s imprisonment and his mother's death, the king praises *Keshū* for his diligent and loyal services, and then the narrative suddenly closes with mention of the practice of Akbar and his officers of discharging guns on the first day of every month:—

بر سبب پدر من بود که روز هره ماه اول تشنگ بدست مبارک
خود گرفته می انداختند بعد از آن بمصیبداران و احداث و برق
اندازان و رعده اندازان و توپ اندازان می میدادند و در هیچ وقت
غیر این نبود که در هر ماه این خرغا نمی شد و من نیز بدان
دستور اول تشنگ درست انداز را خود می اندازم و دیگر شروع از
همه میشود.

Copies of this work are mentioned in Ethic, Bodl. Lib. Catalogue.

بود که ترتیب یافته بفرزند شاهجهان که او را در همه چیز از همه فرزندان خود اول میدادیم مزحیبت نمودم و بر پشت کتاب خط نخست مرقوم گشت که در فلان تاریخ و فلان مقام بآن فرزند عنایت شد.

Attention was first called to this part of the *Jahāngir Nāmah* by James Anqueton, who translated and published some extracts from it in the *Asiatic Miscellany* (vol. ii., pp. 71 and 172), Calcutta, 1786, and other portions were subsequently given by Francis Gladwin in his *History of Hindustan*, vol. i., p. 96.

The other text of the *Memoirs*, generally rejected as spurious, records events down to the fifteenth year of the reign, A.H. 1029 = A.D. 1618. A copy of it, No. 558, is noticed *infra*. It gives very few dates, and is without much regard to order. The descriptions of property, gold and silver work and jewels, the number of horses, elephants, etc., and the cost of buildings, have all been amazingly exaggerated. It contains stories of Hindū jugglers, magical performances and sleight of hand, such as would hardly be expected from an Imperial pen. It is lacking in historical precision, and omits many things that ought to have formed part of the narrative. The authentic *Memoirs*, on the other hand, are written in chronological order, the events of the reign being narrated year by year. The style is simple and inornate, and there are no silly stories of Hindū jugglers, nor extravagant descriptions of jewels and the like. Major David Price, who took the spurious text for a genuine production, translated it for the Oriental Translation Committee, under the title of "*Memoirs of the Emperor Jehangueir, written by himself, and translated from a Persian Manuscript*," London, 1829. It is much to be regretted that this version should have obtained so much currency and credit in Europe. A very old copy of the spurious *Memoirs*, dated A.H. 1040, i.e. three years after the death of Jahāngir, is preserved in the Library of the Royal Asiatic Society, London, and is described by Morley in his *Descriptive Catalogue*, p. 112. This early-dated copy establishes the fact that the text was in existence soon after the death of Jahāngir. If it owes its existence to Shāh Jahān, which is very possible, the emperor's intention must have been that it should supersede the authentic text, which, in the annals of the seventeenth year, contains very severe reproaches against him as Prince Khurram. The differences between the authentic and the spurious texts were first pointed out by S. de Sacy in the *Journal des Savans*, 1830, pp. 359 and 430, and then by Morley, *loc. cit.*, and lastly, in the most exhaustive manner, by Sir Henry Elliot and Prof. Dowson, in their *History of India*, vol. vi., pp. 251-391, where copious extracts are given from both texts.

The present work, which, as has been noted, was written by Jahāngir in the third year of his reign, is the text on which the spurious *Memoirs* are based. A comparison of this text with the spurious *Memoirs*

down the history to the end of the reign, and added an introduction containing the history of Jahāngir from his birth to his accession. The whole of this work was published by Sayyid Ahmad, under the title of *Toozuk-i-Jehangeereh*, Ally Gurh, 1864. A Hindustani translation of it, entitled *ترجمہ نزک جهانگیری*, by Sayyid Ahmad 'Ali of Rampur, has lately been lithographed in the Nizāmi Press, Kānpūr, A.D. 1291. Jahāngir himself, in the annals of the seventeenth year (printed edition, p. 352), says that Mu'tamad Khān, who had been employed in writing the history of his reign, was ordered to continue the annals from the date up to which Jahāngir had written them, and to place the narrative at the end of the emperor's rough copy. He was further instructed to write them in the form of a diary, which, after the emperor's correction, was to be transcribed in a fair copy:—

درینولا که معتقد خان از خدمت دکن آمده سعادت آستان بروس
دریافت چون از بندهای مزاجدان و شاگردان سخن تهم بود و سابق
نیز بر رشته این خدمت و ضبط وقایع بعهده او بود حکم فرمودم
که از تاریخی که نوشته ام آورده مختار الیه بخط خود نویسد و در ذیل
مسودات من داخل سازد و آنچه بعد ازین مبالغ شود بطریق روزنامه
مسوده نمود به تصحیح من رسانیده به بیاض می سپرده باشد

Another issue of the authentic text, which brings down the narrative to the end of the twelfth year of the reign, is noticed in Riou, i. p. 253. *Shah Nawāz Khān*, in his preface to the *Ma'āşir-ul-Umarā*, states that the *Jahāngir Nāmā*, written by the emperor himself, did not extend beyond the twelfth year. This statement proves that he had no knowledge of the continuation of the *Memoirs*. In the annals of the thirteenth year (printed edition, p. 239) it is said that when the *Memoirs* of the first twelve years had been completed, and a fair copy transcribed, Jahāngir ordered them to be bound, and copies to be distributed to the officers of his dominions. The first copy was presented to *Shah Jahān*:—

چون وقایع دوازده سال از جهانگیر نامه به بیاض برده شده بود
بمستدیان کتابخانه خاصه حکم فرمودم که این دوازده ساله احوال را
یک جلد ساخته نسخه های متعدد ترتیب نمایند که به بندهای خاص
نصایف فرمائیم و بسایر بلاد فرستاده شود که ارباب دولت و اصحاب
سعادت دستور العمل روزگار خود سازند — روز جمعه هشتم یکنی از
واقعہ نویسان نام را نوشته و جلد کرده نظر در آورد چون اول نسخه

No. 557.

fol. 119; lines 12; size $6\frac{1}{2} \times 4$; $4\frac{1}{2} \times 2$.

جهانگیر نامہ

JAHÂNGÎR NÂMAH.

Memoirs of the emperor Jahângîr.

This exceedingly valuable MS., dated Haydarâbâd, Dul-hijjah, A.H. 1020 (A.D. 1611), i.e. the sixth year of Jahângîr's reign, is the oldest extant copy of the earliest version of the emperor's Memoirs—the version he wrote in the third year of his reign as a sketch which should afterwards be amplified into a more complete work.

Beginning:—

حمد بی جاہست و شکر بی نہایت میدہی را کہ بیک امر کن
اجرام فلکی و اجسام عنصری را از مکن عدم بقضای وجود آورد
و صانعی کہ طبقات افلاک بر افراشت و بساط خاک را بالواع قدرت
بیاراست (Elliot, vol. vi, p. 264, wrongly reads بسیار است) و آدمی
زاد را بزور لطف و زیست عقل اختصاص داد تا بدان تاج کرامت
و خلعت خلافت پوشید و زمین و زمان را در قبضہ تسخیر خود
در آورد.

There are two well-known texts of Jahângîr's Memoirs, which, though differing from each other, are, more or less, based on the present work. One of them, unanimously admitted to have been written by the emperor himself, covers the period from his accession to the seventeenth year of his reign. It was continued under his supervision by Mu'tamad Khân to the beginning of the nineteenth year. Subsequently, during the time of Muhammad Shâh (A.H. 1131-1161 = A.D. 1719-1748), it was re-edited by Muhammad Hâdi, who brought

A large seal of the same officer, partly faded, faintly reads thus:—

ميجر استولى پور بهادر بادشاہ غازی

The words بادشاہ غازی probably refer to Shāh 'Ālam (A. H. 1173-1221 = A. D. 1759-1806).

This must be Antonio Louis Henri Polier, who entered the service of the English in 1762, and subsequently that of the Nawwābs Shujā'-ud-Daulah and Āṣaf-ud Daulah. He also served Shāh 'Ālam, and was appointed Lt.-Colonel by Warren Hastings. He studied Hindī mythology and poetry and collected valuable MSS. He returned to Europe in 1758 and died in 1793. See Buckland, *Dictionary of Indian Biography*, p. 339.

Several 'Arḍ-dīdāh, the dates of which range from A. H. 1184-1187, are found on the title-page of this Pādīshāh Namah.

اعلیٰ شهاب الدین محمد شاهجهان صاحبقران ثانی آثار اللہ برہانہ مرقوم است از انجملہ احوال بیست سالہ یعنی دو دور از اول جلوس بر اورنگ خلافت از منشآت شیخ عبد الحمید لاہوری کہ تلمیذ علمی فہامی ابوالفضل مبارک بود بتصحیح و مقابلہ نواب سعد اللہ خان مرحوم و دور میوم از منشآت شیخ محمد وارث کہ شاگرد رشید شیخ عبد الحمید بود و تصحیح و مقابلہ بامتصواب نواب فاضلخان مرحوم کہ معروف بعلم الباک توتی و احوال دو سالہ منقول از شاهجهان نامہ از منشآت شیخ محمد صالح کنبو کہ نام آنرا عبد صالح گذاشتہ عرضکہ بہصرف کارنامہ شگرفہ استغ و از جملہ نفایس روزگار قدر دانستی است بمقابلہ مبلغ دو صد و پانزدہ روپیہ مکہ مبارک محمد شاہی بمعرفت محمد صادق کتاب فروش و ارحم خانیو از پسران مرزا سلطان نظر پساتھان مرحوم محمد اعظم شاہی ابتیاع نمودہ شد بتاریخ ہفدہم شہر جمادی الاول سنہ ۹ جلوس معلی - جمادی چند دادم جان خریدم - بنام ایزد عجب ارزان خریدم -

The writer, it will have been seen, says that he purchased the MS. for two hundred and fifteen rupees, in Muhammad Shāhi coin, through Muhammad Sādiq, book-seller, and Arham Khānjī, from the sons of Mirza Sultan Nazar Yasalat Khān, deceased, of Muhammad A'zam Shāh's time, on 17 Jumādā I., the ninth year of the reign.

A description of the MS. written in English, and signed "Lewis Dacosta," is found at the beginning of the volume. The same signature, dated 14 July 1827, Calcutta, is found on the back of the same folio. Two other signatures, one of Francis Gladwin, the distinguished Orientalist, who died about 1813, and another, which is illegible, are on the same page.

A seal of Major Polier, dated A.H. 1181, with the following inscription, is found at the top of the page:—

امتیاز الدولہ میجر پولر بہادر ارسلان جنگ

The following note to the right of the seal says that the MS. once belonged to Major Polier:—

این کتاب شاهجهان نامہ باب مرکار فیض آثار نواب افتخار الملک امتیاز الدولہ میجر پولر بہادر ارسلان جنگ دَام اقبالہ -

vol. vii., pp. 3-72, 121-2, where an account of the work, with extracts, will be found; Morley, *Descriptive Catalogue*, p. 122; N. Lees, *Jour. Roy. As. Soc.*, New Series, vol. iii., p. 462; J. Aumer, p. 95; Rien, i., p. 260; Ethé, *Bodl. Lib. Cat.*, Nos. 232-235; Ethé, *India Office Library Catalogue*, Nos. 325-330.

Part IV., foll. 503-529. History of the last two years of Shah Jahān's reign, i.e. a.h. 1067-1069 = a.d. 1657-1659, taken from the 'Amal-i-Ṣāliḥ of Muḥammad Ṣāliḥ Kaubā.

Beginning:—

السنه الله كه بشرخي و فيروزي روز شنبه خمره جمادي الآخر مال
هزار و شست و هفتم . . .

corresponding with line 2, fol. 664^b, of the 'Amal-i-Ṣāliḥ, No. 569 in this Catalogue.

A very valuable and correct copy. Written in good Nasta'liq, within gold and ruled and coloured borders, with a double-page 'Unwān and beautifully illuminated head-piece at the beginning of each Daftar of the Pādishāh Nāmā. It was written at the desire of Mirzā Sulṭān Nazar of 'Ālamgir's time, and completed on 12 Shawwāl in the 45th year of the reign. The date of transcription and the name of the scribe are given thus in the following colophon at the end of the third Daftar, fol. 502^a:—

بتاريخ دوازدهم شهر شوال سنه پنج و چهل از جلوس ميست
سانوس پادشاه جهان پناه عالم گير پادشاه غازي خلد الله ملكه ابد
بشمرده خدمت و اجل دستگاه ميرزا سلطان نظر بخط احقر راجي
من رحمت الله كمترين شرف الدين صديقي اتمام يافت

The colophon at the end of the second Daftar, fol. 370^a, dated Jumādā I., the 44th year of 'Ālamgir's reign, runs thus:—

تمت هذه النسخته بعون الله تعالى بتاريخ بيست و هشتم شهر
جمادي الاول سنه ٤٤٣ از جلوس مبارك پادشاه عالم گير

Foll. 1-32, written in a modern hand, have been recently added.

A learned note, by an anonymous writer, giving particulars of the contents of the whole of the Mā., is found on the back of the first page of the Pādishāh Nāmā (fol. 33^a):—

دربن كتاب شريف و مجلد منيف كه موسوم است به پادشاه نامه
و مشهور است به شاه جهان نامه احوال مي و دو ساله حضرت شاه

the author's name, must be a distinct person from his namesake, the author of the *Iqbāl Nāmah*. The latter, when referring to himself, uses such a phrase as 'the present writer,' while in corresponding passages our author mentions Mu'tamad Khān by name."

Part II., foll. 33-370. بادشاه نامہ, Pādishāh Nāmah. The first two volumes or Daftars of the Pādishāh Nāmah, by 'Abd-ul-Hamid Lahaurī, عبد الحمید لاہوری, comprising the history of the first two decades of the reign, i.e. A.H. 1037-1057 = A.D. 1627-1647.

Beginning:—

نگارین کلامی کہ گلزارش آن دامن سامعہ را جوہر آکین کند

'Abd-ul-Hamid of Lahore, who, according to the author of the 'Amal-i-Sālih, was a pupil of Abu 'l-Faḍl, and died in A.H. 1065 = A.D. 1655, says in the preface that Shāh Jahān, who highly admired the elegant style of Shaykh Abu 'l-Faḍl's Akbar Nāmah, was in search of an accomplished historiographer to write a history of his reign on the model of the Akbar Nāmah, when he happened to hear of the fame of 'Abd-ul-Hamid, who was then living in retirement at Lūtah. Both Dr. Rien, i., p. 260, and Elliot, History of India, vol. vii., p. 3, say that the author was then living in Patna, but in this MS., fol. 35^b, the name of the place is distinctly written as لٹہ. The emperor sent for the author and entrusted him with the work.

The second Daftar begins thus on fol. 223^b:—

مپاس والا اساس داور کارماز و کردگار بی نیاز را کہ ہمدگاری الخ

The first two Daftars of the Pādishāh Nāmah have been printed in the Bibliotheca Indica, Calcutta, vol. i., 1867; vol. ii., 1868.

Part III., foll. 372-502. The third Daftar of the Pādishāh Nāmah, containing the history of the third decade of the reign, i.e. A.H. 1057-1067 = A.D. 1647-1657, by Muḥammad Wārīs, محمد وارث.

Beginning:—

ہر سر ہر نامہ دہر قلم

انچہ کند بہر لہن رقم

In the preface to this Daftar, Muḥammad Wārīs (killed A.H. 1091 = A.D. 1680) tells us that the first two decades, written by 'Abd-ul-Hamid, were revised by Sa'd Ullah Khān. 'Abd-ul-Hamid having become too old to continue the work, the present writer, his pupil, was entrusted with the task, and, Sa'd Ullah Khān having died, was ordered to submit his work for revision to 'Atā-ul-Mulk Tūst, entitled Fāḍil Khān.

For other copies of the Pādishāh Nāmah see Elliot, History of India,

No. 565.

fol. 529; lines 25; size $13\frac{1}{2} \times 8$; $1\frac{1}{2} \times 6$.

شاهجهان نامه

SHÂH JAHÂN NÂMAH.

This interesting volume, comprising a complete history of Shâh Jahân, may be divided into four parts, each the work of a different author, as follows:—

Part I., fol. 1–32. This section, endorsed as اقبالنامه, Iqbal Nâmah, comprises the history of Shâh Jahân's early life until his accession to the throne, i.e. A.H. 1000–1037 = A.D. 1590–1627.

Beginning at once with the following heading in red:—

ذکر مطوع لیرجاه و جلال و طلوع کوکب دولت و اقبال یعنی
ولادت با سعادت شایسته افسر کیانی زینده اورنگ کامرانی چراغ
افروز دودمان کورگالی شاه جوان بخت اقبال صاحب قران ثانی -

The narrative then begins thus:—

چون مشیت ایزد عز شاه و ارادت حق جل سبحانه بانظام
مسلسله صوری و معدوی الخ

In a contemporary endorsement on fol. 1^o this part is ascribed to Mu'tamad Khân:—

اقبال نامه منحصن باحوال شاهزادگی شاهجهان بادشاه تصنیف
معتد خان

This is corroborated by the following subscription, on fol. 92.—

حیثیت احوال شاهزادگی حضرت خانانی صاحب قران ثانی
شهاب الدین محمد شاه جهان بادشاه خازی تا اینجا احوال برکت
شال بادشاهزادگی شاهجهان بادشاه که معتد خان نوشت -

It is doubtful whether this Mu'tamad Khân is identical with the author of the Iqbal Nâmah. Dr. Rieu, in his Supplement, No. 76, ii., where a copy of this work is mentioned, observes: "Mu'tamad Khân, if such be

6. Marriage procession of prince Dārā Shikāh, foll. 186^b-187^a.
7. Prince Aurangzib spearing a furious elephant, fol. 196^b.
8. Shāh Jahān sitting for the first time on the peacock throne, surrounded by his court, and giving rewards to princes and nobles, foll. 241^b-242^a.
9. The Tāj at Āgrah, fol. 351^b.
10. The wives, daughters, and other female relatives of Nadr Muhammad Khān entering the harem of Shāh Jahān, and receiving honourable treatment from the emperor's wife, fol. 392^a.
11. Reception of Nadr Muhammad Khān by the Shāh of Persia, foll. 399^b-400^a.
12. Mosque at Akbarābād, fol. 430^b.
13. The Jamī' Masjid at Shāhjahānābād, fol. 433^b.
14. Ja'far Khān presenting Ablāq horses to Shāh Jahān, and Dul-saqār Āqā, the ambassador of the king of Rām, bringing Arab horses for the emperor, fol. 479^b.
15. Gate, Delhi Fort, fol. 496^a.
16. Naqqār Khānah, or the "Drum-House," fol. 496^b.
17. The Diwān-i-Khāṣ, fol. 497^a.
18. View of the Delhi Fort, fol. 497^b.
19. The bier of Shāh Jahān being carried to the Tāj, foll. 506^b-507^a.

Written in fair Nasta'liq, within gold and ruled and coloured borders, with beautifully illuminated 'Unwāns and head-pieces at the beginning of each part. The headings are written in red. All the illustrated pages are profusely illuminated and decorated on the margins with beautiful floral designs.

Not dated; apparently 18th century.

The MS. was seen by their Majesties the King-Emperor and the Queen-Empress on the occasion of their visit to Delhi in 1911, and their signatures appear thus on the fly-leaf at the beginning of the copy:—

"Seen this day December 10th, 1911.

George R.L.

Mary."

Khātimah.—Biographical notices of eminent men of the period: saints, fol. 299^a; learned men, fol. 303^a; physicians, fol. 305^a; poets, fol. 307^a.

See Elliot's *History of India*, vol. vii., p. 1; Rien I., p. 259; Morley, *Descriptive Catalogue*, p. 121.

Part II., foll. 310–545, taken from the 'Amal-i-Ṣāliḥ, comprises Shāh Jahān's history from the eleventh year of his reign to his death.

Beginning, fol. 310^b:—

چون الام سال يازدهم جلوس ميمنت مالوس از روز سه شنبه
..... بخيرت و مباركي شروع شده الخ

corresponding to fol. 413^b of the 'Amal-i-Ṣāliḥ, noticed in No. 509 of this catalogue.

The biographical appendix to the 'Amal-i-Ṣāliḥ begins on fol. 509^a.

Foll. 534^a–545^a contain a tabulated index of the names of princes and Amirs, arranged according to their respective rank.

This valuable copy contains twelve large miniatures, painted in the highly finished Indian style of the later Mughal period. Some of them cover two pages. There are also seven beautiful coloured drawings of buildings, mosques, etc. of Shāh Jahān's time. The miniatures and drawings are:—

1. Jahāngir ascending the throne, fol. 27^a.
2. Prince Khusrau's marriage with the daughter of Mirza Muzaffar Husayn Ṣafawī, fol. 30^b.
3. Scene representing Prince Khurram attacking with a sword a lion which has seized one of his father's attendants, Anūp Rāi, by the hand and arm. The account of the occurrence in the text is: Jahāngir, accompanied by Prince Khurram and others, was hunting a lion. Jahāngir's horse took fright at the sight of the lion. The emperor alighted from his horse, and fired, but missed. The lion became furious, and attacked a Mir Shikān, and after flinging him aside, returned to its place. Jahāngir fired again, but ineffectively. The beast then attacked Jahāngir, whereupon Anūp Rāi interposed to save the emperor. The lion wounded Anūp Rāi, and seized his hands and arms in its jaws. He succeeded in freeing one hand. Prince Khurram attacked the lion with his sword and saved Anūp Rāi. Foll. 32^a–33^a.
4. Shāh Jahān sending the elephant 'Ālamgumān to Jahāngir as a present, fol. 42^a.
5. Shāh Jahān riding a white elephant, fol. 123^a.

when the author submitted his account of the Bundela war to him. The emperor, says the author, was highly pleased with it, and appointed him historiographer. That was in the eighth year of the reign. The author was ordered to write a history of the emperor from his birth to the end of the tenth year of his reign. He adds that the title پادشاه نامه was given to the work by the emperor himself:—

... کتاب مستطاب که از پادشاه مالک رقاب پادشاه نامه نام یافته ...

He also says that he was asked by the emperor to write another volume, containing the history of the second decade of the reign. But this, we have reason to believe, he never did; for in the 'Amal-i-Salih (No. 569), where our author is spoken of in high terms, we are told that he was at first employed on the Pādishah Nāmah, and after that was entrusted with the office of collecting intelligence.

میرزا امینا در اصطلاحات زبان فارسی مهارتی تمام دارد و قاعده فن الیها را بقانون لیک می شناسد شاهد سببش از لباس تکلف مبرا است و صاحب طبع و ذهن مستقیم و فکر رسا — سابق خدمت نگارش پادشاه نامه بدو متعلق بود و بعد از آن بخدمت جمع وقایع می پرداخت مردی خوص ظاهر و خوص معاوَره بود ...

Part I. is divided into a Muqaddimah containing the history of the early life of Shāh Jahān, a Maqalah devoted to the history of the first ten years of the reign, and a Khātimah containing biographical notices, as follows:—

Muqaddimah.—Shāh Jahān's birth, fol. 7^a; his genealogy, fol. 7^b; Jahāngir, fol. 12^a; Akbar, fol. 13^a; Humāyūn, fol. 14^a; Bābur, fol. 16^a; 'Umar Shaykh, fol. 18^a; Abū Sa'īd, fol. 19^a; Mirān Shāh and Tīmūr, fol. 19^b.

Maqalah.—Shāh Jahān's accession, fol. 85^a; first year of his reign, fol. 102^a; second year, fol. 120^a; third year, fol. 133^a; fourth year, fol. 156^a; fifth year, fol. 172^a; sixth year, fol. 190^a; seventh year, fol. 217^a; eighth year, fol. 240^a; ninth year, fol. 263^a; tenth year, fol. 288^a.

The history of the last year is, however, incomplete, and ends (fol. 299^b) with the month of Shahriwar, corresponding to Jumāda, A.H. 1047 = A.D. 1637.

It is said here that the emperor, reverting from the solar to the lunar year, ordered the history of the eleventh year to begin on the first of Jumāda II, the month in which he ascended the throne.

No. 566.

Foll. 545; lines 31; size $15\frac{1}{2} \times 9\frac{1}{2}$; 11×6 .

پادشاه نامه

PÂDISHÂH NÂMAH.

Another complete history of Shâh Jahân, from his birth to his death, consisting of two parts, due to two different authors, as follows:—

Part I., foll. 1-309. This is the Pâdishâh Nâmâh by Muhammad Amin bin Abu 'l-Hasan Qazwini, محمد امين بن ابو الحسن قزوینی, also known as Mirzâ Aminâ or Aminâ-i-Qazwini, comprising the history of the early life of Shâh Jahân and the first ten years of his reign.

Beginning:—

طراوت چمن الفاظ و تازگی گلشن معانی. نسیم بهار پیرایه
ایست الخ

In the preface the author says that after his arrival in India from his native country Îrân, he entered the service of Shâh Jahân as Munshi in the fifth year of his reign. He adds that the emperor, dissatisfied with the works of his court chroniclers, was looking for a better writer,

The work, therefore, must have been written towards the close of the eighteenth century.

Blochmann, in his translation of the *Â'in-i-Akbari*, p. 316, note, while mentioning this work, observes that it is "perhaps the only critical historical work written by a native."

Compare Elliot, *History of India*, vol. viii., p. 193. See also Rieu, iii., p. 930, where a copy of the work and a translation of its preface are mentioned.

The present MS. consists of the following two sections or *Maqālahs*:—

Maqālah I.—Birth of Akbar; his genealogy; account of his early life, fol. 2^b.

Maqālah II.—Akbar's accession, fol. 9^a; first year of his reign, fol. 10^a; second year, fol. 18^b; third year, fol. 22^a; fourth year, fol. 25^b; fifth year, fol. 28^b; sixth year, fol. 46^b; seventh year, fol. 52^b; eighth year, fol. 58^b; ninth year, fol. 65^a; tenth year, fol. 78^a; eleventh year, fol. 87^a; twelfth year, fol. 91^a; thirteenth year, fol. 105^b; fourteenth year, fol. 108^a; fifteenth year, fol. 111^b; sixteenth year, fol. 113^b; seventeenth year, fol. 115^b; eighteenth year, fol. 129^a; nineteenth year, fol. 146^b; twentieth year, fol. 161^a; twenty-second year, fol. 183^b; twenty-third year, fol. 192^a; twenty-fourth year, fol. 198^b.

It ends with an account of the rebellion in Bengal.

In the subscription at the end this copy is said to be the First Volume of the *Sawanih-i-Akbari*, تمام شد جلد اول سوانح اکبری.

In the colophon, also, it is designated as the First Volume of the work:—

تمت تمام شد کتاب تواریخ سوانح اکبری جلد اول بتاریخ بیست و یکم شهر جمادی الثانی سنه ۱۲۷۰ هجری مطابق بیست و یکم ماه مارچ سنه ۱۸۵۳ بخط بیربط اسد داد علی ولد احمد علی ساکن شهر کالہور

It is noticeable that a space for the insertion of the number of chapters or divisions of the work is left blank in the Preface:—

و این کتاب را بر . . . مقاله ترتیب داده شد

Written in careless Indian *Ta'liq*, with the headings in red.

Copious marginal notes of great value, in the handwriting of Blochmann, whose signature appears at the beginning of the copy, are found throughout.

سوانح اکبري

SAWÂNĪH-I-AKBARĪ.

A valuable and somewhat rare history of the Emperor Akbar, from his birth to the end of the 24th year of his reign, A.H. 987 = A.D. 1579.

Author: Amīr Haydar Husaynī Wāsiṭī Balgrāmī, امیر حیدر حسینی واسطی بلگرامی.

Beginning:—

خداوند شاهان شکرست حد گفتار نیست از مهر ربایم چه آید
و از کرم بیایم چه کشاید.

The author was, according to his own statement in the preface to his *Tahqiq-ul-Istilahāt* (a poetical glossary written A.H. 1189 = A.D. 1775), a grandson of the famous Gulām 'Alī Āzād Balgrāmī. See Rieu, iii., p. 230. His two grammatical treatises, viz. *منتخب الصرف* and *منتخب النحو* are also noticed in Rieu, ii., p. 857.

In the Preface the author says that he has mainly based the work on the Akbar Nāmah of Abū 'l-Faḍl, which he has abridged here by avoiding its rhetorical flourishes. He also names several other works as his sources, viz. the *Muntakhab-ut-Tawārikh* of 'Abd-ul-Qādir Badā'uni, *Tabaqāt-i-Akbari*, *Tārīkh-i-Firishṭah*, the Akbar Nāmah of Ilahdād Fayḍī, *Ma'āṣir-ul-Umarā* with its *Takmilah*, and the four *Daftars* of the *Mansha'at* of Abū 'l-Faḍl, the fourth of which he says is very rare. These four *Daftars*, says the author, contain much valuable information which is not found in other historical works. In fact he wonders at those historians of Akbar who do not make use of these *Daftars*. We learn, further, that he compiled this work at the desire of William Kirkpatrick, whom he introduces thus:—

امیر کبیر مبدع قوانین و پاسداری... عزیز الملک مقرر الدوله
بهادر شوکت جنگ ولیم کرک پاتریک

William Kirkpatrick was well versed in Oriental languages and Indian lore. He was Persian Interpreter to General Stibbert for periods between 1777 and 1785, and to Lord Cornwallis in the Mysore War, 1791-92. He translated Tipū Sultān's diary and letters from Persian into English. He left India in 1801, and died in 1812. See Buckland, *Dictionary of Indian Biography*, p. 238.

No. 1763

fol. 95; lines 17; size $9\frac{1}{2} \times 5$; $6\frac{1}{2} \times 3\frac{1}{2}$

واقعات بابری

WÂQI'ÂT-I BÂBURÎ

A fragment of 'Abd ur-Râhim Khân Khânân's Persian translation of Bâbur's Memoirs. See No. 549.

Beginning as usual:—

در ماه رمضان سنه هشتصد و نود و نه در ولایت فرغانه الخ *

The MS. breaks off on fol. 91^b with the words:

از موضع عیسی خیل کوچ نموده در دامنه کوهستان جوباره فرود
آمده شده جابقرنچی بکوهستان رفته یک سنگر عیسی خیل را شکسته
کوسفند *

corresponding to fol. 131^a, line 5, No. 549.

One folio after 1^a, corresponding to fol. 2^a, line 2 to fol. 3^a, line 8 in No. 549, is missing, and foll. 92-95 are the continuation of the missing folio. There is a lacuna after fol. 7^b.

Written in a good Nasta'liq within gold-ruled columns with an illuminated, but faded, head-piece.

Not dated; 17th century.

Several seals and 'Ard-didahs of the nobles of Shâh Jahân's court are found on the title-page.

arrow strikes his horse. He is thrown, and the elephant named Narsingh comes up and crushes him under foot. Arzani, the vakil of 'Alī Qulī Khān, recognises his master's head, and after showing it to the emperor, lays it at his feet, fol. 323^b.

XX. Akbar's campaign against the fort of Chitor. It is night, and Akbar is standing in a shelter erected for him. He has a musket in his hand. The face of Jaimal, the chief of the fort, being discernible by the light cast by the fire of the guns and muskets, Akbar takes aim and shoots him. Jaimal falls from the fort, and the enemy becoming disheartened give up the contest. The emperor returns victorious next morning, fol. 326^b.

XXI. In A.H. 978 = A.D. 1571, on his way from Nagore to the tomb of Shaykh Farīd Shukarganj, Akbar catches sight of a large flock of wild asses; he pursues these on foot into the jungle, and shoots sixteen, fol. 331^a.

Besides the autograph of Shāh Jahan there are several 'Arḍ-didāhs and official seals of the nobles of the Mughal Courts of India. Almost all the seals are in a faded condition. The names of the officials read thus:—

- (1) حید اللہ چلی . . . ۲۲ شوال سنہ ۲۶ جلوس مبارک
- (2) خواجہ مہیل
- (3) خواجہ ہلال
- (4) عبد العفور
- (5) محمد باقر
- (6) نور محمد

The fly-leaf also bears the signature "Gladwin," with illegible initials and without any date. This must be Francis Gladwin, the well-known Orientalist, who died about 1813. See C. E. Buckland, *Dictionary of Indian Biography*, p. 167.

A note on the same leaf records the cost of the MS.: ہشت ہزار روپیہ or 8,000 rupees.

The MS. is written in beautiful bold Nasta'liq, within coloured and gold-ruled borders. The paper is of an excellent quality, with a slight ivory gloss, and of a high cream colour. The binding is modern, rich and tasteless.

thirty-nine other officers, and before sunrise brings his whole detachment within the walls. The Emperor at the head of his detachment, calling out "Allāhu Akbar," forces his way, sword in hand, through the enemy and makes himself master of one of the gates, through which he admits his troops. The garrison is put to the sword, fol. 277^v.

XVII. Birth of Akbar. Humāyūn's wife, Hamidah Bānū Begam, gives birth to Akbar in the castle of Amarkot; though some are of opinion that he was born in a field about a mile from the fort. His mother, dressed in a green robe, is lying exhausted on a couch, and the baby Akbar is seen in the arms of a nurse with a high conical Tartar cap. There is general rejoicing in the harem, and the women are seen in exultation over the birth. In the lower part of the illustration, there is a picture of Tardi Beg Khān bringing the news to Humāyūn, who is encamped about fifteen kos from Amarkot, fol. 284^v.

- H. Beveridge, in his "Notes on Persian MSS. in Indian Libraries," published in the Journ. Roy. Asiat. Soc., 1901, pp. 69-35, while noticing some of the interesting Persian MSS. in this Library, attaches the greatest importance to this MS., and particularly to this very illustration, which he says "is a very striking picture of the birth of Akbar." He informs us in a footnote that some of the illustrations in this MS. were photographed for him by Mr. Bourdillon, L.C.S., among which the photograph of the miniature of Akbar's birth was "so interesting that it might have perhaps been published, though it only gave a faint idea." He also points out that a notice of this MS. will be found in Eastwick's *Hand-book for Benool* (Murray).

XVIII. At Thanesar, on his way to Âgrah, Akbar learns of a sacred pond on the outskirts of the city, where the Sanyāsīs and a large number of Hindus assemble to bathe at the time of the sun's eclipse. The emperor, on hearing that the Sanyāsīs have divided into two parties and are about to fight, reaches the place and vainly urges them to refrain. In the midst of the fight Akbar, seeing that one party is getting the worst of it, orders Shams̄hīr Yār Samarqandi to assist them with his followers; thus strengthened, they are victorious, fol. 322^v.

XIX. Akbar's campaign against 'Alī Qulī Khān. He at first rides his favourite elephant called Balsundar, and Mirzā 'Azīz Koka is seated by him; but when the battle grows hot, he alights and mounts a horse. 'Alī Qulī Khān receives a wound from an arrow, and immediately another

- IV. The death of Prince 'Umar Shaykh (wounded in the neck) from an arrow shot at a venture from the fort of نخرمالو.
و آنحضرت بر بالای بلندی که نزدیک قلعه
بود بی التثاناه بر آمد و بصف بر کشته ندالسته از بالای
قلعه تیری بر زیر الداحض و بر شاهرک شاعراده رسید در
صاعص جان بجان آفرین تسلیم نمود fol. 59^a.
- V. Timūr's campaign against the fort of اولک, and its conquest, fol. 63^a.
- VI. Timūr's campaign against Bagdād. He takes his position on the bridge. Faraj, the governor of Bagdād, and his daughter try to escape on a boat, but being attacked by Timūr's archers throw themselves into the water and are drowned. By Timūr's order the boatmen bring out the dead body of Faraj. Timūr then orders the town to be sacked, foll. 103^a-104^a.
- VII. Timūr's mourning for the death of the Prince Muḥammad Sultān, the appearance of whose two sons at that time doubles his affliction, fol. 118^a.
- VIII. Timūr orders preparations to be made for the marriage of Princes Mirzā Ulug Beg, Ibrāhīm Sultān, Jahāngīr Bāiqarā, and others. Four royal camps are pitched at Samarqand. Amīr-zādah Pīr Muḥammad comes from Gāznlā, and Timūr receives him with great affection. The chief ambassador of Egypt برقا مکی presents a giraffe to Timūr, fol. 134^a.
- IX. Death of Timūr, fol. 134^a.
- X. Installation of Mirzā Khalīl on the throne of Samarqand, fol. 136^a.
- XI. Mirzā Shāh Rukh ascends the throne of Khurāsān, fol. 138^a.
- XII. Mirzā Badī'uz-Zamān comes to beg pardon of his father Sultān Ḥusayn, and is received with honour. Muẓaffar Ḥusayn Mirzā (the younger brother of Badī'uz-Zamān) and his mother come also to receive the prince. The father forgives his son and embraces him, fol. 232^a.
- XIII. Bābur's campaign against Samarqand, foll. 246^a-248^a.
- XIV. Bābur's rejoicings at the birth of Humāyūn. He gives a grand feast to his chiefs and nobles, fol. 254^a.
- XV. Humāyūn's accession to the throne, fol. 273^a.
- XVI. Campaign of Humāyūn against the citadel of Champanero. After fixing steel spikes in the scarp of the rock, Humāyūn first ascends the fort at night, with Bairam Khān and

artists who flourished under the *Ṣafawis* of Persia, and of several executed by one of Bahzād's pupils named Mirak, and several others who lived in the sixteenth century. Rien, iii., p. 1072, notices a finely illuminated copy of Nizāmi's *Khamsah*, dated A.H. 946-949 = A.D. 1539-1542, written by the famous calligraphist *Shāh Maḥmūd*, of Nishāpūr, for *Shāh Tahmāsp Ṣafawī* (A.H. 930-984 = A.D. 1523-1576). It contains fourteen miniatures, of which eleven are signed by five artists of the Shah's court, viz: Mirzā Salṭān Muḥammad, Mir Sayyid 'Alī, Āgā Mirak, and Muzaffar 'Alī. A copy of the *Dārāb Nāmāh*, with a number of illustrations signed by the court painters of Akbar, is mentioned in Rien, Suppl., No. 335, and Mr. Vincent A. Smith informs us that one of these was painted by Bahzād and corrected or touched up by *Khwājah 'Abd-ur-Ṣamad*. The latter was at first attached to *Humāyūn*, and subsequently attracted the attention of the emperor Akbar, who honoured him with high offices and made him the master artist of his court. The names of *Khwājah 'Abd-ur-Ṣamad* and Mir Sayyid 'Alī (the latter has already been mentioned among the artists of *Shāh Tahmāsp's* court) are incidentally mentioned on fol. 298^a of the present MS.; as the teachers of the emperor *Humāyūn*. A copy of the *Wāqī'āt-i-Baburī*, containing sixty-eight whole-page miniatures, signed by the court artists of Akbar, is noticed in Rien, Suppl., No. 75. The Victoria and Albert Museum, South Kensington, has recently acquired a part of the *Akbar Nāmāh* with about one hundred and ten illustrations, mostly by the painters of Akbar; and the *Mahārājah* of Jaipūr has an illustrated *Razm Nāmāh* which is said to have cost Akbar more than £40,000.

The miniatures in this MS. are to be found on foll. 1^b; 3^b; 4^b; 5^b; 6^b; 7^b; 8^b; 9^a; 10^b; 11^b; 14^a; 15^a; 16^b-17^a; 18^a; 18^b; 20^a; 20^b-21^a; 22^b; 23^a-24^a; 24^b; 26^b; 23^a; 23^b; 30^a; 32^b; 37^a; 38^a; 40^a-40^b; 42^b; 44^b-45^a; 46^b; 48^b-49^a; 51^a; 53^b-54^a; 55^a-56^a; 57^b; 58^b; 59^b; 60^b; 61^b-62^a; 63^b; 65^b-66^a; 67^b-68^a; 69^a; 69^b; 72^a; 73^a; 74^a; 78^a; 80^a; 89^b-90^a; 97^a; 99^a; 101^a; 103^b-104^a; 108^b; 110^b; 118^b; 115^a; 113^a; 121^a; 122^a; 123^b; 126^b; 128^b-129^a; 131^b-132^a; 134^a; 136^b; 138^b; 140^b; 143^b; 144^b; 145^b; 146^b; 147^b-148^a; 149^b; 154^b; 158^b; 159^b; 163^b; 165^b; 166^b; 170^b; 177^a; 178^b; 182^a; 186^a; 193^a; 194^b; 196^b; 205^b; 206^b; 226^a; 227^b; 230^a; 232^a; 241^b; 246^b; 248^a; 252^a; 253^a; 254^a; 260^b; 269^a; 273^b; 277^b; 284^a; 322^a; 323^b; 326^b; 328^b; 331^a; 333^b and 337^b. The most interesting of these are:—

- I. Timūr as a child, playing with his younger comrades, assumes the position of a king, fol. 1^b.
- II. Peace between Timūr and Amīr Husayn: they are embracing each other at Qūnduz, fol. 21^b.
- III. Timūr's campaign against *Shāh Maṇṣūr*, in which the latter is killed; Mirzā *Shāh Rukh*, then seventeen years old, joins Timūr, foll. 53^b-54^a.

In many instances we find two artists bearing the same name. In such cases they are distinguished by the words *کلان* (the elder) and *خرد* (the younger), e.g. *کلان* - *تلي* خرد - *تلي* کلان. Sometimes one illustration is signed by two artists with the words *طرح* (drawing) and *حبل* (colouring); also sometimes *رنگ* *آمیز* is prefixed to the name of the one or the other, meaning that the drawing is by one artist and the painting by another; while in rare cases we find three artists collaborating in one work—the drawing by one, the painting by another, and the faces (*چهره نامی*) by a third. E. B. Havell (*Indian Sculpture and Painting*, p. 196) remarks that this division of labour was possibly introduced by Akbar, but that it was not apparently long continued by the Mughal artists.

Among the many Persian MSS. ornamented with pictures for Akbar, Abul Fadl mentions the following nine:—(1) The Story of Hamzah (*داستان امیر حمزه*), represented in twelve volumes, in which clever painters made the most astonishing illustrations for no less than one thousand and four hundred passages of the story. (2) The *Chingiz Nāmāh*, *چنگیز نامه*; (3) The *Zafar Nāmāh*, *ظفر نامه*; (4) The *Akbar Nāmāh*, *اکبر نامه*; (5) The *Razm Nāmāh*, or the *Mahā Bhārata*, *مها بارت*; (6) The *Rāmāyan*, *راماین*; (7) The *Nal Damān*, *ناله دامن*; (8) The *Kallāh wa Dimnāh*, *کلیله و دمن*; (9) The *‘Aẓār Dāniṣh*, *حیاء دانش*.

These are all known to us except No. 2, the *Chingiz Nāmāh*. Though many works dealing with the *Chingiz* dynasty have come down to us, no one bears that name, nor, for that matter, would their incidental treatment of the subject entitle them to it. Now, having regard to these facts, viz. (1) that *Shāh Jahān* expressly says that this history was composed during Akbar's reign—this statement being fully supported by the fact that the author always speaks of this emperor in the present tense; (2) that, so far as we know, no other history dealing exclusively and fully with the *Chingiz* kings, thereby establishing a peculiar claim to the title "*Chingiz Nāmāh*," was composed during Akbar's reign; (3) that the MS. was illustrated by the court artists of Akbar; (4) that no copy of Abul Fadl's illustrated "*Chingiz Nāmāh*" has hitherto been traced,—it may be hazarded as a conjecture that our MS. is the very work and the very copy mentioned by Abul Fadl.

Illuminated manuscripts earlier than the fifteenth century are rare. Prof. A. V. Williams Jackson, in his admirable *Catalogue of the Cochrane Collection* in the Metropolitan Museum of Art, New York, gives a minute description of several illuminations by Bahzād (A.H. 293-331 = A.D. 1487-1524), the most famous of all the Persian

This MS. is remarkable for the number and splendour of its illuminations, all of that delicate and highly finished style that was practised by the foremost artists under the patronage of the great Mughal emperor Akbar.

The fine art of miniature painting of the Indian Mughal period is mainly due to the first Mughal emperor Babur, who took a very keen interest in it, and brought with him a large number of well-skilled artists of the Iranian school naturalised in China. It received full encouragement at the hands of the emperor Akbar, who, well known for his liberal and enlightened views, took the most practical interest in promoting the fine arts.

The present MS., illustrated by many of the court painters of Akbar, contains 112 large "miniatures," some of which cover two opposite pages. Unfortunately the names of most of the artists, which were given at the bottom of each picture, have been cut off—thanks to the ruthless ignorance of the binder. Those that are legible read thus:—

- (1) لعل (5) ; مادھو (4) ; باون (3) ; کیو (2) ; دسولتھہ (1) ;
 رام داس (10) ; مبالوہ (9) ; جکناٹھ (8) ; کہیم (7) ; مکند (6) ;
 دھنو (15) ; لند گوالیاری (14) ; تلسی (13) ; ٹالہا (12) ; سروں (11) ;
 and بھورا and بھورہ, also written as بھور (16) ; دھنون سوٹ and
 سورجیو گجراتی, and also متورج (19) ; مادھو (18) ; الدف (17) ;
 کنک (22) ; دھرم داس (21) ; دیو جیو گجراتی, and also دیو (20) ;
 برج (26) ; بھکوان (25) ; آمی (24) ; جک جیون (23) ; سبک
 ; شکر (29) ; بہیم جیو گجراتی (28) ; سورداس ولد ایسر (27) ;
 کہیم بیکتراس (33) ; کانہا (32) ; ٹرائی (31) ; جکن (30) ;
 منہ (37) ; ٹامان (36) ; پرماجیو گجراتی (35) ; متوہرا (34) ;
 (38) ; بھزاد (39) ; پرس (40) ; کہیمکر, perhaps identical with No. 7 ;
 حسین (44) ; ملا شاہ محمد (43) ; (sic) لوٹنکا (42) ; مندوہر (41) ;
 کمال (47) ; حیدر کشمیری (46) ; محمد کشمیری (45) ; نقاش
 ; مسکینا, and also مسکین (50) ; فرخ (49) ; مخلص (48) ; کشمیری
 (51) . The first ten and the last three are mentioned

by Abul Fadl in his list of the seventeen artists of Akbar's court. Nos. 11–13 are noticed by Vincent A. Smith in his *History of Fine Art in India and Ceylon* (pp. 462, 488 and 328 respectively).

Zahîr-ud-Dîn Bâbur's accession to the throne of Samarcand, fol. 238^a.

Bâbur's campaigns in Samarcand, fol. 246^b.

Bâbur's expedition to Kâbul, fol. 249^b. It is said here that after the conquest of Kâbul by Bâbur, the city was subject to earthquake shocks every day for one month, which destroyed almost all the buildings, and that the city was rebuilt by Bâbur.

Birth of Humâyûn, fol. 253^b.

Bâbur takes Qandahâr and gives it to Mirzâ Kâmrân, fol. 260^a.

Bâbur's invasion of India, and birth of Hindâl, who, it is said, was named after Hindûstân or Hind, as he was born at the time of its conquest, fol. 261^a.

Bâbur's war with Sulţân Ibrâhîm and the latter's defeat, fol. 261^a.

Defeat of Rânâ Sankâ, fol. 270^a.

Death of Bâbur, fol. 273^a.

Humâyûn's accession, fol. 273^b.

Humâyûn takes Champanera, fol. 276^a.

Birth of Akbar, fol. 284^a.

Humâyûn meets the Shâh of Persia, fol. 286^a.

Humâyûn's return from Persia and defeat of the forces of Sikandar, fol. 291^a.

Death of Humâyûn and accession of Akbar, fol. 295^b.

Akbar's battle with Himû, and the defeat and death of the latter, fol. 296^b.

Bairâm Khân's revolt, fol. 301^b.

Akbar's campaign in Gujarât, fol. 312^a.

Akbar's conquest of Chitore, fol. 325^a.

Akbar obtains Rantanbhor, fol. 328^a.

Victory of Sarnâl, fol. 333^a.

Conquest of Surat, fol. 334^a.

Akbar's second campaign in Gujarât, and its conquest, fol. 335^a.

(This took place in the 10th year of his reign, A.H. 981 = A.D. 1573.)

The copy then breaks off abruptly with an account of Ikhtiyâr-ul-Mulk's death, and Akbar's liberality to those who had rendered good service in this campaign and had distinguished themselves in the battle; after which he, on his way back to home, halts in Sirohi. The concluding words are:—

و رايات نصرت آيات مشرور فتح و ظفر حازم معاودت كشت و در

نراحي سروهي

The name of the author and the title of the work are not found in the text; but in an endorsement we find "تاریخ خاندان تیموریه." In the introduction the author praises the *Zafar Nāmah*, the well-known history of *Timūr* from his birth to his death, by *Shāraf-ud-Dīn 'Alī Yazdī* (d. A.H. 858 = A.D. 1454). In the latter part of the work he frequently quotes the *Tuzuk-i-Bāburī* as his source, while the account of *Sultān Husayn Mirzā* and the short sketches of all the famous men of his time (fol. 233^a–236^a) are taken exclusively from the said work:—

سلطان حسین میرزا بادشاهی بود با کثر صفات حمیده آراسته
حضرت فردوس مکانی چند کلمه از احوال او در واقعات خود بقلم
در آورده اند که ترجمه آن عبارت که بزبان ترکیست لفظ بلفظ همین
است و ای هیچ گونه تغیر و تبدیل نوشته می شود.

The want of headings, spaces for which have been left blank throughout, puts the reader to no small trouble in studying the contents. There are several lacunae. In some places folios written by a later hand have been inserted, viz. at fol. 81–85, 256, 271. In many places the catch-words have been cut off by the binder, and it is not always easy to detect gaps.

Contents:—

The history opens with *Timūr's* march in search of *Amīr Husayn* (fol. 7^a), corresponding with the account given in the printed edition of the *Zafar Nāmah*, vol. i., p. 60.

Timūr's campaigns in *Samarqand*, fol. 12^a.

Timūr's march against *Kābul*, fol. 20^a.

Timūr's expedition to *Herat*, fol. 29^a.

Timūr's march against *Irāq* and *Fārs*, fol. 51^a.

Timūr's expedition to *Hindūstān*, fol. 72^a.

Timūr's campaigns in *Bagdād*, fol. 102^a.

Death of *Timūr*, fol. 134^a.

Mirzā Khālīl's installation on the throne of *Samarqand*, fol. 136^a.

History of *Mirzā Shāh Rukh*, who ascends the throne of *Khurāsān*, fol. 138^a.

Mirzā Shāh Rukh stabbed in the Mosque, fol. 176^a.

Shāh Rukh's illness and recovery, fol. 184^a.

Death of *Shāh Rukh*, fol. 185^a.

History of *Ulug Beg*, *'Abd-ul-Latīf*, *'Abd Ullah*, and *Abū Sa'īd*, fol. 187^a.

Abul Qāsim Bābur, fol. 189^a.

Sultān Husayn Mirzā, fol. 213^a.

Children of *Sultān Husayn*, fol. 234^a.

Nobles and learned men of *Sultān Husayn's* court, fol. 234^a.

No. 551.

fol. 398; lines 21; size $15\frac{1}{2} \times 10\frac{1}{4}$; $10\frac{1}{2} \times 6\frac{1}{2}$.

تاریخ خاندان تیموریہ

TÂRÎKH-I-KHÂNDÂN-I-TÎMURIYAH.

An excellent and richly illustrated, but slightly defective, copy of an otherwise unknown history of Tîmûr and his successors in Irân, and of Bâbur, Humâyûn and Akbar down to the 22nd year of his reign. A fly-leaf at the beginning contains the following autograph note of the Emperor Shâh Jahân:

بسم الله الرحمن الرحيم

این تاریخ که مشتملست بر مجمل احوال حضرت صاحبقران کبیری
ستان و اولاد امجاد آنحضرت و موالع ایام حضرت حرم آشیانی
انار الله برهانہ تا سال بیست و دوم در عهد دولت شاه بابا تصنیف
شدہ حرره شاه جهان پادشاه بن جهانگیر پادشاه بن اکبر پادشاه -

This history, says Shâh Jahân, containing the account of Tîmûr and his descendants and of Akbar down to the 22nd year of his reign, was composed in the time of "Shâh Bâbâ," as Shâh Jahân used to call Akbar.

The MS. is defective at both ends. It opens abruptly in the middle of the introduction thus:—

بموجب حکم جهانمطاع مسود اوراق جز شرح احوال که مقصود
بالذات من تاریخ اسمی نویسد -

and breaks off immediately after the account of Akbar's second campaign in Gujarât, in the 19th year of his reign (A.H. 981 = A.D. 1573). The history of the 20th, 21st and 22nd years is wanting.

'Asif, who finished his history eighteen years after the present work, deals minutely with all the important events of the reign, but makes no mention of the present work. Except, however, the diagrams showing the different positions of the Minārah-i-Zarrīn during the course of its removal, the list of the medicines kept in the royal hospital, the descriptions of war instruments, the names of birds and animals, and their diseases and treatment, and a few other details, there is nothing of historical importance here which is not found in 'Asif's work. So far as the history of the reign is concerned, the present work is of no great value. It may also be pointed out that some passages in the second chapter of this work seem to be almost identical with the *Futūḥāt-i-Firūz Shāhī*. I have not been able to obtain a copy of the original, but the translation given in Elliot, *Hist. of India*, pp. 374-388, closely agrees with some of the passages in the second chapter of the present work, so much so that most of the verses in Elliot are a word for word translation of this chapter.

The greater part of the work is devoted to the praise of the emperor, his noble disposition and benevolent deeds. A strong tendency to eulogy and exaggeration is shown throughout. The narrative is florid, overloaded with pious effusions, generally ending in a compliment to the king. The following line at the end suggests that the work was written by the direction of the king:—

بامداد شاه جهان مدد کتابت
طریق ملطین و آداب شاهی

If the author means to say that his work was inspected and approved by Sultān Firūz, then its gross flattery leaves an impression of vanity on the part of that king which is a blot on his otherwise admirable character.

The style is generally complicated and ambitious, and unwearied attention is required to follow the meaning of the author.

The contents are frequently illustrated with verses, mostly from Sa'adī.

The MS. is written in ordinary Nasta'liq, within gold and coloured ruled borders, with an illuminated but faded head-piece. Folios are missing between foll. 58-59, 70-71 and 105-106. Some folios are misplaced, the right order should be 73, 82-89, 74-81, 90.

There are several 'Ard-didāhs and seals of the time of Shāh Jahān and Aurangzib both at the beginning and end of the copy, but almost all of them are faded.

Dated Rabi II., A.H. 1002.

and that many years were devoted to the construction of astrolabes. The works mentioned here are the following: *دلائل فیروز شاہی* translated from Hindi into Persian; *شکار نامہ فتحخان*; *کتاب داستان*; *کتاب و دیس کہ آرا ہرمیکہا گویند* (sic); *کتاب ساروالی*; *کتاب و دیس کہ آرا ہرمیکہا گویند*; and *اسطرلاب فیروز شاہی*. The author says that an astrolabe, invented by the emperor himself, was constructed by his order and placed on the highest Minārah of Firūzābād. Then follows a description of the astronomical instruments invented by the king; after which, accounts of the motions of the planets and their position in longitude and latitude, of the determination of time, and of prognostication connected with the ascendant of the world are given. For astronomical tables see fol. 161^a-163^b. The author closes this section with the remark that volumes of books on astronomy and astrology, written by the emperor's desire, and astrolabes constructed under his instructions, were preserved in the royal library:—

و مجلدات کتب مفصل و مبہوت مذہب کہ درین فن بتصنیف رای
ہمایون مرتب شدہ و اسطرلابات کہ ترتیب آن ہمار و ارشاد حضرت
مختص اسف در کتابخانہ خاص موجود و مہیا اسف

Medicine, fol. 165^a. Under this section the author treats of the structure of the human body and the anatomy of its several parts; diseases of the various parts of the body and their treatment. It is observed here that the king was wonderfully well versed in the science of medicine, and that the *کتاب طب فیروز شاہی*, written by the king's order and dictation, contains prescriptions for diseases not found in works like *اخترالصفا* and *تالون*, ذخیرہ.

کتاب طب فیروز شاہی کہ ہمار و ارشاد ہمایون مولف شدہ
اسف شاہد صدق اسف — معالجات جمیع امراض (کہ) در ذخیرہ
و قانون و اخراض نیابند از آن کتاب مستفاد اسف —

War Instruments and Arms, fol. 179^b. This section treats of the war instruments and arms preserved in the royal armoury, most of which were made according to the designs given by the king himself. The king, it is said, was chivalrous, and an excellent soldier.

The work then ends with a versified epilogue in praise of the Sultan with the following verse:—

بقای بقای جہانست اورا
ترین بقی جہان کن الہی

the Minārah of Sulṭān Mu'izz-ud-Din bin Muḥammad Sām, which was struck by lightning during Firūz Shāh's reign (in A.H. 770 = A.D. 1368).

Mention is also made of the cultivation of waste lands, and Firūz Shāh's irrigation system, his fondness for laying out gardens, and his works of public utility (fol. 79^v); the propagation of Islām, to further which converts were exempted from Jizyah or poll-tax (fol. 82^v); the respect and love shown to sages and holy men, most of whom the king visited in their abodes (fol. 84^v); the removal of the Minārah-i-Zurrin to Firūzābād (fol. 91^v). Minute details of the removal, illustrated by diagrams, are given.

Fol. 106 opens abruptly with an account of the Madrasahs, monasteries, tanks, and canals built by the king.

For Firūz Shāh's admonitions and maxims see fol. 107^v.

For an account of his establishment of a hospital, in which he appointed able physicians, and for a list of the medicines kept in the hospital, and the diseases for which they were intended, see fol. 110^v.

For his regard for parents, his objection to the practice of dyeing the hair, and his advice to old men, see foll. 124^v and 130^v. When a noble became old, the king admonished him to direct his thoughts to making atonement for his sins and provision for the next world.

CHAPTER III. begins thus on fol. 137^v:—

باب سیوم اقبال سعادت و کرامت که حق تعالی بعنايت خویش
ذات ولی صفات حضرت سلطان پناه الخ

Prerogatives of the Caliphs and their superiority over all the Moslem kings, fol. 137^v.

Account of the robes which were sent on various occasions to Firūz Shāh and his predecessors, fol. 139^v.

Noble character and virtuous disposition of Firūz Shāh, fol. 143^v.

Prosperity and happiness in the reign of Firūz Shāh, fol. 149^v.

CHAPTER IV. begins thus on fol. 152^v:—

باب چهارم در علم و عقل و حکمت

This chapter treats of the king's attainments in the various branches of Muhammadan literature, and his encouragement of science and learning, with special reference to the following subjects:—

Theology and Law, fol. 152^v. The author tells us that Firūz was a staunch follower of the Muhammadan Law, and forced his Moslem subjects to observe it strictly.

Ethics and Politics, fol. 153^v. He was fully versed in these subjects.

Astronomy and Astrology, fol. 154^v. The author says that several books and treatises on these subjects were written during this reign,

occasions to kill the emperor. Then follows an account of the king's expedition to Gujarat, and its conquest, which the author concludes (fol. 43^b) with the remark that other victories and expeditions are recorded in other histories of the king:—

و دیگر فتوحات و غزوات که بدون و حمایت الهی مآلف رقاب
امم خلد الله ملکه را میسر شد در تواریخ که مشروب است
بحضرت سلطان پناه مسطور است —

The chapter ends with an account of the king's hunting expeditions. Detailed descriptions are given of various kinds of animals and birds, their characteristics, diseases, and treatment. The animals and birds are divided into four classes, according to the signs of the Zodiac, and the suitable seasons for shooting them are mentioned.

CHAPTER II. begins thus on fol. 51^a:—

باب دوم در عدل و احسان و روبا و مروت و دفع فساد قتل
السان که در عالم الخ

In the first part of this chapter the author gives an account of many varieties of torture inflicted on Moslems in former reigns, but abolished by Fīrūs Shāh. Other benevolent deeds and noble actions of the king are treated in this chapter, and are mentioned below.

One such action was the prohibition of unlawful cesses collected at the public treasury. The author tells us that in former reigns four-fifths of the war spoil was appropriated to the public treasury, and one-fifth given to the captors. The king ordered that one-fifth should be taken by the State, and four-fifths given to the captors (fol. 61^a).

Another was the revival of the practice of repeating the names and titles of former Moslem sovereigns in the *Khutbah* (fol. 62^a).

Others were the suppression of the influence of the *Shi'ahs*, upon whom the king inflicted severe punishment, and whose books he burnt (fol. 63^a); the restoration of villages, lands, etc., to the legal owners (fol. 72^a); the encouragement of learning; the building of monasteries and public places; the defraying of expenses and providing comforts for travellers, holy and learned men (fol. 73^a).

On fol. 74^a the author tells us that when any government servant died his place was given to his son, and cites the example of *Khān Jahān*, after whose death his son received the same honour and distinction.

Another benevolent action was the repairing and rebuilding of edifices and structures built by former kings and nobles (fol. 76^a). The author mentions the tanks of Sultan *İsmā'īl* and *Khudāwund Khwājah*, and

The above lines are introduced by the following Bayt-i-Surkh:—

کتاب سیرت فیروز شاہی
مرتب شد بتأید الہی

There are three works, sufficiently well known, which recount the events of Firūz Shāh's reign:—

(1) *Tārīkh-i-Firūz Shāhi*, by Diyā-i-Baranī (composed A.H. 758 = A.D. 1356), see the preceding MS. No. 540.

(2) A work by Shams-i-Sirāj 'Afīf, also called *Tārīkh i-Firūz Shāhi*, which is devoted exclusively to the life and reign of that emperor, covering the period A.H. 752-790 = A.D. 1351-1388 (printed in the *Bibliotheca Indica*, Calcutta, 1891, and in part translated into English); see Elliot, *History of India*, vol. iii., pp. 267-273, and compare N. Lees, *Journal of the Royal Asiatic Society*, New Series, vol. iii., p. 445.

(3) A little work, known as *Futūhāt-i-Firūz Shāhi*, or "The Victories of Firūz Shāh," which records his benevolent actions and the discontinuance of evil practices; his religious ordinances; and the buildings, mosques, etc., which he erected. According to *Firishtah*, vol. i., p. 271, Firūz Shāh caused the record contained in this third work to be engraved on the faces of an octagon-shaped cupola, erected by him on the mosque of Firūzābād. The whole of this brochure has been translated in Elliot, *History of India*, vol. iii., pp. 374-379.

Another history of Firūz Shāh, bearing the usual title *Tārīkh-i-Firūz Shāhi*, by Maulānā A'azz-ud-Dīn Khālīd Khānī, is mentioned by the author of the *Khulāṣat-ut-Tawārīkh* (No. 540) as one of his sources.

The author of the present work does not state his name anywhere. From the following verse at the end we learn that he completed the work in A.H. 772 = A.D. 1370, i.e. the twentieth year of the reign:—

ز تاریخ هفتاد و دو ہرود و ہفتصد
کہ انام ابن شد ز فضل الہی

After a short doxology the author says that this work, entitled *Sirat-i-Firūz Shāhi*, is divided into four Bābs (chapters):—

و این کتاب را کہ سیرت فیروز شاہیست بامداد الہی ار چہار
باب در تالیف آورد۔

Contents:—

CHAPTER I., without a heading, opens with a few complimentary remarks upon Firūz Shāh's accession. The author then gives a short account of the king's war against the Mughals and their final defeat, after which he briefly mentions the plots organized on different

No. 547.

سیرت فیروز شاهی

SÎRAT-I-FÎRÛZ SHÂHÎ.

This work, of which no other copy seems to be known, contains a short history of the earlier part of Fîrûz Shâh's reign, with a detailed account of his virtues and munificence, his buildings, monuments and works of public utility, etc.

Beginning—

آلج ز جان زلدہ برارد نفس
فاتحہ حمد خداست پس

On the fly-leaves at both ends are found several seals of the nobles of the courts of 'Ālamgir and Muḥammad Shāh. One at the beginning, dated A.H. 1141, faintly reads, **عبد الکریم فدوی محمد شاہ بادشاہ**. Another on the same leaf, dated A.H. 1050, bears the following inscription.—

خاک رہ آل محمد سعید

A seal, dated A.H. 1095 and followed by the note **عرض دیدہ شد** عید خالہ: **عبد خالہ**, reads thus on the last folio: **پانزدہم ربیع الثانی سنہ ۲۶** زاد عالم گیر بادشاہ. Two seals found at the beginning of the copy are illegible. Several 'Arḍ-Didaha, the dates of which range from A.H. 969 to 1001 are also found at the end. A note at the beginning of the copy records the price of the MS. "Thirty-five rupees **قیمت سی** پنچروپیہ."

The copy is in a damaged condition.

fol. 139^a.

معاودت بسعادت مختار و ابراهيم بكوفه و تفحص
كشندگان حسين حلي و يافتن و كشتن ايشان
بمحض عنايت لم يزل

fol. 141^a:

داستان احراز دولت حسني و زيادت بكشتن عمر
معدني سعادت

fol. 143^a.

ذكر قتل تابكار دون شهر ذي الجوشن ملعون

fol. 147^a.

گفتار در قتل ملعين سه گانه از بهايي خوارج
زمانه

A history of *Mukhtâr* by an anonymous author is noticed in Rieu, i., p. 156^b. A *Mukhtâr Nāmah* by Mullā Muḥammad Husayn Nā'imī, ملا محمد حسين نائمي, has been printed in Persia, A.H. 1281; see Dorn, Catalogue des ouvrages publiés à Constantinople, etc., No. 106; see also Biblioth. Sprenger, No. 161.

This is a beautiful copy, written in clear Nasta'liq by the celebrated calligraphist Murshid-ul-Kâtib of Shirâz, مرشد الکاتب الشيرازي, within gold and coloured ruled borders with a sumptuously illuminated double-page 'Unwân. The headings are written in gold and blue throughout.

The colophon runs thus:—

تم المختار نامه بعون الله و حسن توفيقه و صلي الله علي
نبينا محمد و آله و احبابه في تاريخ شهر شعبان المعظم سنة سبع
و اربعين و تسعمائة الهجرية علي يد اقل العباد مرشد الکاتب
الشيرازي عشر ذنوبه و متر حيو به برحمتك يا ارحم الراحمين —

خريق رحمت يزدان كي باد

که کاتب را بالحمدي کند باد

The date of transcription given in the above colophon is A.H. 947, but the last line of the introductory Qit'ah forms a chronogram for the year 946.

fol. 110^v.

لزل این زیاد با لشکر در کنار معبر و گرفتار شدن
او بنصف این اشتر

fol. 115^v.

لشتن ابراهیم بر مسند تونیق اری و انتقام جستن
از کشندگان و سفنان حسین علی

fol. 113^v.

فرستادن ابراهیم سرهای مخالفان را پیش مختار و
مراجعت نمودن از بکوفه در عین حضور و
استبشار

fol. 119^v.

رسیدن باقی سپاه گریخته عبید الله لعنه الله بشام
و رسانیدن اخبار توجه مردان حکم باندیشه
انتقام

fol. 119^v (should be 120^v).

توجه حامر بکوفه و فرستادن جاسوس باردوی مختار
و حمل نمودن او بحداد متعارف اهل روزگار

fol. 128^v.

رفتن ابراهیم با شیخ و گرفتاری ایشان بدست مردم
حامر و نجات یافتن ایشان در همان شب
بعنایت ملک قادر

fol. 133^v.

روان شدن شیخ و ابراهیم براه دلفواه و کشته شدن
حامر ربیعہ بحکم الله

fol. 137^v.

گشتار در توجه مختار نامدار و ابراهیم حالی مقدار
بجانب حاکر حامر و گرفتن و کشتن ایشان
بوجه دلفواه و مدعی خاطر

fol. 86^a.

ذکر محاربه یزید بن انس با مروان حکم ناکس

fol. 87^a.

داستان حکومت و سروری ابراهیم مالک و توجه
او بمحاربه ابن زیاد و فتح ممالک

fol. 91^a.

ذکر رسیدن پیره زن و خبر کردن از یافتن گنج
در وطن

fol. 95^a.

ذکر توجه ابراهیم بسر منزل گنج و تصرف در آن
بی زحمت و رنج

fol. 97^a.

ذکر اطلاع مردان بر رولق کار مختار و فرستادن او
لشکر را جهت طلب (?)

fol. 98^a.

بیان حمل ابن مغاور با رسول فریقین و خدمتکاری
او نسبت بتوا داران حسین

fol. 101^a.

باز گشتن رسول ابراهیم مالک اشتر و رسانیدن
خبرهای فرخ اثر

fol. 101^b.

رفتن ابراهیم بملک ابن مغاور و رسیدن بشلعه
ماردین با او بقراغ خاطر

fol. 103^a.

تدبیر نمودن مبارک از عالم یک رنگی و اتحاد و
بدمست دادن اولاد عبید الله زیاد

fol. 105^a.

کشته شدن اهل و اولاد ابن زیاد و حمل نمودن
ابراهیم به تدبیر خود و رسیدن بمراد

fol. 42^a.

ذکر حیل معلم بآله معلم شده

fol. 44^a.

ذکر سبب خوالدن نامه و کرم کشتن هنگامه

fol. 46^a.داستان مراجعت عمیر حامر و رفتن او و مختار
بمدینه و حصول فرح خاطر و سر و مینهfol. 51^a.

فوت یزید پلید و برآمدن مقصود قریب و بعید

fol. 54^a.

ذکر مال عسکر از خدا بیبهر

fol. 55^a.

ذکر توجه ابن زیاد بشام و اتمام کلام درین مرام

fol. 62^a.

رسیدن ابن زیاد بشام و تدبیر مرالجام مهم

fol. 65^a.توجه ابن زیاد بعراق و مبارزه او با سلیمان بر
حسب اتفاقfol. 72^a.گشار در رسیدن سلیمان و اصحاب بمنزل طوی لهم
و حسن مأبfol. 76^a.

ذکر کاری بنیاد عبید الله زیاد

fol. 77^a.

گشار در کردار صالح صلی مختار ابو عبیده ثقفی

fol. 83^a.ذکر قتل اباس بن نظام و روث کار شیعه علی علیه
السلامfol. 85^a.امان خوانستن ابن مطیع از مختار و بیرون رفتن او
از کوفه و فرستادن مختار لوآب را بهر دیار

شد درین دولت عالی مرتون
 باد این دولت عالی باقی
 بهر کارین خرد می گوید
 دولت شاه موالی باقی

In the preface the author, who designates himself فقیر مسکین, says that he had long cherished the idea of writing a work in Persian, treating of the war-like deeds of Mukhtâr, until one day he received from one of his friends a book on that very subject written in Arabic by some Shī'ah. So he rendered it into Persian for the benefit of those who are ignorant of the Arabic language. In the beginning of the work the author quotes as his authority الشعلبی, whose full name according to الساب سماعی (Lib. copy, fol. 169*) is Abū 'Umar 'Āmir bin Sharāzil ush-Sha'bi, and who, according to the same authority, died in A.H. 109 = A.D. 728.

The title of the work is not given in the text, but in the colophon as well as on the fly-leaf at the beginning it is called مختار نامه.

The work is not divided into chapters or sections, but the following headings will give an idea of its contents:—

fol. 8*.

بیان داستان موغود و اعلام مرام و مقصود —

fol. 16*.

ذکر باعف و مسبب لجات معلّم ازین تعب —

fol. 19*.

گفتار در کردار معلّم بزرگوار جهت خلاصی و لجات
 حضرت مختار

fol. 23*.

ذکر حیل و کردار در ایصال مطالب بمختار

fol. 29*.

ذکر مال حال سجان لیکو کار بعد از یاری معلّم و
 هوا داری مختار

fol. 32*.

بیان داستان کردار مختار

No. 504.

fol. 154; lines 10; size $7\frac{1}{2} \times 4\frac{1}{2}$; $4\frac{1}{2} \times 2\frac{1}{2}$.

مختار نامه

MUKHTÂR NÂMAH.

A very rare, beautiful and correct copy of the history and exploits of the chivalrous Mukhtâr bin Abî 'Ubayd (called Abî 'Ubaydah, ابي عبيده, in the following copy) bin Mas'ûd us-Şaqaṣī, مختار بن ابي عبيد بن مسعود الثقفي, the avenger of the third Imam Husayn bin 'Alī.

Beginning of the preface:—

مختار نامه اصحاب تیغ و خامه حمد و ثنا و مدح بی انتهاء
پادشاهیت قدیر خیر بی مثل و نظیر الخ

The preface is introduced by the following Qit'ah, the last line of which expresses the date of transcription of the copy, A.H. 946 = A.D. 1539

No. 1760

fol. 190; lines 23; size $11\frac{1}{2} \times 7$; $8\frac{1}{2} \times 5$

قصه ابو مسلم

QIṢṢAH-I ABŪ MUSLIM

A detailed account of the life and exploits of the celebrated general Abū Muslim Marwazī, popularly known as Ṣāhib-ud-Da'wat, to whom the Abbasides entirely owed their supremacy over the Umayyides, and who was ungratefully murdered by the second Abbaside Caliph Al-Manṣūr (A.H. 136-158 = A.D. 754-775) on Thursday the 24th Sha'bān, A.H. 137 = A.D. 755. For Abū Muslim's life see *Mir'at-ul-Jinān* (Lib. copy), fol. 71^b.

Author: Diyā-ud-Dīn Nakhshabī (d. A.H. 751 = A.D. 1350) *فياء الدين نخشي*, the author of the well-known work *Tūtī Namah*. See No. 728.

Beg:

از قصه صاحب الدعوة ابو مسلم مرزوي عليه الرحمة
'الحمد لله ناصر الحق و الرشاد و قاصع اصل الريغ العناد الخ *

The work begins with a short account of Abū Muslim's birth, and is followed by a detailed and exhaustive account of his heroic actions and exploits ending with a narrative of the general's death and the incidents which immediately followed it. The work is interspersed with verses most of which are due to the author himself.

Written in fair Nasta'liq.

The following note, bearing the scribe's name ملا فيروز كالبي, and dated A.H. 995, is found at the end of the work:

بتاريخ روز يكشنبه دهم شهر محرم الحرام سنه ۹۹۵ در بلدة كالبي
بسعي بنده درگاه شاه حسين سماني بتمام رسيد بخط ملا فيروز كالبي *

Another note, partly illegible, runs side by side thus:

مالك الكتاب مسلم نا سنه يکهار يكصد هجری که در بلدة...

شهر محرم الحرام هديه نموده شد *

There were five or six seals on the same folio, but unhappily all of them have been hopelessly effaced by some mischievous hands.

صحيفه دوم از خاتم البيا عليه التية و الشا تا خاتمه
معصومين عليهم السلام
صحيفه سوم در ذكر ملوك حجم
صحيفه چهارم در ذكر بني اميه و عباسيه

The last king named is Sulṭān Rustum of the Āq-Quyūlū dynasty, who reigned from A.H. 897-902 = A.D. 1491-1496. Then follows another enumeration of the names of the prophets, the Imāms, and the kings of the various dynasties, with a passing allusion to their birth, duration of life or reign, and death, based on historical works enumerated in the MS. Like the preceding portion it is divided into several *Ṣaḥīfahs*.

• Beginning on fol. 274^b:—

مجملي از تواريخ انبيا و سبطين و ملوك طوائف كه از ديوان
النسب و نظام التواريخ مسعودي و جامع المعارف حصيني و
نباكتي و طبري و گزیده و كتاب المعجم و جامع رشیدی و مختار
حافظ ابرو مذکور است پروایات مختلفه مصرر شده مستور
میگردد —

This portion breaks off with the name of the 'Abbaside Khalīf Rūḥid Billah, who succeeded Mustarḥid Billah in A.H. 529 = A.D. 1135.

A fine copy. Written in a clear minute Nasta'liq, within gold and coloured-ruled borders, with a full-page illumination at the beginning.

On fol. 271^a, where the original history concludes with the description of Herat, the MS. is dated A.H. 993.

events he narrates, but also played a prominent part in the history of his time.

Unfortunately the preface breaks off immediately after the few lines devoted to the praise of God and the prophet. In the course of his narrative the author mentions himself several times. We learn that he was born in Herat, Jamādī I., A.H. 777 = A.D. 1375, and at the age of nineteen lost his father, Jalāl-ud-Dīn Muḥammad bin Naṣīr-ud-Dīn Yahyā in A.H. 796 = A.D. 1393. In A.H. 807 = A.D. 1404 he and Amīr 'Abd-ur-Ṣamad bin Hājī Sayf-ud-Dīn were sent to Samarqand to take possession of the royal treasury from 'Umar Shāykh; but being threatened with arrest by Sultān Khalīl they had to return. In A.H. 818 = A.D. 1415, the year in which his son Rukn-ud-Dīn Maḥmūd was born, he was offered the post of Diwān, to which he was appointed in the following year. In A.H. 821 = A.D. 1418 we find him suddenly dismissed from this service. In A.H. 825 = A.D. 1422, the year in which he lost his mother, he was sent to Kirmān to discharge the Diwānī functions of that place, whence he returned in the following year. Subsequently, in A.H. 828 = A.D. 1425, he was made the Diwān of Mirzā Bāysungar (d. A.H. 837 = A.D. 1434) (see *Ḥabīb-us-Siyar*, vol. iii., Juz. 8, p. 141), who in A.H. 832 = A.D. 1428, on his return from Sā'in to Herat, left the author in Simnān to look after some state affairs, and afterwards dismissed him from the Diwānship on the 20th of Ramaḍān, A.H. 836 = A.D. 1433, and put him in prison. In A.H. 838 = A.D. 1434, when plague was violently raging in Herat, the author left the place for Bākhār, and after staying there for two months came to Ādarbayjān in A.H. 839 = A.D. 1435. Under the year A.H. 845 = A.D. 1441 the author says that he was again put in prison on the 18th Jamādī II. and was liberated on the 4th Rajab, after which, on the 25th Dūl Hijjah of the same year, he got an introduction into Sultān Shāh Rukh's court and was handsomely rewarded by this king.

The history concludes with a *Khātimah* describing the author's birthplace, Herat:—

خالدہ در ذکر بعضی از احوال شهر هرات کہ مولد و مسکن
کاتب العبد احمد بن محمد بن یحیی است —

Towards the end, fol. 272^b, we find a separate portion, written in the same hand as the text itself, containing an enumeration of the names of the prophets, kings and dynasties from the earliest time to A.H. 928 = A.D. 1521. This portion, which seems to be the work of a later writer, is divided into the following four parts called *صیغہ*:—

صیغہ اول در ذکر البیاء علیہم السلام تا خاتم البیاء بی
امرائیل —

prophet himself. These names are thus enumerated in the following Qiṭ'ah on fol. 5^a:—

... بعد ازین تاریخ از هجرت نبوی خواهد بود—ده سال
بموجبی که درین قطعه مذکور شده و سید عالم علیه السلام هر
سال را نامی نهاده و درین سال دو قول گفته اند اول هجری و سده
هجری و سده الاذن بالرحیل نیز گفته اند—* شعر *

سال اول هجری آمد در دوم امر قتال
در سیوم تبعیص و چارم هست ازان ترفیه حال
شد زلزل پنج و استیناس شش گاه شمار
همچو استغلب هفت و استوا هشتم مثال
نه برامت در دهم حج الوداع مصطفی
یازده چون شد ز عالم کرد مید انتقال

The author, who generally calls himself Ahmad bin Muhammad, but is better known as Faṣiḥ-ul-Khawāfi, احمد بن محمد المشتهر به فصیح الخوافی, thus traces his descent (fol. 225^a) from Abū Imām al-Bāhilī, who, according to some, was a companion of the prophet and died A.H. 81 = A.D. 700. See *Al-Ist'āb fī Ma'rifat-il-Aḥbāb* (Hyderabad Edn.), vol. ii., p. 693:—

فصیح الدین احمد بن جلال الدین محمد بن نصیر الدین یحیی
بن علاء الدین محمد بن ظهیر الدین ابو القاسم محمد بن جلال الدین
محمد بن نصیر الدین ابو القاسم بن ظهیر الدین محمد بن ابو القاسم
محمد بن احمد بن محمد بن ابو القاسم بن جلال الدین محمد بن
احمد بن ابی نصر علی بن محمد بن علاء الدین حبیبی بن ابی بکر
بن ابو القاسم بن احمد بن محمد بن قتیبه بن ابو امامه صدی بن
حجلان بن وهب الباهلی —

He flourished during the time of Sultan Shāh Rukh (A.H. 807–850 = A.D. 1404–1447), and was not only an eye-witness of most of the

No. 455.

fol. 284; lines 23; size $10\frac{1}{2} \times 6\frac{1}{2}$; 7×4 .

مجمّل فصیحی

MUJMAL-I-FASÎHÎ.

A rare but slightly defective copy of a very valuable and interesting chronological compendium of prominent events; the births, deaths, and incidents of the lives of Muhammad and his companions, the Imâms, kings, eminent authors, poets and other renowned personages, given under each year in chronological order since the date of Muhammad's birth down to A.H. 845 = A.D. 1441.

A copy of the work is mentioned in Rosen, p. 111. The Asiatic Society, Bengal, possesses another copy.

Beginning:—

فصیحتر عبارتہ کہ در گردن جان تعویذ و شاخ اقبال تواند
بود الخ

After fol. 1^b, fifteen folios are missing, as would appear from the original folio mark ١٦ on the second folio which opens thus with the 28th year of the 'Âm-ul-Fil:—

سنہ ثمان و عشرين عام الفیل — ولادت قاسم بن رسول اللہ
از حدیچۃ الکبریٰ —

From the second Maqûlah, which begins on fol. 4^b, and treats of the events from the first year of the Hijrah to the author's time—

مقالہ دوم از ہجرت حضرت رسالت علیہ السلام کہ مبداء تاریخ بر
آنست الی یومنا هذا

it would appear that the author divided the work into two Maqûlahs, the first dealing with the events beginning with the first year of the 'Âm-ul-Fil, in which Muhammad was born, down to the fifty-third year of the 'Âm-ul-Fil, after which begins the Hijrah year. The first ten years of the Hijrah, after which the prophet died, are called by separate names, which, according to the author, were given to these years by the

No. 1745

fol. 183; lines 25; size $13\frac{1}{2} \times 8\frac{1}{2}$; 9×5

روضه الصفا

RAUDAT-US-ŞAFĀ

The fourth volume of Mir Khwand's Raudat-us-Şafā, beginning like other copies. See No. 456.

Written in fair Nasta'liq within gold and coloured borders with an illuminated frontispiece.

Dated Qazwin, 15 Jumādā II, A.H. 907.

Scribe: هدایت کاتب ابن قاسم جان شیرازی.

No. 461.

fol. 429; lines 21; size $10\frac{1}{2} \times 11$; $9\frac{1}{2} \times 5\frac{1}{2}$.

A good copy of the sixth and eighth volumes of the *Rauḍat-us-Ṣafā*.

Vol. VI.

The history of Timūr and his successors till the death of Sultān Abū Sa'īd, A.H. 873 = A.D. 1463.

Beginning:—

جواهر حمد و مہاس و لالی شکر بیثیامس لشار بارگاہ آل

The seventh volume, which deals with the history of Sultān Husayn, is wanting.

The eighth volume, or the geographical appendix, fol. 380^v.

Beginning:—

خانہ در ہدایع و صنایع و انچه گماشته بکلك قدرت اوست
آل

The following subscription at the end of vol. VI., fol. 379^v, says that this copy was written by the order of نواب اصغر علي خان, in A.H. 1226.

حسب الارشاد نواب عالیجناب معلا الثاب رفیع الشان ذالچود
و الاحسان فرید صبر وحید الزمان نواب اصغر علي خان بہادر
سالار جنگ ادام الله اقبالہ — درمنہ مادمس و العشرین و بائتان
و الث من الهجرة النبویہ — بید المدلب ہاشم علي اختتام
بذیرفس —

The colophon is dated 25th Jamādī I., A.H. 1226.

Written in clear Nasta'liq within gold and coloured ruled borders, with an illuminated frontispiece at the beginning of each volume.

The headings are written in beautiful bold Naskh.

The MS. is badly damaged and worn eaten.

Dated Rabi' I., A.H. 1051.

Scribe محمد باقر ابن قاضي عبد المؤمن

No. 460.

fol. 342; lines 27; size 16 x 10½; 11 x 6½.

A very neat old copy of the fourth and fifth volumes of the *Randat-up-Safā*.

VOL. IV.

Containing the history of the dynasties contemporary with the 'Abbasides.

Beginning:—

مناش و نياش مر پادشاهي را که کلب فصاحت بيان خرد
داعوران از تحرير انشاء بیکراش چون قلم مر گردان آخ

It is to be noticed that the first fifteen or sixteen lines of this copy do not correspond with those of the copies mentioned in other catalogues.

At the end of this volume, fol. 177*, the colophon is dated A.H. 1054.

VOL. V.

History of Chingiz Khān, his sons and successors, down to Timur.

Beginning, fol. 179*:—

آرایش دیباچه ساقب و مآثر سلاطین رفیع مقدار آخ

The greater portion of the MS., fol. 1-116, 179-222, and 239-332, is in a later hand.

Written in a fine clear Nasta'liq within gold and coloured ruled borders, with an illuminated frontspace at the beginning of each volume.

No. 457.

fol. 347; lines 23; size $10\frac{1}{2} \times 6\frac{1}{2}$; $7 \times 4\frac{1}{2}$.

The first volume of the *Rauḍat-uṣ-Ṣafā*.

A good old copy. Written in fair Nasta'liq within gold and coloured ruled borders, with a double-page 'Unwān. An index of the contents has been added by a modern hand in the beginning of the MS.

The last two folios are in a later hand.

Not dated, apparently 16th century.

No. 458.

fol. 400; lines 18-22; size $9\frac{1}{2} \times 6$; 7×4 .

The same.

Another copy of the first volume of the *Rauḍat-uṣ-Ṣafā*.

Beginning as usual.

Written in ordinary Nasta'liq.

Dated the 47th regnal year, probably the forty-seventh year of Shāh 'Ālam's reign (A.H. 1173-1221).

No. 459.

fol. 246; lines 23; size $12 \times 7\frac{1}{2}$; $9\frac{1}{2} \times 5\frac{1}{2}$.

The second volume of the *Rauḍat-uṣ-Ṣafā*, from Muḥammad to the death of 'Alī in A.H. 40 = A.D. 661.

Beginning:—

عنوان صحیفه مراداد الخ

For editions and translations of different parts of the work see Morley, pp. 35, 36, Elliot, pp. 131-133, and Zeuker, vol. i., pp. 104-106, vol. ii., p. 59.

For other copies see. Rien, i., p. 87; J. Anmer, p. 72; Ethé, Bull. Lib. Cat., Nos. 36-69; Ethé, India Office Lib. Cat., Nos. 24-75, etc.

The work is divided, as stated in the preface, into seven volumes, called Qism (the last of which is unfinished), and an appendix also known as the eighth volume. The fact that in the seventh volume many events are narrated which took place after the author's death leads us to doubt whether Mir Khwānd wrote any part of that last volume.

Contents:—

This copy comprises the first three volumes of the work.—

VOL. I.

From the creation of the world down to Yazdajird, the last king of the Sāsānian Dynasty.

VOL. II.

History of Muḥammad and the four Khalifs.

Beginning on fol. 128^v.—

حسبان صحیفه مرادات و فهرست مجموعه سعادات الخ

VOL. III.

History of the Imams and the Khalifs down to the last of the 'Abbaside Khalifs, A.H. 656 = A.D. 1258.

Beginning on fol. 291^v.—

حد و نای که مسیحان صلا. اعلى از ادای همه آن حاجر

اند الخ

Written in a fair Nasta'liq within gold and coloured ruled borders with an illuminated frontispiece at the beginning of each volume.

Dated A.D. 1016.

No. 456.

fol. 387; lines 32-35; size $17\frac{3}{4} \times 11\frac{1}{4}$; $14\frac{1}{2} \times 8\frac{1}{2}$.

روضة الصفا

RAUDAT-US-SAFÂ.

A general history from the creation of the world to the death of Sultan Husayn Mirzâ Abul Gâzi Bahâdur, who ruled over Persia from A.H. 873-911 = A.D. 1468-1505.

By Muhammad bin Khawand Shâh bin Mahmûd, محمد بن خاوند شاه بن محمود.

This work, the full title of which is روضة الصفا في معرفة الالبياء و الملوك و الملوكا, was composed by the author at the desire of his patron, the celebrated Mir 'Alî Shîr Nawâ'i, to whom it is dedicated.

Beginning:—

ذیب مهرست لجه مفاخر البیای حالی مکان و زیست دیباجة
مجموعه مائر سلطان گردون توان الخ

The author, who is better known as Mir Khwând, belonged to an ancient noble Sayyid family of Bukhârâ. His father, Sayyid Burhân-ud-Din, an eminent scholar, emigrated to Balkh, where he died. Mir Khwând was born at the beginning of A.H. 837 = A.D. 1433, and spent the great portion of his life in Herat, where he secured the noble patronage of the aforesaid Mir 'Alî Shîr. According to the *Habth-us-Siyar*, vol. ii., pp. 193, 339, composed by the author's grandson, Khwând Amir, he died on the 2nd of Rajab, A.H. 903 = A.D. 1493.

For a detailed account of the author and his work the following may be consulted: S. de Sacy, *Notice sur Mirkhond*, in his *Mémoire sur les Antiquités de la Perse*; Jourdain, *Notices et Extraits*, vol. ix., pp. 117-274; Hammer, *Jahrbücher*, vol. 69; *Anz. Blatt*, pp. 37-49; Quatremère, *Journal des Savants*, 1843, pp. 170-176; Morley, *Descriptive Index*, pp. 30-33; Elliot, *History of India*, vol. iv., pp. 127-140. See also *Encyclopædia Britannica*, 9th edition, vol. xvi., p. 449.

The work was lithographed in Teheran in A.H. 1270-74, and in Bombay in A.H. 1271. A Turkish translation was printed in Constantinople in A.H. 1258.

Maqālah III.—The early kings of Persia, viz., the Pishdadians, the Kayāniān, the Ashkāniān, and the Sāsāniān. The Arab kings, viz., the Lakhmīs, the Gassāniān, and the Himyarīs, fol. 50^a.

Maqālah IV.—Muḥammad, fol. 62^a.

Maqālah V.—The first Khalīfs (Rāshidīn) and the twelve Imāms, fol. 111^a.

Maqālah VI.—The Khalīfs of the Banū Umayyad, fol. 133^a.

Maqālah VII.—The Khalīfs of the Banū ‘Abbās, fol. 153^a.

Maqālah VIII.—Treating of the dynasties contemporary with, or subsequent to the ‘Abbāsides, viz., the Tulūkīs on fol. 185^a; the Ṣaffāris on fol. 186^a; the Ṭāmāniān on fol. 188^a; the Āl-i-Buwayh on fol. 192^a; Qābūs bin Waṣṣmagīr on fol. 197^a; the Ġaznawīs on fol. 198^a; the Ismā‘īlīs of Magrib on fol. 204^a; the Ismā‘īlīs of Irān on fol. 207^a; the Saljūqīs on fol. 211^a; the Khwāzizmshāhīs on fol. 225^a; the Atābakas of Maunīl on fol. 235^a, of Ājarbāijān on fol. 236^a; of Fārs on fol. 237^a, and of Luristān on fol. 239^a; the Qarākhītā‘īs on fol. 240^a; the Āl-i-Muẓaffar on fol. 242^a; the Sarbadārs on fol. 254^a; the Ġūrīs on fol. 257^a.

There is a large lacuna after fol. 257. The history of the Ġūrīs breaks off with an incomplete account of سلطان حلا. الدين حسين جهالور, and on fol. 258^a the MS. abruptly opens with the account of Mirzā Sulṭān Abū Sa‘īd’s treaty with Mirzā Jahān Shāh, so that the latter portion of the eighth Maqālah, the whole of the ninth Maqālah, and the first portion of the tenth Maqālah, are missing.

The history proper in the text ends with the second accession of Sulṭān Husayn in A.H. 875 = A.D. 1470, but some meagre notices relating to the sons of Sulṭān Abū Sa‘īd down to A.H. 905 = A.D. 1499 are found at the conclusion of the tenth Maqālah. The latest event mentioned is that of the death of Sulṭān Husayn Bahādur Khān and the joint reign of Badr-uz-Zamān and Muẓaffar Husayn Mirzā.

The Khātimah dealing with the description of Herat, which is followed by the biographical notices of the contemporary eminent persons, begins on fol. 281^a.

This old and correct copy is written in beautiful minute Nasta‘līq, within gold-ruled borders.

Dated A.H. 966.

an office for some time held by his uncle. In A.H. 916 = A.D. 1510, when Shāh Ismā'il overthrew the power of the Uzbeks, Khwand Amīr went to Basht, a village of Garjistan or Georgia, and spent his time in literary pursuits. After sojourning there for a long time the author repaired in A.H. 924 = A.D. 1523 to India, and reached Āgrah on the 4th of Muharram, A.H. 935 = A.D. 1526, on which day he was received by the emperor Bābur. The author enjoyed the warm favour of this emperor, and accompanied him on his expedition to Bengal. On the death of Bābur the author attached himself to Humāyūn, in whose praise he wrote the Humāyūn Nāmāh, which he brought down to the end of the year A.H. 941 = A.D. 1534. He accompanied Humāyūn to Gujarāt, and died there in A.H. 941 = A.D. 1534. According to his own desire his body was taken to Dihli and buried by the side of the celebrated saint Nizām-ud-Dīn Auliya and Amīr Khusrāu, both of whom he had held in high veneration. Firishtah, referring to our author's death, says thus:—

... و جنف آشیانی نزدیک برهانپر شده و آن ملک را
 زیر و زبر کرده بسندو آمد—دران آوان مولف کتاب حبیب
 السیر ملزم رکاب بود برض اسهال از جهان گذران در گذشته
 برحمت ایزدی پیوست و حسب الوصیف لعش او را بدعای
 برده در جوار شیخ نظام الدین اولیا و امیر خسرو مدفون
 گردانیدند—

The author's son Sayyid 'Abd Ullah Khān served under Akbar.

Besides the present work and the Humāyūn Nāmāh, the author wrote several other works, e.g., the Ḥabīb-us-Siyar, the Makārim-ul-Akhlāq (A.H. 906 = A.D. 1500), the Dastār-ul-Wuzarā (A.H. 915 = A.D. 1500), the Ma'āshir-ul-Mulūk, the Akhhār-ul-Akhyār, the Muntakhab-i-Tārīkh-i-Waṣṣāf, and the Jawāhir-ul-Akhhār. A work called the Garā'ib-ul-Asrār is also ascribed to him. See Elliot, *History of India*, vol. iv., pp. 142–43.

For a full account of the author's life see: Quatremère, *Journal des Savants*, 1843, pp. 386–394, and Elliot, *History of India*, vol. iv., pp. 141–45, and vol. v., p. 116. See also Reinaud, *Biogr. Univ.*, under Khondemir.

The work is divided into a Muqaddimah, ten Maqālahs, and a Khātimah, as follows:—

Muqaddimah.—About the creation of the world, fol. 2^o.

Maqālah I.—The prophets, fol. 4^o.

Maqālah II.—The Greek philosophers, fol. 47^o.

No. 463.

foll. 320; lines 21; size $9\frac{1}{4} \times 6$; $6\frac{1}{2} \times 3\frac{1}{2}$.

خلاصة الاخبار

KHULÂSAT-UL-AKHBÂR.

A general history from the earliest times to A.H. 905 = A.D. 1499.

By Giyâş-ud-Din bin Humâm-ud-Din, surnamed Khwând Amir,

غياث الدين بن همام الدين الملقب بخواند امير.

The full title of the work is بيان احوال اخيار.

Beginning:—

برترین گوهری که تا جداران کشور فصاحت و لغت نشینان خطبه

بلاغت الخ

The author abridged this work from his maternal grandfather Mir Khwând's well-known historical work *Raudat-us-Safâ*. It is a very excellent compendium of Asiatic history, written at the request of the celebrated Wazir Mir 'Ali Shîr.

For references to the work see: Morley, *Descriptive Catalogue*, pp. 38-42; Elliot, *Biographical Index*, p. 106, and *History of India*, vol. iv., p. 141; Hâj. *Khal.*, vol. iii., p. 163; Rieu, i., p. 96; Ethé, *Podl. Lib. Cat.*, Nos. 83-86; Ethé, *India Office Lib. Cat.*, Nos. 76-73; G. Flügel, vol. ii., p. 63, etc.

A great portion of the work has been translated by Major David Price in his *Retrospect of Mohammedan History*.

The author, in his preface to the *Ḥabib-us-Siyar* (noticed below) says that he commenced the work in A.H. 927 = A.D. 1521, when he was about forty-eight years of age, and we can, therefore, conclude that he was born (at Herat) in about A.H. 880 = A.D. 1475. From his early youth he was fond of historical works. He secured the patronage of Wazir Mir 'Ali Shîr, who placed his library, which consisted of most valuable works, in charge of the author, and thus he was able to collect stores of historical information. On several occasions Khwând Amir was entrusted with public services, which he discharged with great credit. In A.H. 909 = A.D. 1503 he was sent by Sultan Badî'uz-Zamân on a diplomatic mission to Khusrâw Shâh, the chief of Kundûz, and subsequently he was appointed to the post of Sadr,

Beginning:—

أخبار يعقوب بن محمد مصطفى صلي الله عليه وسلم

The account in this volume extends to the reign of the Khalifah al-Mutawakkil Billah (A.H. 218-227 = A.D. 833-841) after which follow the abridged accounts of his successors down to al-Mustazhir Billah, as follows:—

Wāsiq,	A.H. 227-232 = A.D. 841-846.
Mutawakkil,	A.H. 232-247 = A.D. 846-861.
Muntasir,	A.H. 247-248 = A.D. 861-862.
Musta'in,	A.H. 248-251 = A.D. 862-865.
Mu'tazz,	A.H. 251-255 = A.D. 865-868.
Muhtadi,	A.H. 255-256 = A.D. 868-869.
Mu'tamid,	A.H. 256-279 = A.D. 869-892.
Mu'tadid,	A.H. 279-289 = A.D. 892-901.
Muktafi,	A.H. 289-295 = A.D. 901-907.
Muqtadir,	A.H. 295-320 = A.D. 907-932.
Qābir,	A.H. 320-322 = A.D. 932-933.
Ikāfī,	A.H. 322-329 = A.D. 933-940.
Muttaqi,	A.H. 329-333 = A.D. 940-944.
Mustakfi,	A.H. 333-334 = A.D. 944-945.
Muṭṭi',	A.H. 334-363 = A.D. 945-973.
Tā'i',	A.H. 363-381 = A.D. 973-991.
Qādir,	A.H. 381-422 = A.D. 991-1030.
Qā'in,	A.H. 422-467 = A.D. 1030-1074.
Muqtadi,	A.H. 467-487 = A.D. 1074-1094.
Mustazhir,	A.H. 487-512 = A.D. 1094-1118.

Both the volumes are written in clear bold Nashī, on fine thick paper, with the headings in red. The *Dāls* are generally marked with diacritical points.

The colophon is partly destroyed by worms; but fortunately the date of transcription of the copy is not spoiled. It reads thus.—

تمت من شهر صفر حتم بالخير سنة اربعين و مئتين

The two volumes of the work bring the history down to the reign of Khalifah al-Mu'tasim Billah (A.H. 218-227 = A.D. 833-842), after which follows an abridged account of his successors down to al-Mustazhir Billah (A.H. 487-512 = A.D. 1094-1118). The present volume begins with the creation of the world and comprises the whole *historia-anti-islamica*.

The Arabic prefaces noticed in Rien, i. p. 68, are not found in this copy. It opens thus, with a short Persian preface:—

سپاس و افزین مر خدا برا کامکار و کاسران و آفریننده زمین
و آسمان . . . نه الباز و نه دستور نه بار و نه زن و فرزند همیشه
بود و همیشه باشد آله

The names of the author, the translator, and the Samanide prince occur in the proface, which is followed by *آغاز سخن*, or beginning of the history.

بدانکه چس کریند ارسطاطالیس و بقراط و ان اساذان که بوذه
اند آله

This volume ends with the accession of Yazdajird bin Shahr-i-Yar (the Iadigeretes III of the Greeks), the last king of the Sasanian dynasty, which ruled Persia for four hundred and fifteen years, and the translator says here, that as the account of Yazdajird and his wars is long, he will deal with it under the caliphate of 'Umar.—

حدیث یزدجرد و حربهای او بسیار است و اندر خلای عمر
گفته شود—

No. 450.

fol. 175 (original folios 255-530); lines and size same as above.

Vol. II.

The continuation of the above.

This volume begins with the history of the prophet Muhammad, with a genealogy on fol. 255.—

The translator, Abū 'Alī Muḥammad bin Muḥammad ul-Bal'ami belonged to a noble and learned family of Bal'am, a town in Asia Minor. His father, Abul Faḍl Muḥammad bin 'Abd Ullah ut-Tamimi ul-Bal'ami, أبو الفضل محمد بن عبد الله التميمي البلعي, was the wazir of Amīr Ismā'il, the well-known founder of the Samanide dynasty, who died in A.H. 329 = A.D. 940. The translator, like his father, held the influential office of wazir under the Samanide prince Amīr Abū Ṣāliḥ Maṣṣūr bin Nūḥ bin Naṣr bin Aḥmad us-Sāmāni, who reigned from A.H. 350-366 = A.D. 961-976. In A.H. 352 = A.D. 963 this prince, through his agent Abūl Ḥasan Fā'iq, ordered his wazir, the aforesaid Bal'ami, to translate the Arabic chronicle of Ṭabari into Persian.

The translator has introduced new headings, and has to a great extent altered the arrangements of the original. He has divided the work into chapters, فصل, of greater or less length, and has, for the most part, observed the chronological order, thus recording the contemporary events in a systematic order. The Isnāds, or enumerations of vouchers, and almost all the Arabic verses have been omitted, and, although much new matter has been added, he has greatly abridged the original.

According to Hāj. Khal., ib., the history was continued by Abū Muḥammad 'Abd Ullah bin Muḥammad ul-Fargāni, أبو محمد عبد الله بن محمد الفرجاني, who entitled the continuation الصلة, and also by Abul Ḥasan Muḥammad bin 'Abd-ul-Malik bin Ibrāhīm bin Aḥmad ul-Hamadāni, أبو الحسن محمد بن عبد الملك بن إبراهيم بن أحمد الهمداني, who died in A.H. 521 = A.D. 1127.

Bal'ami's version of Ṭabari's history may be considered as one of the oldest works in the modern Persian language.

The *Tārīkh-i-Ṭabari* has lately been edited in four volumes in the Nawal Kishor Press, Lucknow. An Osmanli Turkish translation of Bal'ami's Persian version was printed in Constantinople in A.H. 1260, and is described by Dr. G. Rosen in the Z. D. M. G., vol. ii., pp. 159-187; and an Oriental Turkish translation, written in A.H. 928 = A.D. 1521, is mentioned by Kosegarten in his *Tabaristanensis Annales*, p. 10. A French translation by M. Hermann Zotenberg was published in four volumes, with a reprint, in the first volume, pp. 1-355, of M. Dubeux's translation (ed. 1836).

Accounts of Bal'ami's version will be found in the "avertisements" of Zotenberg and Dubeux. See also Hāj. Khal., ib.; Kosegarten's *Tabaristanensis Annales*, 1831; *Præfatio*, pp. 10, 11; St. Petersburg Catalogue, pp. 260-264; Rien, i., p. 68; W. Morley, pp. 17-21; G. Flügel, vol. ii., p. 64; Sprenger, *Journal of the Asiatic Society*, Bengal, vol. xvii., part ii., pp. 437-471; Ethé, *Bodl. Lib. Cat.*, Nos. 2-13; Ethé, *India Office Lib. Cat.*, Nos. 2-18, etc.

No. 449.

foli. 254; lines 23; size 14 x 9½; 11 x 7½.

تاريخ طبري

TÂRÎKH-I-TABARÎ.

VOL. I.

An exceedingly valuable and old copy, dated A.H. 740 = A.D. 1339, of the Persian translation of Abû Ja'far Mûhammad bin Jarîr bin Yazîd-ut-Tabarî's well-known general history, made by Abû 'Alî Mûhammad bin Mûhammad bin 'Abd Ullah ul-Bal'âmî, ابو حلي محمد, in A.H. 352 = A.D. 963.

Haj. Khal., vol. ii., p. 136, says that Tabarî (who was born at Âmul, in Tabarîstan, in A.H. 224 = A.D. 838, and died in Bagdad, A.H. 310 = A.D. 921) brought down the annals to A.H. 300 = A.D. 921, and entitled it تاريخ الامم والملوك (Brockelmann, vol. i., p. 142, calls it "K. Akhbâr-ur-Rusul wal-Mulûk"), and that the history of Tabarî which is now extant is an abridgment by Tabarî himself from his original work, which, according to Ibn-i-Subkî, as stated by Haj Khal., ib., consisted of thirty thousand folios. According to Morley, p. 17, Tabarî composed the work about A.H. 300 = A.D. 912, while Haj. Khal., ib., gives us a more precise date of the composition, viz., A.H. 309 = A.D. 921.

حافظ البهاري در روز دوشنبه دوم شهر رمضان المبارك بموافق
و لاحق ترشقان بيل سنه ۹۹۹ در ايامي كه عزلت اختيار کرده
در لشين قناحت بخصيه پيرمستف موطن بود صورت تحرير
يافت —

Spaces (probably for illustrations) are left blank in many places.

Several notes and 'Ard-didaks on the fly-leaf at the beginning have
been effaced by some mischievous hands.

Written in a clear bold Nasta'liq.

The arrival of Abū Sa'id Mirzā at the Khān's court, fol. 227^b. It is said here that Abul Khayr Khān received Abū Sa'id Mirzā with great honour, and helped him in the conquest of Samarqand. In this conflict 'Abd Ullah bin-Ibrāhīm Sultān, the King of Samarqand, was killed on the 10th Janādī I, A.H. 855 = A.D. 1452, and Abul Khayr Khān placed the government of Samarqand in the hand of Abū Sa'id. The author narrates here the following interesting incident:—It is said that at this time, when Abul Khayr Khān had taken up his position on the battlefield, the heat of the sun was unbearable; so he ordered the Yādahchīs, یدہ چیان (persons who produce rain by means of a stone called Yādahchī), to work with their stones, and the result, as expected, was that the sky suddenly became cloudy and rain began to fall in showers:—

چون آجماعت (یدہ چیان) بعمل یدہ مشغول شدند و سنگی
را در کار آوردند بفرمان رب العالمین . . . ابر آسمانی در
تابستان چون نیالی باریدن آغاز نهاد.—

Abul Khayr Khān's march against the King of Qilmāq, called here اوزلیمر تایشی پادشاه قیلماق, who retreated after making a treaty with the Khān, fol. 234^b.

The author, after rapidly passing over the latter part of Abul Khayr Khān's reign, closes his narration with the record of the Khān's death in A.H. 874 = A.D. 1469, at the age of seventy-five. The author then enumerates the children of Abul Khayr, with a short account of those who reigned in Samarqand and Khurāsān, e.g. Muḥammad Shāh bānī Khān (A.H. 906-916 = A.D. 1500-1510); Abul Khayr Khān Sīvinj, son of Abul Khayr Khān, who came to take possession of Samarqand, but resigned it to his brother, Abul Mansūr Kūch-Kūnji Khān, the latter's son, Sultān Abū Sa'id Bahādur. Abul Gāzī 'Abd-ul-Laṭīf Bahādur Khān, by whose order the author wrote the present work; 'Abd Ullah Sultān, brother of 'Abd-ul-Laṭīf, who was proclaimed in Turkistan.

The work seems to be very rare. One copy is mentioned only in Rieu, p. 102.

The present copy is fine, old and correct.

In the following colophon, at the end, the scribe, who calls himself Hāfiẓ Bukhārī, says that he completed the transcription of this copy on Monday, the 2nd of Ramadān, A.H. 999:—

تمام شد این کتابت تاریخ حضرت ابو الخیر حانی بتائید و
مدد آسمانی . . . خط فقیر الخیر خاکساری و قلم شکسته بسته

who for some time was attached to the service of the aforesaid Sultān Ahmad Jalā'ir:—

عبد الشادر ز دیده هر دم خون ریز
با دور سپهر نیست جای مستیز
کان مهر سپهر سرور را ناگاه
تاریخ وفات گشته قصد تبریز

This chronogram is also found in the *Mujmal-i-Fasīḥi* (noticed above) under the year A.H. 813, fol. 257^v.

The author then gives a list of the names of the sons and descendants, called *شعبه* or branch, and of the nobles of *Chingiz Khān*.

History of Timur and his descendants, on fol. 196^v. This section gives a short history of Timūr and his descendants, with an account of the battle between Sultān Ilusayn and Mirzā Abū Bakr bin Sultān Abū Sa'id, who was killed by the former.

The author devotes the remaining portion of the work to the history of Abul Khayr Khān, which he treats as a fresh piece, commencing it with *حمد* and *نعت*—a system usually observed by Muhammadan writers in the beginning of a book.

Beginning on fol. 213^v:—

الحمد لله الذي العزيز الغفار الواحد افهز و الصلوة و السلام
علي نبي المختار و آله الابرار و اصحابه الاخيار—

After dealing at some length with Abul Khayr Khān's birth, which took place in A.H. 816 = A.D. 1413, and his accession, the author relates the following:—

Account of a battle between Mahmūd Khwājah and Abul Khayr Khān, in which the former was routed and killed, fol. 221^v. Abul Khayr Khān became the master of a great treasure, that had been preserved in the Fort of Khwārazm by its former governors. The author says that he learnt this fact from Sivīnj Khān, son of Abul Khayr Khān.

The defeats of Mahmūd Khān and Ahmad Khān by Abul Khayr Khān at *Ikritūb* ايكري توب, fol. 223^v.

Account of the battle in which Mustafā Khān was routed by Abul Khayr Khān, fol. 225^v.

Abul Khayr Khān's expedition against the fortress of Signāq, fol. 226^v.

امرای بنی امیه چهارده تن بوده اند—مدت ملک ایشان
نود و یک سال و یک ماه و بیست روز بوده—

Tabaqat. III. The 'Abbaside Khalifs down to Al-Musta'sim Billah
(A.H. 640-656 = A.D. 1242-1258), fol. 85^a.

طبعة میوم خلفای بنی عباس و ایشان سی و هشت تن اند
مدت خلافت ایشان پانصد و بیست و سه سال و یازده ماه و
یکروز بوده—

On fol. 47^b the author says that although some of the Persian kings, the Kayānians, the Pishdādis, and the Sāsānīs, reigned before the first Khalifa (خلفای راشدین) and the 'Abbasides, he, on account of the family connection between them and the Prophet, has given them precedence.

The early kings of Persia, from Kayūmurs to Yazdajird, fol. 47^a.

The Saffāriis, fol. 103^b.

ایشان سه تن اند—مدت سلطنت ایشان چهل سال و پنج
ماه

The Sāmānīs, fol. 104^b.

The Gāznawīs, fol. 105^b.

The Saljūqīs, fol. 115^b.

چهارده تن اند—مدت سلطنت و ایام ایالت و شوکت ایشان
صد و سی و هشت سال و نه ماه بوده

Chingiz Khān and his successors down to the accession of Timūr Qā'ān in A.H. 694 = A.D. 1295, fol. 140^a. The history of Chingiz Khān begins with an account of his ancestors. Space for the heading is left blank.

After fol. 158, four folios are placed in wrong order. The right order should be: 158, 162, 160, 161, 159, after which the correct order is maintained.

Hulākū Khān and his successors, fol. 160^b. This section is brought down to the account of Sultān Ahmad Jalā'ir, who was defeated and killed in Tabriz by the Turcoman Qarā Yūsuf in A.H. 813 = A.D. 1410.

This date is expressed here, fol. 167^a, by the following chronogram, composed at the request of Sultān Shāh Rukh by one Khwājah 'Abd-ul-Qādir Mūsīqīdān, or musician, خواجه عبد القادر موسیقی دان

و در پنجاه و هفت سالگی در تاریخ سنه اربع و سبعین و
 ثباتنامه . . . شاهباز بلند پرواز روح پر فتوحش میل بجا
 اعلیٰ حلین نموده —

See De Guignes, *iv.*, pp. 432-35; Senkowski, *Supplément à l'histoire des Huns*, p. 18; Hammer, *Geschichte der Goldenen Horde*, p. 307; Erskine, *History of India under Baber*, vol. i., p. 29; and Abulgasi, *Histoire Généalogique des Tatares*, Leyde, pp. 499-514.

In the lengthy preface the author, after praising God, the Prophet, the first four *Khalifs*, and others, showers praises upon his sovereign, Abul Gâzi Sultân 'Alâ-ul-Latif Bahâdur *Khân*, at whose command he wrote the present work.

Although Dr. Rieu, p. 103^a, while noticing a copy of this work, remarks: "(The *Târikh-i-Abul Khayr Khânî*) contains no reference to the author's sources," we find that the author mentions several times the following works:—

fol. 80^a, 84^a, 94^a, 102^b, 142^a.

تاریخ بیاکتی

fol. 85^a, 100^b, 102^b, 105^b.

طبقات ناصری

fol. 94^a.

شاهنامه

fol. 140^b.

تاریخ جهانگشای

fol. 40^b.

جامع الصکایات

fol. 176^b.

تاریخ آل مظفر

Contents:—

Preface, fol. 1^a.

Adam and the ancestors of Muhammad, fol. 7^a.

Muhammad, fol. 17^a.

Tabaqah I. The early *Khalifs* and the twelve *Imâms*, fol. 21^a.

Tabaqah II. Banu Umayyah, fol. 33^a.

No. 468.

fol. 243; lines 23; size $13 \times 8\frac{1}{2}$; $9\frac{1}{2} \times 5\frac{1}{2}$.

تاریخ ابوالخیر خانی

TÂRÎKH-I-ABUL KHAYR KHÂNÎ.

A general history from the creation of the world down to the 10th century of the Muhammadan era, with a long account of the reign of Abul Khayr Khân of Qipchâq, written by command of the Uzbek, king Kûshkûnji's son, Abul Gâzi Sulţân 'Abd-ul-Laţîf Bahâdur Khân, who succeeded his brother, 'Abd Ullah on the throne of Mâwarâ-un-Nahr in A.H. 947 = A.D. 1540 and died A.H. 959 = A.D. 1551.

By Mas'ûd bin 'Uşmân Kûhistânî, مسعودی بن عثمان کوهستانی.

Beginning:—

جواهر حمد و سپاس بی‌نیاس که شهنسوار حئل بسرحد الخ

Abul Khayr Khân, after whom the work is named, was the son of Daulat Shaykh Ogulan, and a descendant of Jûji, son of Chingiz Khân. He was the founder of the Uzbek dynasty, and was born, as stated by the author of the present work, fol. 214^v, in A.H. 816 = A.D. 1413.

حضرت ابو الشیرخان در تاریخ سنه ست و حشر و ثمانمائه . . .

از صحرای عدم بمملکت وجود قدم نهاد

He added Khwârazm to Qipchâq in A.H. 839 = A.D. 1436, and died, according to the present author, fol. 241^v, in A.H. 874 = A.D. 1469, at the age of fifty-seven.

Tughlaq Kings, fol. 513^a.
 Sayyids, fol. 518^b
 Lodi Dynasty, fol. 524^a.
 Afgāns, fol. 527^a.
 Kings of Gujarāt, fol. 530^a.
 Kings of Mālwah, fol. 540^a.
 Kings of Jaunpūr, fol. 549^b.
 The Deccan Kings, fol. 551
 Kings of Bengal, fol. 554^b.
 Rulers of Sind, fol. 555^b.
 Rulers of Kashmīr, fol. 556^a.
 Bābur in India, fol. 565^b.
 Humāyūn, fol. 567^b.
 Akbar, fol. 571^b.

The history is brought down to A.H. 1001=A.D. 1592, when Mirzā Dāniyāl with the Khān-i Khānān and eighty thousand men were sent (by Akbar) for the conquest of the Deccan:—

و در این سال میرزا دانیال را با خان خانان و هشتاد هزار سوار
 بتسخیر ولایت دکن فرستاد *

A general history, anonymous and defective like the present, and likewise ending with a mention of the same incident in A.H. 1001=A.D. 1592, is described in Ethe, Ind. Office Lib. Cat. No. 120

The headings and their arrangement in the said copy, as given by Ethe, exactly agree with those in the present work, except some slight differences obviously due to defect and the misarrangement of folios in that copy.

In the following note at the end, written in a careless modern hand, the work is called تاریخ کانی (Tārikh-i Kāfi):—تمام شد تاریخ کانی; and on the title-page the work is said to be an abridgment of Raudat-us-Safā: خلاصه روضة الصفا

There is a *lacuna* after fol. 256.

In the course of his narrative the author incidentally quotes the following sources from which he derived materials:—

Raudat-ul-Aḥbāb, fol. 55^a; Tārikh-i Banākitī, fol. 143^a;
 Raudat-us-Safā, fol. 430^b; Tārikh-i Alfī, fol. 551^a; Rabī'ī, fol. 330^a

Written in fair minute Nasta'liq.

Foll. 6 and 7 are written in Naskh.

Not dated; 17th century.

- The Atâbaks of Âdarbâijân, fol. 313^a.
 The Atâbaks of Fârs, fol. 314^a.
 Rulers of Kirmân, fol. 317^a.
 The Muẓaffarîdes in Fârs and 'Irâq, fol. 320^b.
 The Sarbadârs in Khurâsân, fol. 328^a.
 The Kurt Kings in Harât, fol. 330^a.
 Shâh Rukh, fol. 333^a.
 The Âq-Quyûnlû, fol. 354^b.
 The Qarâ-Quyûnlû, fol. 357^a.
 Shaykh Şaif-ud-Dîn and his successors, fol. 359^b.
 Shâh Ismâ'îl, fol. 361^a.
 Shâh Tahmâsp, fol. 371^b.

Bâb III, on fol. 381^b.

- * باب سیم در ذکر حکام خنای و ترکستان و مازاء الذریبا ترابع *
- Rulers of Khatâi or China, in thirty-six *Tabaqât*, fol. 383^a.
 The descendants of Yâfeş bin Nûh, fol. 395^b.
 Chingiz Khân, fol. 398^a.
 Jûji Khân and his descendants in different countries, fol. 399^b.
 Uktâi Qâân, fol. 4064^b.
 Chaghtâi, fol. 407^b.
 Tûglâq Timûr, fol. 409^b.
 Tûll Khân, fol. 420^b.
 The Samanides, fol. 421^b.
 Âl-i Afrâsiyâb, fol. 427^b.
 Qarâkhitâ'is, fol. 430^a.
 Rulers of Transoxiana before Timûr, fol. 430^b.
 History of Timûr before his accession, fol. 431^a.
 Timûr's accession and his reign, fol. 434^b; his death, fol. 447^b; his successors, fol. 448^a.
 Bâbur, fol. 452^a.

Bâb IV, on fol. 460^b.

- * باب چهارم در ذکر حکام بنی اسرائیل و حکام نردک و روم و نواع آن *
- History of the Israelites, fol. 461^a.
 Âdam and the patriarchs, fol. 466^b.
 Roman emperors, fol. 468^b.
 The Saljûqs in Rûm, fol. 484^a.
 The 'Uşmânlis, fol. 496^a.
 Pre-Muhammadian rulers of India, fol. 505^a.
 Post-Muhammadian rulers, fol. 506^a.
 Khilji Kings, fol. 507^a.

- Alī bin Husayn and the following Imāms, fol. 83
 Mu'āwiyah, fol. 90^b.
 Yazid bin Ma'āwiyah and other Umayyad Khalīfs, fol. 93^a.
 'Abbaside Khalīfs beginning with Saḡḡah, fol. 119^b
 Kings of Yaman, fol. 143^b.
 Banī Lakhm in Jazīrah and Mouṣal, fol. 154^a.
 Ḡassānians in Syria, fol. 158^b.
 Banū Umayyah in Maḡrib, fol. 160^b.
 Banū Aḡlab in Afrīqiyah, fol. 161^b.
 Mulassamīn, fol. 164^a.
 The Ṭūlūnīs, fol. 165^b.
 The Ikbshīdīs, fol. 166^a.
 The Ḥamdānīs, fol. 166^b.
 The Dāniṣhmandīs, fol. 168^b.
 The Urtuqīs, fol. 169^a.
 The Salīqīs, fol. 169^b.
 The Ismā'ilīs in Maḡrib, Egypt and Syria, fol. 170^a.
 The Sharīfs of Makkah, fol. 173^b.
 Banū Kilāb, fol. 175^a.
 Banū 'Uqayl, fol. 176^a.
 Banū Asad, fol. 177^a.
 The Musha'sha'i Sayyids, fol. 177^b.
 The Atābaks, fol. 178^a.
 The Ayyūbides, fol. 185^b.

Bāb II, on fol. 233^a.

باب دوم در ذکر حکام و سلاطین ایران با نواب *

- Old Persian Kings, beginning with Kayūmurṣ, fol. 233^a.
 Mulūk-ut-Ṭawā'if, fol. 247^a.
 Kings of Ṭabaristān, fol. 256^b.
 Here is a *lacuna* after fol. 256.
 Washamgīr, fol. 258^a.
 Shams-ul-Ma'ālī Qābūs bin Washamgīr, fol. *ib*.
 The Ṭāhirides of Khurāsān, fol. 259^b.
 The Ṣaffārides, fol. 260^b.
 The Subuktiginīs (Ḡaznawidēs), fol. 263^a.
 The Saljūqīs, fol. 269^b.
 Rulers of Khwārazm, fol. 285^b.
 The Ḡūrīdes, fol. 296^a.
 History of Hūlākū and his successors, fol. 297^b.
 Rulers of Kurdistān, fol. 307^a, of Hurmūz, fol. 311^b, of Shīrwān,

No. 1747

fol. 532; lines 20; size $6\frac{1}{2} \times 3\frac{1}{2}$; $5 \times 2\frac{1}{2}$

(تاریخ عام)

(GENERAL HISTORY)

A rare and useful, but anonymous and slightly defective, universal history from the earliest times to A.H. 1001 = A.D. 1592.

The copy is defective at the beginning, and begins at once with the first *Bāb* thus:

باب اول در ذکر انبیا و خلفا و سلاطین مصر باتفاق جمعی
مورخان حق سبحانه و تعالیٰ نخستین چیزی را که کسوت نور حضرت
رسالت پناه بود اله *

The work is divided into four *Bāb*, as follows:—

Bāb I, on fol. 1^a.

باب اول در ذکر انبیا و خلفا و سلاطین عرب و مصر و شام و مغرب *

The principal subjects treated under this *Bāb* are:—

Patriarchs and Prophets, beginning with Adam, fol. 2^b

History of Muhammad, fol. 31^v.

Abū Bakr Ṣiddiq, fol. 50^a.

ʿUmar, fçl. 55^a.

ʿUṣmān, fol. 61^a.

ʿAlī, fol. 68^b.

Ḥasan bin ʿAlī, fol. 79^b.

Ḥusayn bin ʿAlī, fol. 81^b.

fol. 333^b.

فصل پنجم در بیان صلوات بر رسول الله صلی الله علیه و سلم و ذکر فرض و استحباب و فضایل و کیفیة آن و مذمة تارك آن

6. fol. 339^a.

فصل ششم در بیان آنچه در حق حضرة رسالة صلوات الله و سلمه علیه سب و نقص بود و تكفير غایب و سب كرده و مكذب آلحضرة و تادیب آن كس كه اضافت و نسبت خیر لایق بان حضرت كند و ذکر سب پیغمبران و ملائكة علیهم السلام و اهل بیت و صحابه رضي الله عنهم اجمعین

7. fol. 353^a.

فصل هشتم در ذکر عرس النبی صلوات الله و سلمه علیه فی الاولین و الآخرین

This valuable old copy is dated A.H. 841. The Dāls are generally marked with a diacritical point.

The colophon runs thus:—

تم كتاب مولود النبی صلی الله علیه و سلم بعون الملك
المعبود علي يد اضعف عباد الله اصح الله شانه في آخر يوم
الثلاثا رابع عشرين شهر صفر ختم بالغیر و الطفر سنة احدى و
اربعين و ثمانمائة الهجرية —

Corrections and marginal notes are to be found throughout the copy.

Written in a clear and beautiful Naskh, within gold-toled borders, with an illuminated head-piece at the beginning.

viii. fol. 242^b.

باب هشتم در بیان الهه در مال هشتم از هجرة بوده و ذکر
غزاه فتح و حنین و طائف و ولادة ابراهيم

ix. fol. 259^b.

باب نهم در بیان الهه در مال نهم از هجرة بوده و ذکر وفود
و قصة بتول و حديث كعب بن مالك و حج ابي بكر رضي الله
عنه

x. fol. 277^a.

باب دهم در بیان الهه در مال دهم از هجرة بوده و ذکر وفود
و قصة حجة الوداع

xi. fol. 285^b.

باب یازدهم در بیان الهه در مال یازدهم از هجرة بوده و
ذکر مسیله و عسی و ذکر مرضی حضرت رساله صلی الله علیه
و سلم و حالات و حوادث که در آن زمان جاری شد و قصة وفاته

Khātimah, or conclusion, on the respect and veneration due to the Prophet, his miracles, etc., divided into seven Fāsals or sections. In the Arabic original, British Museum copy (*loc. cit.*), it is divided into nine Fāsals:—

1. fol. 311^a.

فصل اول در بیان ثناء خدای تعالی و اظهار بزرگی و قدر
آنحضرت نزد حق عز و شانه و تعالی

2. fol. 312^a.

فصل دوم در بیان بعضی از معجزات پیغمبر صلی الله علیه
و سلم

3. fol. 320^a.

فصل سوم در بیان رعایت حقوق حضرت رساله صلی الله علیه
و سلم که بر خلق واجب و لازم است

4. fol. 326^a.

فصل چهارم در ذکر لزوم محبة حضرت رساله صلی الله علیه
و سلم و فواید بسیار

QISM IV.

Events of the Prophet's Hijrah years, divided into eleven Bâbs:—

i. fol. 128^a.

باب اول در بیان آنچه در سال اول از هجرة بوده

ii. fol. 159^a.

باب دوم در بیان آنچه در سال دوم از هجرة بوده و ذکر نکاح
و دامادی حلی با فاطمه رضي الله عنهما و تحويل قبله و غریزه
رمضان و غزاه بدر

iii. fol. 179^a.

باب سوم در بیان آنچه در سال سوم از هجرة بوده و ذکر
تزوج حفصه و غزاه احد و ذکر حمزه و دیگر صحابه رضي الله
عنهم

iv. fol. 192^a.

باب چهارم در بیان آنچه در سال چهارم از هجرة بوده و ذکر
غزوات و تزویج امّ سلمه رضي الله عنها

v. fol. 200^a.

باب پنجم در بیان آنچه از سال پنجم از هجرة بوده از غزوات
و نزول نسیم و قصه بهتان که در حق عایشه رضي الله عنها گشتند
و ذکر تزویج زینب بنت جحش و قصه خندق

vi. fol. 218^a.

باب ششم در بیان آنچه در سال ششم از هجرة بوده و بعد
رسل بلوک اطراف و غزاه حدیبیه و اسلام ابی هریره رضي
الله عنه

vii. fol. 235^a.

باب هفتم در بیان آنچه در سال هفتم از هجرة بوده — و ذکر
غزاه خیبر و قصه تعریس و تزویج امّ حبیبه رضي الله عنها

ii. fol. 88^a.

باب دوم در بیان آنچه در سال اول از نبوة حضرت رسالة صلي الله عليه و سلم برونده — و صفة نزول وحی و ذکر آن کس که اول مسلمان شد

iii. fol. 95^a.

باب سوم در بیان آنچه در سال چهارم و پنجم از نبوة حضرت رسالة صلي الله عليه و سلم واقع شده — و مکاره که از مشرکان کشید — و کیفیت هجرة به حبشه

iv. fol. 102^a.

باب چهارم در بیان آنچه در سال ششم و هفتم از نبوة برونده — و ذکر اسلام حمزه و عمر رضی الله عنهما

v. fol. 106^a.

باب پنجم در بیان آنچه در سال هشتم از نبوة حضرت رسالة صلي الله عليه و سلم برونده — و ذکر عهد کردن قریش بر دشمنی بنی هاشم و بنی مطلب

vi. fol. 110^a.

باب ششم در بیان آنچه در سال نهم از نبوة برونده و وفات خدیجه و ذکر ثقیف و جماعت جنیان و تزویج عایشه و سروده رضي الله عنهم

vii. fol. 115^a.

باب هفتم در بیان آنچه در سال یازدهم از نبوة واقع شده

viii. fol. 116^a.

باب هشتم در بیان آنچه در سال دوازدهم از نبوة واقع شده — و ذکر معراج — و کیفیت فرض شدن نماز در آن شب

ix. fol. 125^a.

باب نهم در بیان آنچه در سال میزدهم از نبوة برونده است

iii. fol. 64^a.

باب سوم در بیان آنچه در سال سوم از مولد حضرت رساله
بوده — در آن سال شق صدر واقع شد

iv. fol. 67^a.

باب چهارم در بیان آنچه در سال چهارم و پنجم و ششم از مولد
حضرت رساله صلی الله علیه و سلم بوده — و در این سال بعدد هر
سالی فصلیست

v. fol. 68^a.

باب پنجم در بیان آنکه در سال هفتم از مولد حضرت رساله
بوده — و حکایت میث بن ذی یزن

vi. fol. 72^a.

باب ششم در بیان آنچه در سال هشتم تا آخر سال یازدهم از
مولد حضرت رساله علیه الصلوة والسلام بوده

vii. fol. 74^a.

باب هفتم در بیان آنچه در سال دوازدهم تا آخر سال بیست
و سوم از مولد حضرت رساله بوده

viii. fol. 77^a.

باب هشتم در بیان آنچه در سال بیست و پنجم از مولد حضرت
رساله بوده و قصه راهب و تزویج خدیجه و ذکر اولاد رسول الله
صلی الله علیه و سلم

ix. fol. 81^a.

باب نهم در بیان آنچه در سال سی و پنجم تا آخر چهل سالگی
حضرت رساله صلی الله علیه و سلم بوده

QISM III.

Events from the time of his prophetic mission till his stay in Mecca,
divided into nine Bābs:—

i. fol. 83^a.

باب اول در ذکر امارات نبوة او صلی الله علیه و سلم

vii. fol. 47^o.

باب هفتم در بیان حوادث که در شب ولادة حضرة رسالت

ظاهر شده

viii. fol. 49^o.

باب هشتم در ذکر نسب و آباء و امهات آن حضرة و کیفیت

وفاة عبد الله و ذکر اسماء رسول الله صلی الله علیه و سلم

It is divided into the following five Parts or sections:—

(1)

فصل اول در ذکر نسب حضرة رسالت صلی الله علیه

و سلم

(2) fol. 51^o.

فصل دوم در ذکر پدران او علیه الصلوة و السلام

(3) fol. 53^o.

فصل سوم در ذکر مادران حضرة رسالت علیه الصلوة و

السلام

(4) fol. 54^o.

فصل چهارم در ذکر وفاة عبد الله

(5) fol. 54^o.

فصل پنجم در ذکر اسماء رسول خدای صلی الله

علیه و سلم

Qura II.

Events from the time of his birth to his mission, divided into nine
Bābs:—

i. fol. 55^o.

باب اول در بیان آنچه در سال ولادة او حادث شده

ii. fol. 56^o.

باب دوم در بیان احداث حلیه و ارضاع و کیفیت کاهن و

غیر آن

On fol. 119^v the translator narrates that the author, Sa'id Kazaruni, ever desired to behold the Prophet in a dream, and to hear some genuine Hadis from his lips, in order that he might deliver the same directly from the Prophet without any Isnad or Cateuq. And this came about on Thursday night the 5th of Safar, A.H. 732 = A.D. 1331.

The work is divided into four Qisms and a Khâtimah:—

Qism I

Account of the creation of the Prophetic light till the time of Muḥammad's birth, divided into eight Bābs or chapters:—

i. fol. 8^v.

باب اول در بیان کیفیت تأییدن نور نبوت حضرت رسالت
صلوات الله و سلامه علیه پیش از وجود و صورت او و ذکر خلق
طینه طینه او پیش طینه آدم و حدیث صورتهای پیغمبران علیهم
الصلوة والسلام

ii. fol. 17^v.

باب دوم در بیان بشارت کتب قدیمه و انبیا و دیگران به
بعثت رسول خدای صلی الله علیه و سلم

iii. fol. 22^v.

باب سوم در بیان اخبار جنیان به بعثت حضرت رسالت صلی
الله علیه و سلم

iv. fol. 25^v.

باب چهارم در ذکر کیفیت منتقل شدن نور نبوة رسول خدای
صلی الله علیه و سلم از اصحاب طینه بارحام طاهره

v. fol. 40^v.

باب پنجم در غرایب که در مدة حمل حشره رساله صلی الله
علیه و سلم به ظهور آمد

vi. fol. 41^v.

باب ششم در ذکر ولادة و ظهور یمن و برکة حال و کیفیت
وضع او صلی الله علیه و سلم

writing of the work at Shirāz in A.H. 760 = A.D. 1358, that is to say two years after the death of Sa'id Kāzarūnī:—

تمام شد کتاب ترجمه مولو مصطفی صلوات الله و سلامه علیه
و آله و صصه اجمعین و لله الحمد اولاً و آخراً و ظاهراً و باطناً در
تبعه شیخ کبیر ابی محمد بن حیدر الله الخفیف قدس الله مره
بدست مترجم این کتاب کترین بهدگان خدای خفیف بن سعید
بن مسعود بن محمد بن حلی بن احمد بن عمر بن اسمعیل شیخ
الشیوخ ابی علی دقاق برد الله مضجعهم و اصبح شاه و غفر
لهم—در روز پنجشنبه عاشورا مبارک منه متین و مبعثاته در
شیراز . . .

In my opinion (i) Hāj. Khal. is right in asserting that 'Afif-ud-Dīn, the present translator, was the son of Sa'id bin Mas'ūd-ul-Kāzarūnī, whose genealogy, as given in Ibo-i-Hajar 'Asqalani's (d. A.D. 852 = A.D. 1448) *Durar-ul-Kāminah*, vol. ii., fol. 522, exactly agrees with the genealogy given by the translator 'Afif at the end of the present work; (ii) Hāj. Khal. has very seriously confounded the works of the father and the son, and has thus thrown all the subsequent writers into error; (iii) the work is the Persian translation of Sa'id bin Mas'ūd-ul-Kāzarūnī's history of Muḥammad, entitled by Brock., ii., p. 195, *Maulūd-un-Nabī*, a copy of which is mentioned in the British Museum Cat., No. 920, p. 423, and the divisions of which, as described in the said catalogue, exactly correspond with those of the present work.

In the introduction the translator, 'Afif, after praising God, the Prophet and his companions, states that the author, Sa'id bin Mas'ūd-ul-Kāzarūnī, after finishing the commentary on the *Mashāriq-ul-Anwār* (*loc. cit.*) and the works *Shifā-nṣ-Ṣudūr* (not mentioned by Brock.), the *Mubalsalāt* (not mentioned by Hāj. Khal.), and other works:—

تا شرح مشارق الانوار و کتاب شفاء الصدور و مسالک
مصدین و دیگر مختصرات را تالیف کردم . . .

thought of writing an authentic biography of the Prophet. With this view, after thoroughly studying the Qur'an and the books of traditions, he wrote the work (the original) in the hope of receiving a reward in the next world

Again, Hāj. Khal., vol. vi., p. 167, very curiously notes:—

منتقى في مير مولود النبي المصطفى — فارسي
للإمام سعيد الدين محمد بن مسعود الكازروني لتوفي سنة ٧٥٧ ركب حلي
and after enumerating all the divisions, which exactly agree with those in the present copy, remarks that it was rendered into Arabic by Kāzarūnī's son 'Asif-ud-Dīn, ولده
Hāj. Khal., vol. v., p. 548, also mentions Sa'id bin Mas'ūd Kāzarūnī's work, مطالع المصطفوي في
a commentary on the *Mashāriq-ul-Anwār* of Raḍī-ud-Dīn Ḥasan bin Muḥammad-ṣ-Ṣigānī, who died in A.H. 650 = A.D. 1252. The same Hāj. Khal. mentions 'Asif-ud-Dīn in connection with three other works, viz., vol. i., p. 237, أربعين كازروني
completed at Shirāz, Rabi' I., A.H. 766 = A.D. 1364; شرح بخاري, p. 537,
and iv., p. 52, فرغ منه في شهر ربيع الاول بمدينة شيراز
which in the introduction of the present copy is said to be a work of Sa'id bin Mas'ūd-ul-Kāzarūnī.

Brock., ii., p. 105, also mentions under Sa'id bin Mas'ūd-ul-Kāzarūnī, *al muntaqā fi sirat an nabi al mustafā* (after which, wrongly following Hāj. Khal., loc. cit., he adds the word "persisch" instead of "arabisch") and his two other works, viz., *maulūd an nabi* and *musalsalāt*. The last is included among the works of Sa'id bin Mas'ūd-ul-Kāzarūnī, enumerated in the beginning of the copy.

Now in the preface the translator, referring to Sa'id bin Mas'ūd ul-Kāzarūnī, remarks:—

مؤلف كتاب خادم احاديث نبويه شاگرد اخبار مصطفيه سعيد
بن مسعود كازروني امكنه الله بصوحة الجنان و افاض عليه سجال
الرحمة والرضوان

The words after كازروني at once suggest that Sa'id bin Mas'ūd was not living at the time of the present translation. Moreover the translator throughout the work introduces Kāzarūnī with the words روح الله . . .

In the conclusion the translator, who gives his name as 'Asif bin Sa'id bin Mas'ūd bin Muḥammad bin 'Alī bin Aḥmad bin 'Umar bin Ismā'il Shāykh-ush-Shuyūkh Abī 'Alī Daqqāq, says that he finished the

No. 484.

fol. 256; lines 18; size 94 × 6½; 7 × 4½.

ترجمہ مولود النبی

TARJUMAH-I-MAULŪD-UN-NABĪ.

A Persian translation of Sa'īd bin Mas'ūd-ul-Kazarādī's history of Muḥammad.

Beginning:—

و به لستمین — حمد و سپاس پیشای خدا برا که نور محمد صلی
الله علیه و آله و سلم پیش از همه چیز آمد — الخ

No proper title to the work is given anywhere, and there seems to be serious confusion regarding the author and the work. Towards the conclusion the translator twice calls it "Tarjumah-i-Maulūd-i-Muṣṭafā," e.g. on fol. 355, . . . و این آخر ترجمہ کتاب مولود مصطفیٰ . . . and again on fol. 355, تمام شد کتاب ترجمہ مولود مصطفیٰ صلوات الله و سلمه . . . ; while in the colophon it is called, "Kitāb-i-Maulūd-un-Nabī," کتاب مولود النبی.

The work is mentioned, without the translator's name, in Rien, iii., p. 4026, where it is wrongly styled تاریخ حسینی, and even منتخب الاخبار, which, however, is quite distinct from the present work. In Ethé, India Office Library Cat., No. 165, and in the colophon of the Bihār Library copy, it is called میر عتیقی; while two copies, without any title, are noticed in W. Perlsch, Berlin Cat., Nos. 543 and 544.

Islamic History

No. 1374.

fol. 29 ; lines 5 ; size $9 \times 5\frac{1}{4}$; $5\frac{1}{2} \times 2\frac{1}{4}$.

وجود العاشقين

WAJÛD-UL-‘ĀSHIQÎN.

A very beautiful copy of a mystical tract.

Author: Sayyid Muḥammad bin Sayyid Yûsuf Ḥusaynî, sur-named Gîsûdarâz سید محمد بن سید یوسف حسینی الملقب به گیسو دراز.

Beginning:—

سپاس بی حد و ستایش بپند مر قادر مطلق و حاکم بر حق جانان
عاشقان صاحب جمله جهان النخ *

The author, a disciple and Khalifah of Shaykh Naṣîr-ud-Dîn Maḥmûd Chirâg-i-Diblî, was born at Dihlî, A.H. 721=A.D. 1321 and died, A.H. 825=A.D. 1422 at the age of 105 lunar years. See Rieu, i. p. 347, where a copy of his discourses, collected under the title جوامع الکلام by his disciple Muḥammad bin Muḥammad Akbar Ḥusaynî, is noticed. After Naṣîr ud-Dîn's death the author went to Gujarât, and after staying there for a long time he took up his abode in Kulbargah, A.H. 815=A.D. 1412, where he was treated with high regard by Firûz Shâh Bahmanî and his successor Aḥmad Shâh Bahmanî. See Târîkh-i-Firîshṭah (Bombay edition), vol. i. p. 607, vol. ii, p. 748. and Briggs' translation, vol. ii, p. 388, 398; Akhbâr-ul Akhyâr, p. 123; Khazinat-ul-Aṣṣiyâ, p. 371; etc. The author's life entitled تاریخ حسینی, and a collection of his letters, are mentioned in Stewart's Catalogue, pp 30 and 37. A copy of the present work is noticed in Ethé, Ind. () Lib. Catalogue No. 1859, and another is extant in No. 1858 of the same Catalogue. See also 'Āṣaf Lib. p. 496; A.S.B. Lib. Cat. Nos. 1223-1227.

The main subjects treated in the work are معشوق and عاشق - عشق, of which the author gives mystical explanations.

A superb copy; written in elegant Nasta'liq, with illuminations and floral designs in gold throughout.

Scribe: معجز قلم.

Not dated, 17th century.

Several seals and 'Arḍ-dîdahs are found on the title-page. The beautiful binding, which is firm and inlaid with gold, is slightly worn eaten.

6. فصل ششم در بیان وحدت on fol. 18^a.
7. فصل هفتم در تجرید سالک on fol. 19^b.
8. فصل هشتم در قاعده طریقت on fol. 22^a.
9. فصل نهم در کمال استغنا on fol. 25^a.
10. فصل دهم در آواز فطرت on fol. 26^a.
11. فصل یازدهم در اختلاف حالات on fol. 28^b.
12. فصل دوازدهم در بیان دل on fol. 33^a.
13. فصل سیزدهم در تصفیة دل on fol. 34^b.
14. فصل چهاردهم در مزاج عشق on fol. 37^b. (Bodl. copy در
(دیباچه عشق).
15. فصل پانزدهم در حقایق عشق on fol. 40^b.
16. فصل شانزدهم در حیرت عشق on fol. 44^a. (Bodl. copy در
(وحدت عشق).
17. فصل مقدم در بیان نفس on fol. 47^a.
18. فصل هجدهم در مخاطب نفس on fol. 49^b. (Bodl. copy در
(مخاطبة نفس).
19. فصل نوزدهم در بیابان (بیان read) معاملات کون و مکان on fol.
52^a.
20. فصل بیستم در جد و اجتهاد on fol. 55^b.
21. فصل بیست و یکم در صحبت و متعالمات on fol. 59^b.
22. فصل بیست و دوم در ترک صحبت خلق on fol. 62^a.
23. فصل بیست و سوم در صبر و تسلیم on fol. 64^b.
24. فصل بیست و چهارم در کشف معانی ملوک on fol. 68^b.
25. فصل بیست و پنجم در ارشاد و انبیاء on fol. 77^b.
26. فصل بیست و ششم در اسباب اهل طریقت on fol. 80^a. (Bodl
copy در اشارت اهل طریقت).
27. فصل بیست و هفتم در نهایت اهل طریقت on fol. 86^a. (Bodl
copy در نهایت این طریق).
28. فصل بیست و هشتم در خاتمة کتاب on fol. 90^b.

Written in good Nasta'liq.

Dated Safar, A.H. 1143.

نزهة الارواح

NUZHAT UL-ARWÂH.

A Sûfî work in prose and verse on the nature and rules of spiritual life.

Author: Husayn bin 'Âlim bin Abil Ḥasan ul-Husaynî: حسین بن عالم بن ابی الحسن العسینی.

At the beginning of the following two copies the author's name appears thus: رکن الحق والدين حسین ابن عالم ابن الحسن العسینی while in the colophon of the present copy he is simply called محمد حسین (میر) محمد حسین to which the word میر is prefixed in a later hand.

Most of the copies begin with a short Arabic prologue, evidently due to a disciple of the author. Some others begin with a Persian Qit'ah found at the end of the Arabic prologue. In the present copy the Arabic prologue and the Qit'ah are wanting and it begins thus:—

سپاس بیقیاس و منتہای بی منتہای مرملکی را کہ ملکش بی

ابراز الخ •

The author and his other works have been mentioned under Nos. 117-120.

For other copies see G. Flügel iii, p. 418; Rieu, i, p. 40 and ii, p. 608; Ethé, Bodl. Lib. Cat., Nos. 1255 and 1256; Ethé, Ind. Office Lib. Cat., Nos. 1821-1828; W. Pertsch, Berlin Cat., pp. 292-294; Bûhâr Lib. Cat., vol. i, p. 132; Krafft, p. 190; A. F. Mehren, p. 7; A.S.B. Cat., Nos. 1187-91; Cat. des MSS. et Xyl., p. 437. See also Hâj. Khal., vi, p. 321. A commentary on the work, by 'Abd ul-Wahîd Ibrâhîm ul-Husaynî ul-Bilgrâmî, is noticed in Ethé, Bodl. Lib. Cat., No. 1257.

According to the author's statement at the end the work was completed in A.H. 711=A.D. 1311. It is divided into the following twenty-eight *Faṣl*:—

1. فصل اول در مبدء سلوک on fol. 9^a.
2. فصل دوم در معرفت سلوک on fol. 11^a.
3. فصل سوم در مقامات سالک on fol. 13^a.
4. فصل چهارم در نصیحت سالک on fol. 14^b.
5. فصل پنجم در بدو خلقت on fol. 16^b.

No. 1780

foll. 277; lines 17; size $6\frac{1}{2} \times 4\frac{1}{2}$; $4\frac{1}{2} \times 3$

نفحات الانس

NAFAHÂT UL-UNS

A copy of Jâmi's well-known work نفحات الانس. See Nos. 181 r, 204-206.

Beginning as usual:—

الحمد لله الذي جعل مرآتي قلوب اوليائه *

Written in minute Nasta'liq within gold and coloured borders with an illuminated, but faded, 'Unwân.

Dated A.H. 932.

Scribe: عبد المؤمن المرادي.

No. 204

folL 360; lines 17; size $10\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 4$.

نفحات . الانس

NAFAHÂT-UL-UNS.

A splendid, useful copy of the Nafahât-ul-Uns (see No. 180, 5, above).

Beginning as usual.

This copy contains useful notes and learned explanations on the margin, and an index (incomplete) in alphabetical order at the beginning.

This copy was written, as stated in the colophon, for the library of Dîn Muḥammad Khân, the son of Jani Beg Sultân and 'Abd Ullâh Khân Uzbek's sister. Dîn Muḥammad Khân ascended the throne of Samarqand on the death of 'Abd-ul-Mu'min Khân, the son of 'Abd Ullâh Khân, in A.H. 1008 = A.D. 1598. He was wounded in a battle fought against Shâh 'Abbâs the Great, and died shortly after. (See Beal's *Biogr. Dictionary*, p. 122.)

Written in a beautiful clear Nasta'liq, within coloured and gold ruled borders, with an illuminated frontispiece.

The colophon dated 15th Ramadân, A.H. 1008. runs thus:—

قد التقي الفراغ عن انعام هذا الكتاب خمس عشر من
شهر رمضان يوم الاربعاء سنة ثمان و الف من هجرة النبوة
معلوم ضمير منير بوده باخذ كه نوشته شد از براي كتابخانه
شاهزاده ارجمند زبدة مطبوع زمان ابو النصر دين محمد
سلطان ابداء (sic) دولته الخ

A seal of the above-named prince dated A.H. 999 is fixed in the end of the MS.

A seal of one Sayyid 'Abd-ul-Ga'ni ul-Husayni, dated A.H. 1162, is also found on the title-page. There are several other seals, but they are not legible.

IV.

fol. 48^b-106^b.

No. 1686.

مناجات عبد الله انصاري

MUNĀJĀT-I 'ABD ULLAH ANṢĀRĪ.

The well-known *Munājāt* of Khwājah 'Abd Ullah Anṣārī.
Beginning:—

مناجات ندیم بلرگا حضرت جبّاری ابو اسماعیل خواجه عبد الله
انصاری ... ای ز دردت بیدلنرا بوی درمان آمده النخ •

Written in beautiful bold Nasta'liq with an illuminated head-piece and a double-page 'Unwān.

Not dated; 17th century.

No. 2067.

fol. 20; lines 8; size 10½ × 7; 6½ × 4

مناجات عبد الله انصاری

MUNĀJĀT-I 'ABD ULLAH ANṢĀRĪ.

An exceedingly valuable and beautifully written copy of the well-known prayer of 'Abd Ullah Anṣārī. See Nos. 1554, 1572, 1586, etc.

Beginning:—

ای ز دردت بیدلنرا بوی درمان آمده النخ *

Towards the end, fol. 16^a, are found some precepts which 'Abd Ullah Anṣārī is said to have addressed to Nizām ul-Mulk. See No. 933.

Written in beautiful bold Nasta'liq by the celebrated calligrapher محمود بن اسحاق الشهابی.

Dated A.H. 944.

For an account of the scribe Mahmūd bin Ishāq see No. 237, where he is mentioned as the scribe of the unique copy of Kāmran's *Diwān*.

fol. 143; lines 23-32; size $9\frac{1}{2} \times 6\frac{1}{4}$; $8\frac{1}{4} \times 5\frac{1}{4}$.

مکتوبات شرف الدین احمد منیری

MAKTŪBĀT-I MŪNAYRĪ.

The first collection of 100 letters of the renowned Indian saint Shaykh Sharaf-ud-Din Ahmad bin Yahyā Munayrī شيخ شرف الدین احمد بن یحیی منیری, who died in A.H. 782=A.D. 1380. See No. 1360. Beginning:—

سپاس بی پایان و ستایش فراوان مرحضرت پاک خدارزندی را که
دلہلی پاک عرفانرا بانوار مشعلہ جمال با کمال النعم

These letters, collected in A.H. 747=A.D. 1346 by Zayn Badr 'Arabi زين بدر عربي, a disciple of the Shaykh, were addressed to the latter's disciple and friend Qāḍī Shams-ud-Dīn, governor of Jūsah قاضی شمس الدین حاکم قصبہ جوسہ.

The letters deal with numerous topics of mystical doctrine, Sūfic maxims, etc., etc. This collection of 100 letters is generally known as مکتوبات مدنی. A table of contents occupies fol. 2^b-4^a. The contents have been fully described in Ethé, Ind. Office Lib. Catalogue, No. 1843. See also Āṣaf. Lib., p. 486, where MSS. and printed copies of the Maktūbāt of this Shaykh are mentioned. The original work is preceded by some letters of the Shaykh added in a later hand.

Written in learned Naskh with occasional marginal notes and emendations. Marks of collation are found throughout the copy.

This old and valuable MS., dated Thursday, 14 Ramadān, A.H. 909, contains an interesting seal on the fly-leaf. It is faded and the contents are not clear. The seal consists of a big circle within which are inscribed two other circles. The smallest one in the centre faintly reads بندہ حضرت قبلہ سید محمد غازی. In the second circle we find the names حضرت طاهر—حضرت مامو and حضرت مظاہر اللہ, but they are indistinct. The inscription in the big circle cannot be deciphered.

Sultān-ush-Shuhadā Sālār Mas'ūd Gāzī, popularly known as Gāzī Miyān the distinguished champion of Islām, was the son of Amīr Sābū bin 'Aṭā Ullah, and fell in a battle with the Hindus at Baharā'ich in Awadh, A.H. 424=A.D. 1033. See Elliot, History of India, vol. ii, pp. 513-549; Rieu, iii. p. 1015; Beale, p. 245; etc. It is therefore probable that the owner of the seal, whose name is faded, was a descendant of Sālār Mas'ūd Gāzī.

Bāb IX on fol. 189^b.

باب نهم در بیان مقامات:—

fol. 189 ^b .	(۱) فصل اول در توبه
fol. 192 ^b .	(۲) فصل دوم در ورم
fol. 193 ^b .	(۳) فصل سوم در زهد
fol. 194 ^b .	(۴) فصل چهارم در فقر
fol. 196 ^a .	(۵) فصل پنجم در صبر
fol. 198 ^b .	(۶) فصل ششم در شکر
fol. 201 ^a .	(۷) فصل هفتم در خوف
fol. 203 ^b .	(۸) فصل هشتم در رجا
fol. 205 ^b .	(۹) فصل نهم در توکل
fol. 207 ^b .	(۱۰) فصل دهم در رضا

Bāb X on fol. 203^a.

باب دهم در احوال:—

fol. 209 ^b .	(۱) فصل اول در محبت
fol. 213 ^b .	(۲) فصل دوم در شوق
fol. 215 ^a .	(۳) فصل سوم در غیرت
fol. 217 ^b .	(۴) فصل چهارم در قرب
fol. 218 ^b .	(۵) فصل پنجم در حبا
fol. 219 ^b .	(۶) فصل ششم در انس و هیبت
fol. 221 ^a .	(۷) فصل هفتم در قبض و بسط
fol. 222 ^a .	(۸) فصل هشتم در فنا و بقا
fol. 224 ^a .	(۹) فصل نهم در اتصال
fol. 225 ^a .	(۱۰) فصل دهم در وصیت و خاتم

A good and correct copy. Written in good Naskh within gold and coloured borders with an illuminated head-piece.

Dated Šafar, A.H. 1055.

Scribe: جمال الدین ابن عیاض الدین الابی تجمی.

- fol. 113^a. (۵) فصل پنجم در آداب شیخی و فضیلت آن
- fol. 117^b. (۶) فصل ششم در آداب صحبت و صلاح و فساد آن
- fol. 125^b. (۷) فصل هفتم در آداب معیشت
- fol. 129^a. (۸) فصل هشتم در آداب تجرد و تاء هل
- ✓ fol. 132^b. (۹) فصل نهم در آداب سفر
- fol. 136^a. (۱۰) فصل دهم در آداب تمهیدات نفس

Bâb VII on fol. 143^b.

باب هفتم در اعمال: —

- fol. 143^b. (۱) فصل اول در بیان عمل
- fol. 145^a. (۲) فصل دوم در اقرار بوحدانیت
- fol. 146^a. (۳) فصل سوم در طهارت
- fol. 150^a. (۴) فصل چهارم در بیان صلوة
- fol. 154^a. (۵) فصل پنجم در کیفیت اداء صلوة
- fol. 158^b. (۶) فصل ششم در فرایض صلوة و سنن آن
- fol. 162^b. (۷) فصل هفتم در توزیع اوقات بر اورداد
- fol. 168^a. (۸) فصل هشتم در ادعیة مأثورة از نبی علیه افضل الصلوة
و السلام •

- fol. 172^a. (۹) فصل نهم در فضیلت صوم و اختلاف احوال صوام
- fol. 174^b. (۱۰) فصل دهم در شرایط آداب صوم و افطار

Bâb VIII on fol. 176^a.

باب هشتم در بیان اخلاق: —

- fol. 176^a. (۱) فصل اول در بیان حقیقت خلق
- fol. 178^a. (۲) فصل دوم در صدق
- fol. 179^b. (۳) فصل سوم در بذل و مواصاة
- fol. 181^b. (۴) فصل چهارم در قناعت
- fol. 182^a. (۵) فصل پنجم در تواضع
- fol. 184^a. (۶) فصل ششم در حلم و مداراة
- fol. 185^b. (۷) فصل هفتم در عفو و احسان
- fol. 186^b. (۸) فصل هشتم در بشر و طلاق و وجه
- fol. 187^a. (۹) فصل نهم در مزاج و نزول باطباع
- fol. 188^b. (۱۰) فصل دهم در تودد و قالف

Báb IV on fol. 61^b.

باب چهارم در بعضی اصطلاحات موقیان:—

- | | |
|------------------------|--------------------------------|
| fol. 61 ^b . | (۱) فصل اول در بیان حال و مقام |
| fol. 63 ^a . | (۲) فصل دوم در جمع و تفرقه |
| fol. 63 ^b . | (۳) فصل سوم در تجلی و استتار |
| fol. 65 ^b . | (۴) فصل چهارم در وجد و وجود |
| fol. 67 ^a . | (۵) فصل پنجم در مکر و معر |
| fol. 68 ^a . | (۶) فصل ششم در وقت و نفس |
| fol. 70 ^a . | (۷) فصل هفتم در شهود و غیبت |
| fol. 70 ^b . | (۸) فصل هشتم در تجرید و تفرید |
| fol. 71 ^a . | (۹) فصل نهم در معر و اثبات |
| fol. 71 ^b . | (۱۰) فصل دهم در تلویح و تکوین |

Báb V on fol. 72^a.

باب پنجم در مستحسنات متصرفه:—

- | | |
|------------------------|--|
| fol. 72 ^b . | (۱) فصل اول در معنی استعسان |
| fol. 73 ^a . | (۲) فصل دوم در الباس خرقه |
| fol. 75 ^a . | (۳) فصل سوم در اختیار خرقه ملین |
| fol. 76 ^b . | (۴) فصل چهارم در اساس خانقاه و فایده آن |
| fol. 77 ^b . | (۵) فصل پنجم در بیان رسوم اهل خانقاه و خصایص ایشان |
| fol. 80 ^a . | (۶) فصل ششم در بیان خلوت |
| fol. 82 ^a . | (۷) فصل هفتم در شرایط خلوت |
| fol. 87 ^a . | (۸) فصل هشتم در بیان واقعات اهل خلوت |
| fol. 91 ^b . | (۹) فصل نهم در سماع |
| fol. 96 ^b . | (۱۰) فصل دهم در آداب سماع |

Báb VI on fol. 100^b.

باب ششم در آداب:—

- | | |
|-------------------------|-----------------------------------|
| fol. 100 ^b . | (۱) فصل اول در بیان ادب |
| fol. 103 ^a . | (۲) فصل دوم در ادب حضرت ربوبیت |
| fol. 106 ^b . | (۳) فصل سوم در ادب حضرت رسالت |
| fol. 108 ^b . | (۴) فصل چهارم در آداب مرید با شیخ |

- (۷) فصل هفتم در ایمان به لایکه و کتب و رسل الهی fol. 15^a.
 (۸) فصل هشتم در شهادت نبوت و ختم رسالت به محمد مصطفی علیه الصلوة و السلام * fol. 16^a.
 (۹) فصل نهم در ذکر اصحاب رسول fol. 17^a.
 (۱۰) فصل دهم در ذکر امور اخروی fol. 18^b.

Bāb II on fol. 22^a.

باب دوم در بیان علوم:—

- (۱) فصل اول در تعریف علم و مراتب آن fol. 22^a.
 (۲) فصل دوم در مآخذ علم fol. 24^b.
 (۳) فصل سوم در علم فربغه و فضیلت آن fol. 25^b.
 (۴) فصل چهارم در علم دراست و وراثت fol. 27^a.
 (۵) فصل پنجم در علم قیام fol. 29^a.
 (۶) فصل ششم در علم حال fol. 30^a.
 (۷) فصل هفتم در علم ضرورت fol. 30^b.
 (۸) فصل هشتم در علم سعت fol. 32^a.
 (۹) فصل نهم در علم یقین fol. 33^a.
 (۱۰) فصل دهم در علم لدنی fol. 34^a.

Bāb III on fol. 36^a.

باب سوم در بیان معارف:—

- (۱) فصل اول در تعریف معرفت fol. 36^a.
 (۲) فصل دوم در معرفت نفس fol. 37^b.
 (۳) فصل سوم در معرفت بعضی از صفات نفس fol. 39^a.
 (۴) فصل چهارم در کیفیت ارتباط معرفت الهی بمعرفت نفس fol. 41^b.
 (۵) فصل پنجم در معرفت روح fol. 43^a.
 (۶) فصل ششم در معرفت قلب fol. 45^a.
 (۷) فصل هفتم در معرفت سر و عقل fol. 47^b.
 (۸) فصل هشتم در معرفت خواطر fol. 49^a.
 (۹) فصل نهم در معرفت مرید و مراد و بیان احتیاج مرید به مراد * fol. 51^a.
 (۱۰) فصل دهم در معرفت اختلاف احوال مردم fol. 55^a.

مصباح الهداية ومفتاح الكفاية

fol. 226; lines 15; size $8\frac{1}{2} \times 5$; $6 \times 3\frac{1}{4}$.MISBĀḤ-UL-HIDĀYAT WA
MIFTĀḤ-UL-KIFĀYAT.

A well-known compendium of Ṣūfī maxims and doctrines, being a concise adaptation of Shihāb-ud-Dīn Abū Ḥafṣ 'Umar bin Muḥammad bin 'Abd Ullāh ul-Bakrī us-Suhrawardī's (b. A.H. 539=A.D. 1145 and d. A.H. 632=A.D. 1234) famous Arabic work عوارف المعارف (printed in Dēhlī, A.H. 1306), by 'Izz-ud-Dīn Maḥmūd bin 'Alī ul Kāshānī عزالدين محمود بن علي الكاشاني who died in A.H. 735=A.D. 1334 (see Hāḡ, Khul. vol. IV, p. 275).

Beginning:—

حمدی که نعمات صدق و نفعات اخلاص آن دیده جان منور و دماغ
دل معطر دارد الخ •

Other Persian translations or adaptations of the عوارف المعارف are by 'Abd-ur-Raḥmān bin Najīb-ud-Dīn 'Alī bin Buzgush ush-Shirāzī (d. A.H. 716=A.D. 1316), mentioned in W. Pertsch, Berlin Catalogue, p. 89; by Junayd bin Faḍl Ullāh (see E. G. Browne, Camb. Catalogue, pp. 87-89); and by an anonymous author (see W. Pertsch, Berlin Catalogue, p. 291). For further particulars see Ethé, India Office Lib. Catalogue, No. 1837; Āṣaf Lib. p. 478 (where a MS. and a printed copy of the work are mentioned); A.S.B. Lib. Cat. No. 1199.

The work is divided into ten *Bāb*, each subdivided into ten *Faṣl*, as follows:—

Bāb I on fol. 5^a.

باب اول در بیان اعتقادات صوفیان:—

(۱) فصل اول در معنی اعتقاد و ماخذ آن و تمسک بمقیده

• صحیحه •

fol. 6^b.

(۲) فصل دوم در توحید ذات و تفریع صفات

fol. 10^a.

(۳) فصل سوم در تحقیق اسماء و صفات

fol. 11^a.

(۴) فصل چهارم در آفریدن افعال بندگان

fol. 12^b.

(۵) فصل پنجم در کلام الهی

fol. 13^b.

(۶) فصل ششم در رویه

No. 1420.

foil. 6S2; lines 15; size $7 \times 4\frac{1}{2}$; $4\frac{1}{2} \times 2\frac{1}{2}$.

ترجمة مصباح كفعمی

TARJUMAH-I MIṢBĀḤ-I KAF'AMĪ.

A Persian translation of Kaf'amī's Miṣbāḥ, containing a very large collection of prayers and invocations for special occasions, similar to the one extant in the Miṣbāḥ-ul-Mutahajjid (see No. 1425).

Translator: Jamāl-ud-Dīn bin Fath Ullah bin Ṣadr-ud-Dīn Shirāzī جمال الدين بن فتح الله بن صدر الدين الشيرازي

Beginning:—

الحمد لله رب العالمين اما بعد چون مصباح منسوب به
كفعمی كه اكمل و اشمل كتبی است الخ •

We learn from the preface that Jamāl-ud-Dīn translated the Arabic original for the convenience of those Persian students who did not know Arabic. He dedicated the work to Sultān Muḥammad Quṭb Shāh, the sixth king of the Quṭb Shāhī dynasty, who ascended the throne in A.H. 1020=A.D. 1611.

The full name of Kaf'amī, as given in several places here, is ابراهيم بن علي بن حسين بن صالح كفعمي.

Kaf'amī and the Arabic original Miṣbāḥ are incidentally mentioned in Loth. Arab. Catalogue, pp. 94^b and 97^a.

It is to be noticed that the prayers found towards the beginning of the present work exactly agree with those at the beginning of the Miṣbāḥ-ul-Mutahajjid, but the present collection is much larger than that one. It is divided into fifty Faṣl, a list of which is given at the end of the preface.

Written in beautiful minute Naskh, with an illuminated head-piece.

Not dated; 17th Century.

No. 1683.

مرآت العاشقين

MIR'ÂT UL-'ÂSHIQÎN.



"THE MIRROR OF LOVERS."

A mystical tract.

Author: Hâfiz Kirmânî حافظ کرمانی.

Beginning:—

الحمد لله الذي نور صدور المحبين بانوار مودت و احرق قلوب
العاشقين في نار محبته النج .

Hâfiz or Hâfizî Kirmânî, also called Hâfizî Hakkâk on account of his profession, flourished during the time of Shâh 'Abbâs I of Persia. (A.H. 996-1038=A.D. 1587-1628), and spent his time in preaching. He died, according to *Nashtar-i 'Ishq*, p. 505, at the age of ninety. The author of the *Shuhuf-i Ibrâhim*, fol. 216^a, enumerates the following works by Hâfizî:—

تعفة العارفين

مرآت العاشقين (the present work).

خلاصة السير

مناظرأ سيد و عالم

مناظرأ صيف و القلم

See also *Riyâd ugh-Shu'arâ*, fol. 98^a.

The author gives a true definition of "Love," carefully distinguishing it from "Passion," and discusses the sacred relation between the lover and the beloved.

In the preface the author says that he wrote this tract at the request of some of his friends, dividing it into three *Faṣl* and a *Khâtimah*. He frequently quotes verses from 'Attâr, Sa'â'î, Rûmî, Sa'dî and Hâfiz Shirâzî.

Written in minute Nasta'liq within gold ruled borders with an illuminated head-piece and a double-page 'Unwân.

Dated 23 Muḥarram, A.H. 1089.

- IX. ' on fol. 14^a: (۹) فصل نهم در معرفت کوائف ايراني و قضا
سالی *
- X. on fol. 15^b: (۱۰) فصل دهم در معرفت اثبات و نقی حمل
و ولادت پسر و دختر پیش از تولد *
- XI. on fol. 16^a: (۱۱) فصل یازدهم در احکام غالب و مغلوب اهل
مصارفات و کیفیت بهکت جوگ *
- XII. on fol. 25^a: (۱۲) فصل دوازدهم در ذکر ساتکه جوگ
و رویداد آن *
- XIII. on fol. 35^b: (۱۳) فصل سیزدهم در کیفیات راج جوگ و
اکتساب آن *
- XIV. on fol. 42^a: (۱۴) فصل چهاردهم در رویداد هتبه جوگ
و اشغال آن و منوال و جواب از مرشد *
- XV. on fol. 58^a: (۱۵) فصل پانزدهم در معرفت کیفیت اشذانک
جوگ و ذکر آن *
- XVI. on fol. 70^a: (۱۶) فصل شانزدهم در بیان مرغان و توحید

According to several chronograms at the end the work was completed in A.H. 1167 = A.D. 1754 in the time of 'Ālamgīr II.

The MS. is an autograph copy of the author, who in the colophon says that he completed the transcription on Tuesday, the 21st of Muharram, A.H. 1182 at Quṭubpūr, in Rīwārī, at the request of one Sayyid Sa'id 'Alī Khān.

A note on the fly-leaf says that the collation by the author was completed on the 15th of Ṣafar, A.H. 1182.

Written in fair Ta'liq.

No. 2455.

fol. 78, lines 13; size $8 \times 5\frac{1}{4}$; $6 \times 3\frac{1}{4}$.

محیط معرفت

MUHÎT-I MA'RIFAT.

A treatise on Hindû gnosticism.

Author: Kirpâl Dâs کیرپال داس.

Beginning:—

عجز بسیر و نیاز بی شمار تسلیم بارگاه جمیلی که دیدن والا نگهان را
بر جمال باجلالش یاری دیدن محال است الخ *

At the conclusion of the work the author says that he was the son of Rām Kiran, and adopted the *talhallus* 'Ārif عارف. He was an inhabitant of Nārnaul in Shâhjahānābād, and belonged to the Dhūsar دھوسر sect of the Hindus. In the preface he gives us to understand that the work is an easy Persian version of Sadā Shro's یوننی سرودی (?), and that he derived his materials from Bhagat Jog, Sankh Jog and other similar works. The work is divided into sixteen *Fasl*:—

- I. on fol. 2^b: (۱) فصل اول در بیان تعداد انفس و ذکر آن
- II. on fol. 3^b: (۲) فصل دوم در قبلیں علم نفس و عمل اطراف
و خواص آن *
- III. on fol. 5^b: (۳) فصل سوم در بیان رنگهای عناصر
- IV. on fol. 6^b: (۴) فصل چهارم در مخاللات نیک و بد عزم سفر
هنگام اخراج انفس و طریق شکر و مناجات
آن *
- V. on fol. 7^b: (۵) فصل پنجم در باب دانستن ماهیت مہرئ
و مطالب دیگر ماورای آن *
- VI. on fol. 10^a: (۶) فصل ششم در معرفت حقیقت زندگی
و مرگ پیش از وقوع *
- VII. on fol. 12^b: (۷) فصل هفتم در معرفت لروم کارهای رقت
روانگی دم چپ و فائده آن *
- VIII. on fol. 13^b: (۸) فصل هشتم در معرفت القرام کامهای
دم راست و نفع آن *

'Arabi's *Fusûṣ-ul-Hikam*, and comprises a *Muqaddimah* and twenty-eight *Lam'at*.

The *Muqaddimah* begins on fol. 6^a.

Lam'at I—fol. 7^a.

Lam'at II—VII are not marked or distinguished.

VIII on fol. 28^a.

IX on fol. 30^a.

X on fol. 31^b.

XI on fol. 34^a.

XII on fol. 35^a.

XIII on fol. 36^a.

XIV on fol. 40^a.

XV on fol. 42^a.

XVI on fol. 45^b.

XVII on fol. 47^a.

XVIII on fol. 51^b.

XIX on fol. 53^a.

XX on fol. 55^b.

XXI on fol. 59^a.

XXII on fol. 61^a.

XXIII on fol. 63^b.

XXIV on fol. 65^a.

XXV on fol. 67^a.

XXVI on fol. 69^a.

XXVII on fol. 71^b.

XXVIII on fol. 73^b.

Two copies of the work are noticed in Ethé, Bodl. Lib. Catalogue, Nos. 1251-1252. See also Rien, ii, p. 594; G. Flügel iii, p. 446; Āṣaf. Lit. p. 466; A.S.B. Cat., Nos. 1185-1186, etc. For Jāmi's commentary on the *Lama'ât*, entitled *اشعة اللمعات* see No. 181. VI. Two other commentaries on the work are noticed in Ethé, Bodl. Lib. Catalogue, Nos. 1253 and 1254. See also Hāj. Khal., vol. v, p. 335.

Marginal and interlinear glosses and explanations are found from the beginning of the copy to fol. 24^b.

Written in clear bold Nasta'liq.

Dated Wednesday, 19 Duhijjah, A.H. 1077.

Scribe: محمد زاهد.

No. 1685.

گنج الاسرار

GANJ UL-ASRĀR.

A tract on the mystical knowledge of the heart and its functions.

Author: Farīd Mas'ūd Aḡūdhānī فرید مسعود اجودمنی, that is say the celebrated saint Shaykh Farīd ud-Dīn Ganj-Shakar (d. A.H. 664=A.D. 1265) for whose life see No. 1640.

Beginning:—

الحمد لله رب العالمين والعاقبة للمتقين... بعدة ميگرید درویش
فرید مسعود اجودمنی الخ •

Written by the scribe of the preceding treatise with an illuminated head-piece and a double-page 'Unwān.

Dated A.H. 1089.

No. 1352.

foll. 77; lines 9; size 9½ x 5½; 6 x 3.

لمعات

LAMA'ĀT.

A tract on mystical love.

Author: Fakhr-ud-Dīn Ibrāhīm bin Shahrīyār 'Irāqī نضر الدين ابراهيم بن شهریار عراقی.

Beginning:—

الحمد لله الذي نور رجه حبيب به بتجليات الجمال الخ •

'Irāqī, the greatest mystic poet of his time, has already been mentioned in connection with his Diwān, noticed under No. 89.

The work is based on Ṣadr-ud-Dīn Qūniyawī's lectures on Ibn-ul

(who, according to the author of *Mir'ât-ul-Asrâr* loc. cit., was the eldest brother of Ganj-Shakar) was the name of Khwâjah Ganj-Shakar's father, and that on his paternal side the Khwâjah was descended from 'Umar the second Caliph. In his youth Ganj-Shakar left the parental roof in search of knowledge, and reached Multân where he, while busy in studying the book *Nâfi'* at the mosque of Minhâj-ud-Dîn Tirmidî, was visited by Qutb-ud-Dîn Bakhtiyâr Kâkî. He then went to Qandahâr, and after staying there for five years, visited Bagdâd, where he met Shaykh Shihâb-ud-Dîn Subrawardî. From Bagdâd he came to Bukhârâ, and then, after visiting several eminent Shaykhs at Badakhshân, returned to Multân, where he met the celebrated saint Shaykh Bahâ-ud-Dîn Zakariyâ. He then came to Diblî and became the disciple of Khwâjah Qutb-ud-Dîn Bakhtiyâr Kâkî in the presence of Qâdî Hamid-ud-Dîn Nâgûrî, Maulânâ 'Alî Kirmânî, Sayyid Nûr-ud-Dîn Mubâarak, Shaykh Nizâm-ud-Dîn Auliya, Maulânâ Shams Turk, Shaykh Mahmûd Mû'inah-Dûz and others. It is said that he was in the habit of fasting continually, and once, overcome by hunger, placed his hand on the ground, and took some clay or pebbles, which, when put into his mouth, tasted sweet like sugar (شکر). From that time, it is said, he became known as Ganj Shakar (store of sugar). Another narration given by the author of the *Siyar-ul-Auliya* (a disciple of Nizâm-ud-Dîn Auliya) and quoted by the author of the *Akhhâr-ul-Akhyâr* and subsequent biographers, is that on one occasion Khwâjah Ganj-Shakar met a merchant carrying a large number of loads of sugar. The Khwâjah asked for a handful of sugar from the merchant, who replied that the loads contained salt. Upon this Ganj-Shakar observed—"they might be of salt." On reaching his destination the merchant, to his astonishment and chagrin, found that all his loads were salt instead of sugar. He immediately returned to Ganj-Shakar and fell prostrate before him in repentance. The Khwâjah then observed—"they might be of sugar," and the merchant on his return found his loads were sugar. In order to avoid the rush of people, Ganj-Shakar fled from one city to another, until he reached Ajûdhan (better known as Pâkpatan) in Multân, where he finally settled and died, according to *Akhhâr-ul-Akhyâr*, *Safinat-ul-Auliya* and some others, on 5 Muharram, A.H. 664=A.D. 1265 (but according to *Mir'ât-ul-Asrâr*, A.H. 668=A.D. 1269) at the age of ninety-five. He left five sons and three daughters, full particulars of whom will be found in the *Siyar-ul-Auliya*.

The dates of these discourses range from the first day of Muharram, A.H. 584=A.D. 1188 to the 5th of Muharram, A.H. 585=A.D. 1189. A Sûfic tract by Farid Ganj-Shakar, entitled *گنج الاسرار* is noticed under No. 1685.

learned Naskh on good thick paper, with occasional marginal notes, emendations and additions, which are written in the same hand as the text itself.

A list of the contents, an incomplete one, is prefixed in a later hand.

No. 1640.

فوائد السالكين

FAWÂ'ID US-SALIKÎN.

Discourses and spiritual teachings of Khwâjah Qutb-ud-Din Bakhtyâr Kâkî Ūshî, collected by his disciple and spiritual successor Shaykh Farîd-ud-Dîn Ganj-Shakar Mas'ûd Ajûdhanî شيخ فرید الدین گنج شکر مسعود اجودھانی.

Beginning:—

این سلوک اسرار الهی و این فواید نامتفاهی از لفظ دیار گهر نثار
ملک المشایخ قطب الحق و الدین بختیار اوشی ادام الله تقواه که
بیان انفس ستودہ ایشان در مجموعه که نام اوست فواید السالکین نوشته
آمد بتوفیق الله تعالی بتاريخ روز جمعه غرة ماه رمضان المبارک سنہ اربع
و ثمانین و خمسمایة الھ .

The author of the *Mir'ât-ul-Asrâr*, fol. 359^b, on the authority of the *Siyar-ul-Auliya* of Sayyid Muhammad Kirmânî, a disciple of Shaykh Nizâm-ud-Din Auliya, says that the genealogy of Ganj-Shakar reaches to Farrukh Shâh 'Adil, who was the king of Kâbul before the Gaznawî dynasty began. When Kâbul fell into the hands of the Gaznavides, the children of Farrukh Shâh were still living there, and there they continued until the devastation of the city by Chingiz Khân, when the great grandfather of Ganj-Shakar was killed. Subsequently his grandfather, Qâdî Shu'ayb, emigrated to Lahore with the whole family, and was appointed Qâdî of کوٹہی والا [in the *Safinat-ul-Auliya* (Lib. MS. p. 90) کبرل وال] near Multân. Ganj-Shakar's father, Jamâl-ud-Din Sulaymân, who also was the Qâdî of کوٹہی والا, left three sons, the first being Shaykh 'Izz-ud-Din Mahmûd, the second Shaykh Farîd-ud-Dîn Mas'ûd and the third Shaykh Najib-ud-Din Mutawakkil. Their mother, the daughter of Maulânâ Wajih-ud-Din Khujandî, was a pious woman of great sanctity. The author of the *Safinat-ul-Auliya* loc. cit., says that 'Izz-ud-Din Mahmûd

مالكه طيب العتبة الشاهيد مملوك اهل البيت النبوي جعفر بن

جلال مقصود عالم الشاهي الرضوي •

The seal is followed by the following note of a later owner: . انتقل الى تحويل الاحقر محمد رضا بن غلام محمد عفي عنه one of ابو الفتح محمد اكرم الدين dated A.H. 1107, and the other of ناصر الدين احمد, dated A.H. 1124, are found on the same title-page.

No. 1371

fol. 302; lines 25; size $10\frac{1}{2} \times 7$; $7\frac{1}{2} \times 4\frac{1}{2}$.

فصل الخطاب

FASL-UL-KHITÂB.

An old and valuable copy of Faṣl-ul-Khitâb, the well-known encyclopaedia of Sûfic lore, based on the works and sayings of eminent mystics and holy men.

Author: Muḥammad bin Muḥammad bin Maḥmûd ul-Hâfizî ul-Bukhârî, better known as Khwâjah Muḥammad Pârsâ: محمد بن محمد بن محمود الحافظي البخاري المشتهر به خواجه محمد پارسا.

Beginning:—

الحمد لله الدال للخلق على وحدانيته بآياته الخ •

The author, Khwâjah Muḥammad Pârsâ, was an eminent follower of Khwâjah Bahâ ud-Dîn Naqshband (b. A.H. 782=A.D. 1380, d. A.H. 791=A.D. 1389), whose sayings he collected under the title (رسالة القدسية النقشبندية) —the work from which Jâmi made an extract, entitled مخزان خواجه پارسا or الحاشية القدسية (see Ethé, Ind. Office Lib. Cat. No. 1357). He also left a treatise entitled رساله در بيان نيتها (see W. Pertsch, Berlin Catalogue, p. 78, No. 3). He died in Madînah, according to Nafahât, p. 44S, and a note at the end of the present copy corroborates this, on Thursday, Dulḥijjah, A.H. 822=A.D. 1420. For further particulars of the author, and for other copies of the work, see Rieu, ii. p. 863^b, G. Flügel iii. p. 421; W. Pertsch, Berlin Catalogue, p. 294; Ethé Ind. Office Lib. Catalogue, No. 1855; Āṣaf Lib. p. 458; Bûbâr Lib., vol. i. p. 173; A.S.B. Lib. Cat. No. 1218; Hâj. Khal. vol. iv. p. 422; Ḥadâ'iq-ul-Ḥanafiyah, p. 313 (where the date of the author's birth is given as A.H. 756.)

This valuable copy, dated Friday, 25 Dulḥijjah, A.H. 845, was written only twenty-three years after the author's death. Written in

No. 1737.

غاية الامكان في دراية المكان

ĠĀYAT UL-IMKĀN FĪ DIRĀYAT
UL-MAKĀN.

An old and rare treatise on the elements of mysticism and Sūfism.

Author: Tāj ud-Dīn Maḥmūd ul-Isnawī تاج الدين محمود الاسنوي.

Beginning:—

الحمد لله الذي لا آخر لوليتيه ولا اول لآخريته ولا بطون بظاهريته

ولا ظهور بباطنيته •

Hāj. Khal. vol. IV, p. 298, who calls the work غاية الامكان في معرفة الرمان والمكان, does not give any particular of the author and the work, but says that it is by Shaykh Maḥmūd ul-Isnawī.

According to a note at the beginning of the treatise (fol. 44^b) the author, designated as الشيخ الاجل تاج الدين محمود الاسنوي, was a pupil of Shaykh Shams ud-Dīn Muḥammad bin ‘Abd ul-Malik ud-Daylamī, and a disciple of Sultān Majd ud-Dīn ul-Isfarārī, surnamed Ṭālib. It is also stated there that the author has been highly spoken of by Najm ud-Dīn Rāzī in his Tafsīr. [Najm ud-Dīn Rāzī is the author of a commentary on the Qurān entitled بحر الحقائق. He died in A.H. 654=A.D. 1256, and his well-known Sūfic work مرصاد العباد has been mentioned under No. 1351.] It is evident, then, that our author flourished before Najm ud-Dīn Rāzī. The note adds further that the author lies buried at Herat by the side of his spiritual guide, and that the Sūfic genealogy of Shaykh ‘Alā ud-Daulah (most probably ‘Alā ud-Daulah Simnānī, who died in A.H. 736=A.D. 1335) reaches to the author.

In the work the author repeatedly mentions several ancient Sūfis of great eminence, such as Shaykh ul-Islām ‘Abd Ullah Anṣārī (d. A.H. 481=A.D. 1088), Shaykh Abul Hasan Kharqānī (d. A.H. 425=A.D. 1033), etc. etc.

Written in fair Nasta‘liq.

Not dated; 17th century.

The seal of a former owner of the copy, bearing the date A.H. 1057, with the following inscription, is found on the title-page:

VOL. XVII.

Beginning:—

الحمد لله رب العالمين انبعث تعيين تعين حب مطلقه غير

متعينه النج *

The following information regarding the author and the work is collected from the work itself:

The author was a disciple of Lashkar Muhammad 'Ārif لشكر محمد عارف, whose date of death, A.H. 993=A.D. 1585, says the author, is expressed by the name itself. In A.H. 997=A.D. 1589 the author, while in Burhānpūr, was inspired in a dream to study "Aya-ul-Ma'āni" عين المعاني. The obscure sense of this term threw the author into perplexity, but on that same day one of his friends came to him, and began to copy out the author's commentary upon the ninety-nine names of God, entitled, Raudat ul-Husnā fi Sharḥ-i Asmā Ullāh روضة الحسنی فی شرح اسماء الله الحسنی, which he had composed in the year Hāfiz حافظ (that is to say, A.H. 989=A.D. 1581). The author took the opportunity of adding fresh materials to the commentary, and thus enlarged it to its present size, entitling it عين المعاني فی شرح الاسماء الرباني.

The work ends with an enumeration of the ninety-nine names of God.

A copy of the work is noticed in As. Soc. Bengal, Cat., No 1259.

Written in beautiful Naskh.

Not dated; 17th century.

the same title, is on mysticism. That the author of the present Jâm-i Jahân Numâ flourished long before Ġiyâs is supported by the following fact: on fol. 36^b of the following commentary on the work, where the commentator explains the passage of the original text relating to a dream of the author, we find the following marginal note: در سنه خمس و ثمانين و سبعماية i.e. "in A.H. 785," meaning that the incident (the author's dream) took place in that year.

The text, distinguished by the letter م (متن) written in red, begins thus on fol. 6^a:

حمد بيبعد و شكر بيبعد سزای ذاتی كه و حدثش منشاء احديه
و واحديه شده الخ .

The commentary, introduced by the letter ش (شرح), also written in red, begins thus:

سپاس و ستایش ذاتی را كه در عین تشبيه الخ .

A note at the end says that the MS. was compared with the original copy.

Written in ordinary Nasta'liq.

The colophon, dated Ja'farâbâd, Parganah Ġiyâspūr, Bihâr, Saturday, 16 Rajab, A.H. 1097 (i.e. four years after the date of composition), says that the MS. was transcribed by شرفجهان حسینی شيخ بصيرة الله معروف به شيخ عزيز الله for الحسنی الخنكوارى الجمفرى القادري قلندر قادری بن شيخ شرف الدين ساكن يركند ابراهيم يور.

No. 1386.

fol. 212; lines 17; size 8½ x 5½; 5½ x 3½.

عين المعاني

'AYN-UL MA'ÂNÎ.

A mystical interpretation of the ninety-nine names of God اسماء العنن.

Author: 'Īsā bin Qāsim bin Yūsuf bin Rukn-ud-Dīn bin Ma'rūf bin Shihāb-ud-Dīn ul-Ma'rūfi ash-Shihābī ul-Jandī ul-Sindī ul-Hindī ul-Barārī, better known as 'Ishqī ash-Shattārī ul-Qādirī, entitled عيسى بن قاسم بن يوسف بن ركن الدين بن شهاب الدين المعروف بالشهابي الجندي السندي البندقي البراري المعروف بالمعشقي الشطاري القادري الملقب بعين العرفا و مكنى بابو البركة .

No. 1577.

ظلمت زندای مهر و ماه

ZULMAT ZADÂ-I MIHR WA MÂH.

A commentary on the Sûfic tract *Jâm-i Jahân Numâ* جام جهان نما by the same Abû Sa'îd Mubârak Mir Jalâl Qâdiri Husaynî Kiling-sawârî Mûsawî.

Beginning:—

حمد حامد حمیدی را که بهیئت احدیة و واحدت و احدیة و وجود

و علم و نور و شهود جلوة نمود الخ •

We learn from the preface that the commentator wrote this commentary in A.H. 1092=A.D. 1681, at the request of his son Mir Muḥammad Mâb.

The original work *Jâm-i Jahân Numâ* is a popular metaphysical tract, and copies of it, with or without commentaries, are noticed in Rieu ii, p. 866, No. V; W. Pertsch, Berlin Cat. p. 43, No. 37, and pp. 1055, 1056; Fleischer, Dresden Cat. No. 220, 6; Ethé, Bodl. Lib. Cat. Nos. 1291, 4 and 1298, 18; Ethé, Ind. Office Lib. Cat. Nos. 1927 and 2914, 4. The author does not himself mention his name in the *Jâm-i Jahân Numâ*, but according to some authorities (see Sprenger, Oude Cat. p. 47; Ethé Ind. Office Lib. Cat. No. 2914, 5) he is no other than the well-known Sûfic poet Muḥammad Shîrîn Magribî (see No. 165), who died in A.H. 809=A.D. 1406.

Dr. Ethé (Ind. Office Lib. Cat. *loc. cit.*), blindly followed by some others, wrongly holds that Hâj. Khal ii, p. 499, ascribes the authorship of this *Jâm-i Jahân Numâ* to Mir Giyâs ud-Dîn Mansûr bin Mir Sadr ud-Dîn Shîrâzî (d. A.H. 948=A.D. 1541), the author of the well-known work *Akhlâq-i Mansûrî* (see No. 949). Hâj. Khal distinctly says that the *Jâm-i Jahân Numâ* by Mir Giyâs is a work on sciences *فنی فنون العکمة*, while the present work of Magribî, bearing

VOL. XVII.

F

- حاشية الاصفهاني •
- حاشية شرح العقائد للتفتازاني •
- حاشية حاشية القديم للمحقق الدواني •
- حاشية شرح المواقيت •
- حاشية شرح حكمة العين •
- حاشية شرح المقاصد •
- حاشية الشمسية •
- حاشية شرح الجفميني •
- شرح التحفة الشاهية •
- شرح رسالة البلا على القوشجي في الهيئة •
- حاشية القوائد الضيائية •
- شرح الارشاد للغانمي شهاب الدين الدولتبابي في الفهر •
- شرح ابيات المنهل •
- (the present work) شرح جام جهان نما
- (See No. 1383) شرح كليلد مخازن •
- (for translation see No. 1399) رساله في الحقيقة المصمديه •

Written in ordinary Nasta'liq, with occasional marginal notes.
Dated 29 Rabi' I, the 3rd (or 30th) regnal year of Aurangzib.

The commentary begins thus after the first four lines of the text :

ش - يعنى وحدة كه امل قابليات جميع اشياء است الخ •

The name of the commentator does not appear in the work itself, but in the colophon he is said to be Shūh Wajih ud-Dīn Gujarātī :

تمام شد نسخه شرح جام جهان نما تصنیف حقایق معارف آگاه

قدرة المحققین مولانا حضرت شاه رحیم الدین گجراتی •

Ġulām 'Ālī Āzād in his *Subḥat ul-Marjān*, p. 45, followed by the author of the *Tadkirah-i 'Ulamā-i Hind*, p. 249, says that Shūh Wajih ud-Dīn 'Alawī Gujarātī گجراتی شاه رحیم الدین عالمی was born in Muḥarram, A.H. 911=A.D. 1505, at Jāpñir in Gujarāt. He studied under Mullā 'Imād uṭ-Ṭarīmī and became at first a disciple of Shaykh Qāḍan and then of Shaykh Muḥammad Ḡauṣ Guwāliyārī (d. A.H. 970=A.D. 1562). He died on Sunday, the 29th of Ṣafar, A.H. 998=A.D. 1589, and lies buried in Gujarāt. See *Safinat ul-Auliya*, p. 103; *Khazīnat ul-Aṣṣiyā*, p. 973. 'Abd ul-Haq Dihlawī (*Akḥbār ul-Akḥyār*, p. 153), who visited Wajih ud-Dīn, places the latter's death in A.H. 997=A.D. 1588, and says that he left a son 'Alā ud-Dīn. This date (A.H. 997) is also accepted by the author of the *Hadā'iq ul-Hanafiyah*, p. 388. He is said to have spent his whole life in teaching and composing books. Āzād enumerates the following works by Wajih ud-Dīn :

• حاشیه تفسیر البیضاری

• شرح فخبه فی اصول الحدیث

• حاشیه العضدی

• حاشیه التلویح

• حاشیه البزدری

• حاشیه هداية الفقه

• حاشیه شرح الرقابه

• حاشیه الطول

• حاشیه المختصر

• حاشیه شرح التجريد

No. 1434.

foll. 325 ; lines 21-27 ; Size; $9\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3$.

The Same.

A very beautiful copy of the same 'Zâd ul-Ma'âd, with inter-linear Persian version, beginning as above.

This beautiful and interesting copy, written in an elegant Naskh, is a modern one, and apparently belongs to the 19th Century. The following statement in the concluding lines, in which it is said that the author completed the transcription at Isfahân in Ramadân, A.H. 1107, tends to suggest that the scribe, who does not give his name, simply copied the statement from the copy from which he transcribed our copy. The statement runs thus:—

..... و ختم بفضل الله سبحانه و تأيده في شهر المعظم شهر
رمضان المبارك من سنة سبع و مائة و الف من الهجرة المقدسة على يد
المؤلف الراجي رحمة الكريم المنان في محروسة اصفهان ميقت من
طوارق العدثان *

A beautifully illuminated frontispiece and a sumptuously decorated double-page 'Unwân are found at the beginning.

The seals of Sayyid Vilâyat 'Ali Khân and Sayyid Khwushîd Nawwâb are found at the beginning and end of the copy.

No. 1578.

شرح جام جهان نما

SHARH-I JÂM-I JAHÂN NUMÂ.

Another commentary on the same Sûfic tract Jâm-i-Jahân Numâ
Beginning:—

م - حمد بيمدد و شكر بيمدد سزای ذاتي الغ *

The treatise begins at once with the commentary without any preface.

Faṣl 8. on fol. 375^a : (۸) فصل هشتم در اعمال ماههای رومی
است •

Bāb XIII, on fol. 377^a, in five *Faṣl* :

باب سیزدهم در بیان احکام امورات است و در آن پنج فصل است •

Faṣl 1. on fol. 377^a : (۱) فصل اول در بیان آداب و احکام حال
احتضار و برداشتن میت است •

Faṣl 2. on fol. 380^b : (۲) فصل دوم در غسل دادن میت است

Faṣl 3. on fol. 383^b : (۳) فصل سوم در کفن کردن میت است

Faṣl 4. on fol. 385^b : (۴) فصل چهارم در بیان نماز میت است

Faṣl 5. on fol. 390^a : (۵) فصل پنجم در آداب دفن میت است

Bāb XIV, on fol. 398^b, in three *Faṣl* :

باب چهاردهم در مچملی از احکام زکوة و خمس و اعتکاف است
و در آن سه فصل است •

Faṣl 1. on fol. 399^a : (۱) فصل اول در زکوة است و احادیث بر
وجوب آن •

Faṣl 2. on fol. 401^b : (۲) فصل دوم در خمس است •

Faṣl 3. on fol. 405^a : (۳) فصل سوم در بیان فضیلت و کیفیت
اعتکاف است •

Khātimah, on fol. 406^b :

خاتمه در بیان کفارات است •

A very neat and correct copy. Written in beautiful bold *Nasta'liq* and fair *Nasta'liq* within gold-ruled borders and lines with an illuminated head-piece.

Dated 12 Shawwāl, A.H. 1166.

Scribe :

ابن ملا محمد حسین شیرازی محمد علی

(۱) فصل اول در اعمال ماه ربیع الثانی است *Faṣl 1. on fol. 311^b:*

(۲) فصل دوم در اعمال ماه جمادی الاولی است *Faṣl 2. on fol. 316^b:*

(۳) فصل سوم در اعمال ماه جمادی الثانیه است *Faṣl 3. on fol. 322^b:*

Bāb X, on fol. 327^b:

باب دهم در اعمال هر ماه است •

Bāb XI, on fol. 330^a:

باب یازدهم در بیان زیارات حضرت رسول خدا و ائمه هدی است
صلوات الله علیهم •

Bāb XII, on fol. 363^a, in eight Faṣl:

باب دوازدهم در بیان نمازهای واجب است که مخصوص روزی
و ماهی نیست و نمازهای سنت که اختصاص بوقتی ندارد و اعمالی که
بغیر ماههای عربی تعلق دارند - در آن هشت فصل است •

(۱) فصل اول در بیان نماز آیات است • *Faṣl 1. on fol. 363^a:*

(۲) فصل دوم در بیان نماز استسفا است *Faṣl 2. on fol. 364^b:* این
اعنی نماز طلب باران •

(۳) فصل سوم در بیان نماز حضرت رسول ملی *Faṣl 3. on fol. 365^a:*
الله علیه و آله است •

(۴) فصل چهارم در بیان نماز حضرت امیر *Faṣl 4. on fol. 365^a:*
المؤمنین علیه السلام است •

(۵) فصل پنجم در بیان فضیلت و کیفیت *Faṣl 5. on fol. 367^a:*
نماز حضرت فاطمه صلوات الله علیها •

(۶) فصل ششم در بیان فضیلت و کیفیت و احکام *Faṣl 6. on fol. 368^a:*
نماز حضرت جعفر طیار است •

(۷) فصل هفتم در بیان فضیلت و اعمال *Faṣl 7. on fol. 373^a:*

Faṣl 3. on fol. 228^a: (۳) فصل سیوم در بیان اعمال ضروریۀ شب
عید قربان و روزش و ایام، تشریق است
یعنی یازدهم و دوازدهم و سیزدهم •

Faṣl 4. on fol. 230^a: (۴) فصل چهارم در فضایل و اعمال شب و روز
عید غدیر است •

Faṣl 5. on fol. 247^a: (۵) فصل پنجم در فضیلت و اعمال روز
مبایله است تا آخر ماه و در تعیین روز
مبایله است •

Bāb VI, on fol. 261^a, in three *Faṣl*:

باب ششم در بیان اعمال محرم الحرام است و در آن سه فصل است •

Faṣl 1. on fol. 261^a: (۱) فصل اول در اعمال دَعَةُ اول محرم
است •

Faṣl 2. on fol. 263^a: (۲) فصل دوم در زیارت مشهور آنحضرت
است در روز عاشورا و فضیلت زیارت
آنحضرت در شب و روز عاشورا •

Faṣl 3. on fol. 274^a: (۳) فصل سوم در سایر زیارات این روز است

Bāb VII, on fol. 281^a:

باب هفتم در اعمال ماه صفر است •

Bāb VIII, on fol. 285^a, in two *Faṣl*:

باب هشتم در فضایل ایام و اعمال ماه ربیع الاول است و در آن در
فصل است •

Faṣl 1. on fol. 285^a: (۱) فصل اول در فضیلت و اعمال روز اول تا
روز شانزدهم است •

Faṣl 2. on fol. 290^a: (۲) فصل دوم در فضایل و اعمال روز
مقدمه این ماه است •

Bāb IX, on fol. 311^b, in three *Faṣl*:

باب نهم در اعمال ماه ربیع الثانی و جمادی الاولی و جمادی الثانی
است •

Bâb III, on fol. 59^a, in eight Faṣl:

باب سیوم در بیان مجملی از فضایل و اعمال ماه مبارک رمضان
است و در آن هشت فصل است *

Faṣl 1. on fol. 59^a: (۱) فصل اول در بیان فضیلت این ماه مبارک
است *

Faṣl 2. on fol 61^a: (۲) فصل دوم در بیان حقیقت روزه است و
انچه در آن معتبر است *

Faṣl 3. on fol. 63^b: (۳) فصل سوم در سنتها و آداب روزه است

Faṣl 4. on fol. 64^b: (۴) فصل چهارم در آداب دخول ماه مبارک
رمضان است *

Faṣl 5. on fol. 69^b: (۵) فصل پنجم در اعمال هر شب و هر روز ماه
مبارک رمضان است *

Faṣl 6. on fol. 129^a: (۶) فصل ششم در اعمال مختصر شبها و
روزهای مخصوص این ماه مبارک است *

Faṣl 7. on fol. 143^b: (۷) فصل هفتم در بیان دعائیکه مخصوص
شبها است *

Faṣl 8. on fol. 151^b: (۸) فصل هشتم در بیان نمازهای شبها و دعاهای
روزهاست که مشهور است و علما در کتب
دعا مذکور کرده اند و نزد فقیر معتبر
نیست *

Bâb IV, on fol. 156^a.

باب چهارم در اعمال لیالی و ایام متبرکه ماه شوال و ماه ذی‌قعدة
است *

Bâb V, on fol. 169^b in five Faṣl:

Faṣl 1. on fol. 169^b: (۱) فصل اول در بیان فضایل ماه ذی‌الحجه
و دهة اول و اعمال آنست *

Faṣl 2. on fol. 173^b: (۲) فصل دوم در اعمال روز ترویج و روز
مرفعه است *

The work is divided into fourteen *Báb* and a *Khâtimah*. An interlinear Persian version, in red, accompanies the Arabic text of the prayers. See Rieu i. p. 21; Bûhâr Lib. Catalogue, vol. i. p. 152; Āsaf. Lib. vol. i, p. 53; A.S.B. Cat. No. 1121; Kashf-ul-Hujub, fol. 81^a. Lithographed in Teheran, a.h. 1244.

Báb I. on fol. 2^a, in five Fast:

باب اول در فضایل و اعمال ماه مبارک رجب است و آن مشتمل بر
پنج فصل است •

Fast 1. on fol. 2^a: (۱) فصل اول در بیان فضایل این ماه و عبادات
آنست •

Fast 2. on fol. 3^a: (۲) فصل دوم در بیان اعمالی است که کسی که
از روزه عاجز باشد یا بر او دشوار باشد بهوش
آن بعمل آورد •

Fast 3. on fol. 3^b: (۳) فصل سیم در بیان اعمال ماه هر شب و هم
روز است •

Fast 4. on fol. 6^b: (۴) فصل چهارم در بیان فضایل و اعمال شب و روز
اولست تا روز پانزدهم •

Fast 5. on fol. 21^a: (۵) فصل پنجم در بیان فضایل و اعمال نصف آخر
ماه رجب است •

Báb II. on fol. 29^a, in five Fast:

باب دوم در بیان فضایل و اعمال ماه مبارک شعبان و ایام و لیالی
آنست و در آن نیز پنج فصل است •

Fast 1. on fol. 29^a: (۱) فصل اول در بیان فضیلت این ماه است و
ثواب روزه اش •

Fast 2. on fol. 31^a: (۲) فصل دوم در بیان اعمال هر روز ماه شعبان
است •

Fast 3. on fol. 37^b: (۳) فصل سوم در فضایل و اعمال ایام مخصوصه
اول ماه است تا ایام البیض •

Fast 4. on fol. 39^a: (۴) فصل چهارم در اعمال ایام البیض ماه
شعبان است اعنی سیزدهم و چهاردهم
و پانزدهم •

Fast 5. on fol. 56^a: (۵) فصل پنجم در اعمال بقیه ماه است

XXIX.

No. 2112.

مرآة صفا

MIR'ÂT-I ŞAFÂ,

OR

THE MIRROR OF PURITY.

On the purity of the Soul, etc.

Beginning:—

قال داؤد يا رب لم خلقت الخلق قال الله تعالى كذبت كنزا
مخفيا النخ *

The title appears in the following concluding lines:—

خواهي بصفا دلت چو آئینه شود
ز بهار منه ز دست مرآت صفا

All the treatises are written in fair Nasta'liq by one and the same scribe, who, however, does not reveal his name

No. 1433.

foll. 410; lines 22; size 12½ × 6½; 9½ × 4.

زاد المعاد

ZÂD-UL-MA'ÂD.

A popular Shī'ah work containing prayers for the twelve months of the year and ordinary and special days, with rules and regulations to be observed in the performance of religious and other duties, according to the practice of the Imāms.

Author: Muḥammad Bâqir bin Muḥammad Taqī محمد باقر بن محمد تقي.

Beginning:—

الحمد لله الذي جعل العبادة وسيلة لنيل السعادة في الآخرة النخ •

The author, who has been repeatedly mentioned in this Catalogue, tells us in the preface that he extracted this tract from his larger work بحار الانوار. The preface concludes with a dedication to Shāh Sultān Ḥusayn Şafawī (A.H. 1105–1135=A.D. 1693–1722).

XXVI.

fol. 239^b-241^a.

No. 2109.

چهار کلمه

CHAHÂR KALIMAH.

Comments upon the following four *Kalimah* of the Naqshbandiyyah Shaykhs, which they treat as their fundamental principles.

خلوت در انجمن (4) سفر در وطن (3) نظر در قدم (2) هوش در دم (1)

Beginning:—

بدان ای طالب صادق که حضرت خواجهان قدس الله اسرارهم این
چهار کلمه را اصلی و رکنی در طریقت ساخته اند انعم *

The work is included in the list of the works given on fol. 69^b.

XXVII.

fol. 241^b-250^a.

No. 2110.

سلسلة الصديقيين

SILSILAT UŞ-ŞIDDÎQÎN.

The title of the work is given at the end on fol. 250^a.

Beginning:—

الحمد لله الذي انزل من القرآن ما هو شفاء ورحمة للمؤمنين انعم *

The work is mentioned in the list of the works given on fol. 69^b.

XXVIII.

fol. 250^b-257^a.

No. 2111.

(رسالة تصوف)

(RISÂLAH-I TAŞAWWUF.)

On divine love and other mystical topics.

No title to the work is given anywhere. It begins thus:—

الحمد لله الذي انزل على عبده الكتاب و لم يجعل له عوجا انعم *

The title is given both at the beginning and end.

*The colophon is dated A.H. 1146.

XXV.

fol. 234^a-229^a.

No. 2108.

بیان سلسلہ خواجگان

BAYÂN-I SILSILAH-I KHWÂJAGÂN.

Genealogy of the Naqsh-bandiyyah Shaykhs.

Beginning:—

الحمد لله الذي خلق الانسان من صلال كالغطار و خلق الجن
من سارج من نار الخ *

In the preface the author tells us that he wrote this tract for Sultân Jânî Beg, who requested him to write a genealogy of the Naqshbandiyyah order of Şûfis. This royal personage is probably identical with Jânî Beg II of Crimea, who was restored in A.H. 1036 = A.D. 1635, and reigned till A.H. 1045 = A.D. 1638. The author begins the genealogy with Abû Bakr, the first Caliph, and closes it with his spiritual guide Muḥammad Qâdî, thus:—

قاسم بن ابى بكر صديق (3) سلمان فارسي (2) ابى بكر صديق (1)
ابو القاسم (7) شيخ ابو الحسن خرقاني (6) ابو يزيد بسطامي (5) امام جعفر صادق (4)
عبد الخالق عجدواني (10) ابو يوسف همداني (9) ابو علي فارمدي (8) كركاني طوسي
خواجه علي (13) خواجه محمود انجير نغزوي (12) خواجه عارف ريوكري (11)
خواجه بقاء الدين (16) امير كلال (15) خواجه محمد باباي مساسي (14) راميتني
مولانا محمد المشتهر (19) خواجه احرار خواجه عبد الله (18) بمقوب چرخي (17)
القاضي who is spoken of as dead.

The title of the work is given in the concluding verses, fol. 239^a.

The colophon is dated A.H. 1146.

Beginning:—

الحمد لله الذي اظهر نفوس السالكين بتجليات نفحات اسمائه

وصفاته العظمى *

The work treats of the spiritual life.

XXIII.

fol. 218^b-220^b.

No. 2106.

رساله ذكر

RISÂLAH-I DIKR.

A treatise on mystical devotion and invocation, entitled, both at the beginning on the margin, fol. 218^b, and end, fol. 220^b, رساله ذكر.

Beginning:—

الحمد لله الذي اظهر عيون الحكمة : المعرفة في قلوب المخلصين

والمصنفين العظمى *

The treatise is mentioned in the list of the works given on fol. 69^b.

XXIV.

fol. 227^b-233^b.

No. 2107.

شرح رباعيات

SHARH-I RUBÂ'İYÂT.

Comments upon some Rubâ'is. The Rubâ'is are always preceded by the words عالیشان حضرت خان, and once in the present tense : (see fol. 228^a).
عالیشان حضرت خان (see fol. 228^a).

Beginning:—

الحمد لله الذي طهر قلوب الوديعين والعاشقين بنور تجليات اسمائه

وصفاته العظمى *

The treatise is most probably identical with the شرح دوازده رباعی mentioned in the list of the works given on fol. 69^b. The number of Rubâ'is here is thirteen instead of twelve.

XX.

foll. 195^b-205^a.

No. 2103.

تنبيه السلاطين.

TANBÎH US-SALÂTÎN.

Ethical and mystical admonitions to kings.

Beginning:—

و اذ قال ربك للملائكة اني جاعل في الارض خليفة بدان اى
طالب صادق كه حق سبحانه تعالى دنيا را خلق كرد الخ *

The title appears in the colophon, fol. 205^a.The work is included in the list of the works given on fol. 69^b.

XXI.

foll. 205^b-208^a

No. 2104.

(شرح) الولد سرّ ابيه

(SHARH-I) AL-WALADU SIRRU ABÎH.

A treatise explaining the meaning of the term 'A son is the prototype of his father'.

Beginning:—

الحمد لله الذي خلق آدم على صورته و نفخ فيه من روحه الخ *

The title appears both at the beginning, fol. 205^b and in the colophon, fol. 208^a.The work is mentioned in the list of the works given on fol. 69^b

XXII.

foll. 208^b-218^a

No. 2105.

نفحات السالكين

NAFAHÂT US-SÂLIKÎN.

The title is given both at the beginning and end.

Beginning:—

الحمد لله الذي غفر آدم من الذنوب والآثام الع *
 *
 *
 *

The colophon is dated Jumâdâ I, A.H. 1146, the fifteenth regnal year. The name of the king is not mentioned, but he is evidently Nâsir ud-Dîn Muḥammad Shâh of Dillî who reigned A.H. 1131–1161=A.D. 1719–1748.

XVIII.

fol. 178^b–190^a.

No. 2101.

(رسالة تصوف)

(RISÂLAH-I TAŞAWWUF.)

The treatise, without any title, contains the author's precepts to his spiritual brethren.

Beginning:—

حمد بےحد و ثنائی بےحد مر خدائی را که از کمال فضل و عنایت
 مشیت خاک را بسعادت محبت خودش مشرف گردانید الع *

The subject matter of the work and the author's name are given thus on fol. 179^a:—

بعد از حمد خدا و درود رسول مجتبی وصیت این ضعیف کم
 بضاعت و کمترین از خدامان این معذرم ان احمد بن مولانا جلال الدین
 الکاشانی غفر الله له ولوالديه به نسبت طالبان این طریق
 آنکه الع *

XIX.

fol. 190^b–195^a.

No. 2102.

(رسالة تصوف)

(RISÂLAH-I TAŞAWWUF.)

The treatise, on various Sûfic topics, is without any title. It begins thus:—

الحمد لله الذي نور قلوب العارفين بنور جماله و جلالة الع *

۲۷.

fol. 143^b-151^a.

No. 2098.

آداب الصديقين

ÂDÂB UŞ-ŞIDDÎQÎN.

An ethico-mystical tract.

The title appears thus in the subscription, fol. 151^a: تم آداب
الصديقين.

Beginning:—

سپاس بپيچد و ستايش بيعد خدای را که سينه آدم را گنجينه گنج
 بی نهايت که آن ذات شريف خودش بود ساخت الخ *

XVI.

fol. 151^b-163^a.

No. 2099.

(رسالة تصوف)

(RISÂLAH-I TAŞAWWUF.)

There is no title to the treatise. In it the author explains that
 Adam was the main repository of divine treasures.

Beginning:—

الحمد لله الذي جعل آدم خليفة في الارض والصلوة والسلام
 على رسوله محمد المبعوث الخ *

The colophon, fol. 163^a, is dated 23 Jumâdâ I, A.H. 1146.

XVII.

fol. 163^b-177^b.

No. 2100.

رسالة بکایه

RISÂLAH-I BUKÂ'IYAH.

A treatise on 'Repentance', entitled in the colophon, fol. 177^b,
 as well as at the beginning on the margin, fol. 163^b.

Tāshkand. From Shāsh he came to Harāt where he enjoyed the society of Sa'd ud-Dīn Kāshgārī. Afterwards he went to Samarqand, where he imparted spiritual instruction, and where he breathed his last in A.H. 896=A.D. 1490; fol. 99^b.
 مولانا محمد المشتبر بالقاسى
 the spiritual guide of the author; fol. 100^a.
 There is a lacuna after fol. 100^b.

XIII.

fol. 101^b-116^a.

No. 2096.

(رسالة تصوف)

(RISĀLAH-I TAṢAWWUF).

There is no title to this treatise, neither in the work nor on the margin at the beginning.

Beginning:—

الحمد لله الذي اعطى الانسان وجوداً و رتبة *

The treatise deals with a mystical interpretation of 'the existence' وجود.

XIV.

fol. 116^b-143^a.

No. 2097.

آداب السالكين

ĀDĀB US-SĀLIKĪN.

The treatise deals with the nature and rules of the spiritual life, the functions of the soul, etc.

The title appears thus in the subscription, fol. 143^a: تمت هذه الرسالة شريفة المتبركة المسماة بآداب السالكين.

Beginning:—

الحمد لله الذي خلق الانسان لمعرفة النفس و الخالق و الصلوة

و السلام على محمد المبعوث الخ

- (17) شيخ الاسلام احمد الناقى الجاني (17) —He was born, A.H. 401 = A.D. 1010. He was a disciple of Shaykh Abū Tāhir, a disciple of Shaykh Abū Sa'id Abul Khayr. He died, A.H. 536 = A.D. 1141; fol. 94^b.
- (18) شيخ ابو القاسم (18) —He enjoyed the society of شيخ علي فارسي. Some say he was a disciple of شيخ ابراهيم ناکوتي, but according to others, of شيخ ابراهيم ناکوتي, a disciple of شيخ محمد حموي ابن محمد. He died, A.H. 490 = A.D. 1096; fol. 94^b.
- (19) شيخ ابو يوسف همداني (19) —He died at Samarqand on Thursday, 26 Muḥarram A.H. 505 = A.D. 1111. In his life-time he performed thirty-eight pilgrimages on foot; fol. 95^a. His four Khalifas were the following:—
- (20) خواجه عبد الله مرقى (20) —The first Khalifah. His tomb is in Bukhārā outside the Kalābād Gate, near the tomb of Khwājah Ishāq Kalābādī; fol. 96^a.
- (21) خواجه حسن انداقي (21) —The second Khalifah of 'Abū Yūsuf Hamadānī. He lies buried near the tomb of Khwājah Ishāq Kalābādī, fol. 96^a.
- (22) خواجه احمد يسي (22) —The third Khalifah. He died, A.H. 514 = A.D. 1120. His tomb is in Turkistān; fol. 96^b.
- (23) خواجه عبد الخالق غجدواني (23) —The fourth Khalifah. His father 'Abd ul-Jamil, who traced his origin from Imām Mālik, was a native Malāṭīyah. He was a descendant of the kings of Rūm, which place he had to leave on account of the vicissitudes of time. He emigrated to Bukhārā and settled in Ġujdawān, where 'Abd ul-Khāliq was born and buried; fol. 96^b.

The account of 'Abd ul-Khāliq Ġujdawānī is followed by a heavy list of his successors, till it is brought down to the most distinguished saint of the Naqsh-bandiyyah order Khwājah Bahā ud-Dīn.

خواجه بهاء الدين نقشبندي —A disciple and Khalifah of Amīr Kalāl. He was born, A.H. 709 = A.D. 1309, and died, A.H. 782 = A.D. 1380. He was buried near Bukhārā; fol. 98^b. His four Khalifas were (1) خواجه محمد پارسا, who died at Madinah; (2) خواجه علاء الدين عطار, whose tomb is in Shādmān; (3) سيد علاء الدين غجدواني, who lies buried by the side of Bahā ud-Dīn and (4) مولانا بهار چرخي, who lies buried in Shādmān.

خواجه عبيد الله احرار —A disciple and Khalifah of Ya'qūb Charkhī. He was the son of Shaykh 'Umar of Bāgīstān, a village in

- (3) شيخ شقيق بلخي:—A disciple of Ibrāhīm Adham and the spiritual guide of Ḥatīm Aṣam. He died A.H. 740=A.D. 1339 at Kūtān, where he lies buried; fol. 93^a.
- (4) شيخ مري سقطي:—A disciple of No. 1. He died on the morning of Tuesday, 3 Ramaḍān, A.H. 253=A.D. 867. His tomb is in Bagdād; fol. 93^a.
- (5) جنيد بغدادى:—A disciple of No. 4, who was his maternal uncle. He died A.H. 297=A.D. 909. His tomb is at Bagdād; fol. 93^b.
- (6) شيخ شبلي:—A disciple of No. 5. He died at the age of eighty, A.H. 334=A.D. 945. His tomb is in Syria; fol. 93^b.
- (7) شيخ ابركر الكتاني:—A disciple of No. 5. He died, A.H. 322=A.D. 933; fol. 93^b.
- (8) شيخ ابو عبد الله خفيف البغدادي:—A disciple of Abū Muḥammad Ruwaym ul-Baghdādī, a disciple of No. 5. He died, A.H. 331=A.D. 942; fol. 93^b.
- (9) سلطان احمد الحضرويه:—A disciple of Ḥatīm Aṣam. He died, A.H. 240=A.D. 854. His tomb is at Balkh on the skirt of the fort of the city, fol. 93^b.
- (10) شيخ ابو تراب نخشي:—A disciple of Ḥatīm Aṣam. He died, A.H. 245=A.D. 859, the year in which Dun Nūn Miṣri died; fol. 93^b.
- (11) شيخ فضيل عباس:—Died in Muḥarram, A.H. 180=A.D. 796; fol. 93^b.
- (12) شرحافى:—He settled in Bagdād. Died, Wednesday, 10 Muḥarram, A.H. 227=A.D. 841; fol. 94^a.
- (13) ابو يورد بطامي:—Died, A.H. 130=A.D. 747; fol. 94^a.
- (14) شيخ ابو الحسن خرقاني:—Died 10 Muḥarram, A.H. 425=A.D. 1033. He was a disciple of شيخ عبد الله الدمشقي, a disciple of شيخ ابراهيم الكشكاني, a disciple of شيخ ممر الدرجي, a disciple of شيخ موسى المعروف, a disciple of شيخ ممر بن موسى, a disciple of شيخ بابا يزدان, a disciple of No. 13; fol. 94^a.
- (15) خواجه عبد انصاري:—A disciple of No. 14. He was born on Friday, 2 Sha'bān, A.H. 396=A.D. 1005, and died, A.H. 481=A.D. 1088. His tomb is at Harāt; fol. 94^a.
- (16) شيخ ابو سعيد ابو الخير:—A disciple of Shaykh Abul 'Abbās Qaṣṣāb. He died on Thursday night, 4 Sha'bān, A.H. 440=A.D. 1048; fol. 94^b.

XI.

fol. 81^b-85^a.

No. 2094.

گنجنامه

GANJ NĀMAH.

On the frailty of life. The title appears on the margin at the beginning, but is not given in the work itself.

Beginning:—

قال رسول الله صلى الله عليه وآله وسلم الدنيا دار الغدار الخ *

XII.

fol. 85^b-101^a

No. 2095.

علمیه

‘ILMÎYAH.

A tract containing short notices of some eminent and holy persons.

On the margin, fol. 85^b, the treatise is styled رسالة سماعیه علمیه but in the text, fol. 86^a, it is called علمیه.

Beginning:—

قولہ تبارک و تعالیٰ ان الله بالذات لرؤف الرحيم - حمد بیحد مر
ان علمیه را کہ مهربانست و رحیمست الخ *

The tract begins with brief notices relating to the Prophet, the four early Caliphs, Fātimah, Hasan, Husayn, Hamzah, ‘Abbās, and the four Imāms, occupying fol. 86^a-92^b, after which the author gives obituary notices of some distinguished saints, with special reference to the dates of their birth and death and the places of their burial. He devotes particular attention to those saints who he buried in Bushārā. He says that he copied these notices from the writings of his father. The notices are as follows:—

(1) معروف کرخي:—A disciple of ‘Alī Mūsī Raḍā. He died, A.H. 200=A.D. 815, and was buried at Bagdād; fol. 93^a.

(2) سلطان ابراهیم ادم:—A disciple of Muḥammad Bāqir. He died at Syria, A.H. 262=A.D. 875, where he lies buried; fol. 93^a.

No. 2092.

(رسالة تصوف)

(RISĀLAH-I TASAWWUF.)

This treatise bears the title *أسرار الزواج*, or 'The Secrets of Marriage,' given on the margin at the beginning (fol. 72^b) in a later hand. This seems to be erroneous, since the treatise has nothing to do with the question of 'marriage.' It was written, as the author himself says, for the knowledge and guidance of some 'Ulamā of his time, who had no faith in the Sūfis and who, being only superficial observers, could not see the interior of the heart. The author then dwells upon the perfection, dignity, virtues and excellence of the Sūfis.

Beginning —

الحمد لله الذي جعلنا من أمم محمد طاب له الصلوة أما بعد
 سمعنا من ابن فخره أن بود كه وصي علما و نقباء زمان كه ايسارا
 معرفتي بدين طائفة عايد فيست الخ *

. X.

fol. 77^b-81^a.

No. 2093.

سواد الوجه

SAWĀD UL-WAJH.

At the beginning on the margin, fol. 77^b, the title, written in a later hand, appears thus. *مدارح سواد الوجه*, meaning that it is a commentary on the *Sawād ul-Wajh*. It is included in the list of the works given on fol. 69^b. In the subscription (fol. 81^a), however, it is called *رساله شبيه*.

Beginning —

الحمد لله الذي جعل من صعب ثم جعل من بعد صعب قوة الخ *

In this treatise the author deals with the three stages of life, viz., childhood, youth and old-age.

Beginning:—

حمد بسیار و ثنای بی شمار خدائی را جلست عظمت که حضرت
آدم را از جمله مخلوقات برگزید الخ *

VII.

fol. 68^b-68^a.

No. 2090.

(رساله تصوف)

(RISĀLAH-I TAṢAWWUF.)

Comments upon a Ġazal of 'Ubaydī, with the following first line of which the tract begins:—

درآ بمملکت عشق و پادشاهی کن
نشین بتخت عمایون و هرچه خواهی کن

VIII.

fol. 68^b-72^a.

No. 2091.

(رساله تصوف)

(RISĀLAH-I TAṢAWWUF.)

On the margin at the beginning, fol. 68^b, the treatise is entitled *آداب السالکین*. This title, given in a later hand, is evidently wrong, since it belongs to another treatise in this collection, viz., No. 2097.

Beginning:—

الحمد لله رب العالمین..... اما بعد از حمد خدا و درود
برسول مجتبی جذاب جنت مآب سعادت اکتساب الخ *

Here, fol. 69^b, the author enumerates the following works of his: (No. 2093) شرح سواد الوجه فی الدارین; (No. 2103) تنبیه السالکین; (No. 2112) مرآة الصفا; (No. 2106) رساله ذکر; (No. 2109) شرح چهار کلمه; شرح دوازده; (No. 2110) سلسلة الصديقين; (No. 2104) شرح الولد سراپه; (probably No. 2107) رباعي فارسي.

IV.

foll. 45^b-48^a.

No. 2087.

(مرشد السالكين)

MURSHID US-SĀLIKĪN.

The title is not given in the work, but on the margin, fol. 45^b, it is written thus in a later hand *هذه رسالة مرشد السالكين*.

Beginning:—

الحمد لله رب العالمين بدان ای طالب صادق که حضرت
شیخ مرتعش قدس سره چنان میفرمایند *التم* *

The tract deals with the meaning of the word 'Sūfi', a Sūfi's duties, etc.

V.

foll. 48^b-53^a.

No. 2088.

(واقعة الحقائق)

(WĀQI'AT UL-HAQQĀNIYAH.)

The title of this tract, like that of the preceding, is given on the margin, fol. 48^b, in a later hand.

Beginning:—

الحمد لله الذي جعل آدم خليفة في الأرض والصلوة والسلام على
رسوله *التم* *

The treatise deals with the duties of a *Khalifah*.

VI.

foll. 53^b-66^a.

No. 2089.

(رسالة تصوف)

(RISĀLAH-I TASAWWUF.)

A treatise on various Sūfic topics.

No title to this tract is given anywhere, neither in the work nor on the margin.

It is to be noticed that the above verse is the opening line of Farid ud-Dīn 'Aṭṭār's well-known Maṣnawī Muṣibat Nāmāh (see No. 46-v).

In the beginning the author dwells upon the advantages of the society of saints and scholars, after which he lays down the rules and regulations of mystical devotion.

II.

fol. 13^b-21^a.

No. 2085.

گل و نوروز

GUL WA NAURŪZ.

The title is given at the end of the work, fol. 21^a, as well as on the margin at the beginning, fol. 13^b.

Beginning:—

حمد بسیار و ثنای بی شمار مر خدایندی را که هر ده هزار عالم
را آفرید *

The author tells us in the preface that he wrote this for the knowledge and guidance of his royal patron (Isfandiyār). It deals with the relation between the *Pir* and the *Murid*.

III.

fol. 21^b-45^a.

No. 2086.

معراج العاشقین

MI'RĀJ UL-'ASHIQĪN.

The title is given in the subscription, fol. 45^a, as well as on the margin, fol. 21^b.

Beginning:—

الحمد لله الذي خلق الإنسان لمشاهدة جماله و جلاله الخ *

In the preface appears the name of the author's royal patron, Isfandiyār, for whom he wrote the treatise, and who, says the author, was then thinking of undertaking a journey to Khurāsān. In this the author explains the terms *Khalifah* and the *Khilāfat*.

latest of them, cited by the author, is the celebrated Jāmi (d. A.H. 898=A.D. 1492) who is repeatedly mentioned as dead; see fol. 77^a, 99^a, 100^a, etc. The author belonged to the Naqshbandiyyah sect of the Ṣūfis, and he gives a genealogy (شجره) of his predecessors (fol. 235^b-237^a), tracing its origin from the first Caliph Abū Bakr, and closing it with his (the author's) spiritual guide Muḥammad, popularly called Qāḍī المشتري بالقاضي, who, according to Raṣṣahāt (Lib. copy fol. 297^b), was a most distinguished, or according to some the first, Khalīfah of the popular saint Khwājah 'Ubayd Ullah Aḥrār (d. A.H. 895=A.D. 1489), and who, according to the same Raṣṣahāt, wrote the work سلسلة العارفين و تذكرة الصديقين, dealing with the life, deeds, miracles and teachings of Khwājah Aḥrār. The author designates his spiritual guide thus (fol. 100^a): شيخنا ومعلمنا ومولانا: محمد المشتري بالقاضي.

He refers to his father on fol. 92^b, from whose writings, he says, he copied the obituary notices, given in the twelfth treatise (No. 2095), fol. 92^b-100^a.

The treatises deal with the principles and traditions of Ṣūfism; the nature and rules of the spiritual life; the progress of the soul, and various points of Ṣūfic maxims, theories and doctrines; moral and spiritual instruction; religious and ethical principles, etc. etc., together with some historical, biographical and obituary notices relating to the Prophet, the early Caliphs, the four Imāms, and some eminent saints, particularly of the Naqshbandiyyah order.

The tracts are of too little extent to be treated elaborately, but some, which are of special interest, will be dealt with at sufficient length.

I.

fol. 1^b-13^b.

No. 2084.

زبدة السالكين

ZUBDAT US-SÂLIKÎN.

The title appears at the end of the treatise, fol. 13^a.

It deals with the rules and regulations of mystical devotion and other Ṣūfic matters

Beginning:—

حمد پاک از جان پاک آن پاک را

کو خلقت داد مشیت خاک را

رسائل تصوف احمد الكاشاني

MANUSCRIPTS OF MIXED CONTENTS.

(2)

(Nos. 2084-2112.)

foll. 260 ; lines 19 ; size $3\frac{1}{2} \times 5$; $6 \times 3\frac{1}{2}$.

A very rare and interesting collection of twenty-nine treatises dealing with Sūfism, religious and ethical principles, etc. etc.

The titles of some of these treatises are given in the text ; some have their titles on the margin, given in a later hand ; while a few are anonymous.

Not one of these treatises is mentioned in any other Catalogue. It would appear from the preface of the eighteenth treatise (No. 2101) that Aḥmad bin Maulānā Jalāl ud-Din ul-Kāshānī مولانا احمد بن جلال الدين الكاشاني is the author of that tract. His name does not appear in any other treatise ; but the style and the mode of expression, which are uniform and similar in all the treatises ; the repeated occurrence of the same sources ; the quotations from the same poets, etc. etc., leave no doubt that the author of all these treatises is one and the same, viz., Aḥmad bin Jalāl ud-Din Kāshānī. This assertion is further evidenced by the frequent occurrence of one and the same form of address : ای طالب صادق, so common in each and every treatise ; see foll. 12^b, 14^b, 17^a, 45^b, 144^a, 179^a, 257^b, etc.

The exact time in which the author flourished could not be ascertained. In the beginning of the third treatise, fol. 21^b, he says that he wrote it for the reigning sovereign Isfandiyār Sultān who, he says, was at that time thinking of undertaking a journey to Khurāsān. This king is evidently identical with Isfandiyār of the Uzbek Khānate, who ruled over Khiva, A.H. 1032-1053=A.D. 1623-1643. Again in the preface of the twenty-fifth treatise, fol. 234^a, the author mentions Sultān Jānī Beg, for whom, he says, he wrote it. This king must be identical with Jānī Beg II of Crimea, who was restored in A.H. 1036=A.D. 1635, and reigned till A.H. 1045=A.D. 1638. It is therefore evident that our author flourished towards the middle of the eleventh century of the Muḥammadan era. The treatises are interspersed with copious quotations from Persian poets, and the

XXVIII.

foll. 417-422.

No. 1532.

An anonymous tract on God's relation to the creation.

Beginning :—

باسمہ سبحانہ وارد وقت این نمود بی بود در بیان تفزلات حضرت
وجود در مراتب موجود الخ

Written in good minute Naskh within gold-ruled and coloured borders.

Not dated ; 17th Century.

A seal, bearing the inscription *لسان السلطان معبود الدوله منشی محمد* and dated *ا.ه. 1277*, is found on the title-page

Beginning:—

از عدم نمودار محمد دھدار بجانب طالب حق سلاک ذریعہ طہریۃ
نبویہ النعم •

XXV.

fol. 408^b-409^b.

No. 1529.

Another anonymous tract written in reply to a question on the relation of individual minds to the ten intellects.

Beginning:—

از عدم نمودار محمد دھدار بجانب نور بخش دیدہ نجابت و حق
جوئی سلمہ اللہ تعالیٰ •

XXVI.

fol. 409^b-412^a.

No. 1530.

A third anonymous tract on Muhammad and the universal soul

Beginning:—

از عدم نمودار محمد دھدار نجابت (بجانب ... read) نور دیدہ
سیادۃ بلغہ اللہ تعالیٰ کمالہ النعم •

XXVII.

fol. 412^b-417^a.

No. 1531.

اِفَادَاتِ

IFÂDÂT,

Spiritual teachings and instructions of the author.

Beginning:—

در ہر عالم و در ہر مرتبہ کمال را ظہور یست بحسب آن عالم النعم •

XXII.

foll. 325^b-345^a.

No. 1526.

رقائق الحقائق

RAQĀ'IQ UL-HAQĀ'IQ.

Beginning :—

تبارک اسمک اللہم یا من کلّ يوم هو فی شان سپاس مر
آن خداوندی را که ظهور کرد سپاس او مر ذات مقدسش را در لباس بندگان
الغ .

For other copies see G. Flügel iii, p. 456 ; Ethé, Bodl. Lib. Cat.
No. 1298, 10.

The work is divided into a *Fath*, seven *Raqiqah* and a *Khatm*.

XXIII

foll. 345^b-399^a.

No. 1527.

خلاصة الترجمان

KHULĀṢAT UT-TARJUMĀN.

The full title of the work, as given on foll. 246^b, and 397^b, is
خلاصة الترجمان فی تاویل خطبة البیان, that is to say, comments upon the
sayings of 'Ali collected under the title خطبة البیان (see No. 1563.)

Beginning :—

الحمد لله الذي خلق الانسان خلعه البیان المغان اما بعد
چنین گوید پیکر گفتار و صورت دیوار محمد بن محمود الملقب به دھدار
الغ .

The work is dedicated to 'Abd ur-Rahīm Khān Khānān
A copy is noticed in Ethé, Ind. Office Lib. Cat. No. 1922, 27.

XXIV.

foll. 399^b-408^b.

No. 1528.

A treatise without any title in reply to a question on the rights
and privileges of the descendants of the Prophet.

No. 1524.

رسالة الوجدانيات و الذوقيات

RISÂLAT UL-WAJDÂNIYÂT
WAD-DAUQIYÂT.

The title of the work is not given in the MS., but is found in the copies noticed in G. Flügel iii, p. 455 and Ethé, Bodl. Lib. Cat No. 1298, 7.

Beginning:—

حمد و سپاس مر آنریدگاریا که نهال وجود عالم بمیوه انسانی آرامست

البحر

XXI.

foll 314^a-328^b.

No. 1525.

الف الانسانیة

ALIF UL-INSÂNIYAH.

A mystical interpretation of the Quranic Sûrahs والضحی and
الم نشرح لك مدرک.

Beginning:—

حمد و سپاس و ستایش بیقیاس حضرت خداوند راست جل و علا

البحر

The tract is dedicated to 'Abd ur-Rahîm Khân Khânân.

6. on fol. 278^b کرکب ششم در بیان مسئله قضا و قدر که اهتمام
تمام در شان آن هست و اگر اندکی فطش شد
موجب خلل ایمان است *
7. on fol. 280^b کرکب هفتم در بیان حکمت و اختلاف مذاهب

XVIII.

foll. 282^a-295^a.

No. 1522.

اشراق النیرین

ISHRÂQ UN-NAYYARAYN.

Beginning:—

الحمد لله رب العالمین حمدا بنی العظمة و عز جلاله
بعد از تمهید اساس شکر و سپاس بقیاس النعم *

XIX.

foll. 295^b-310^a.

No. 1523.

دُرِّ یتیم

DURR-I YATÎM.

Beginning:—

حمد و سپاس ازلئ اساس مرآئیده کاری را که شان الوهیتش
مقرون وجود موجوداتست النعم *

For other copies see G. Flügel, iii, p. 456; Ethé, Bodl. Lib. Cat.
No. 1298, 9.

7. on fol. 267^b. رقم هفتم در توحید چه بعد از وحدانیت واجبست
 8. on fol. 268^a. رقم هشتم در توحید بطریق حکما
 9. on fol. 268^b. رقم نهم موافق مشرب صوفیه
 10. on fol. 270^a. رقم دهم در تلویح برخاتمه که عقل صحیح و ذوق
 صریح آنرا نماید و از آن راه بمطالب عالیه برسد *
-

XVII.

foll. 272^b-281^b

No. 1521.

کواکب الثواقب

KAWÂKIB UŞ-ŞAWÂQIB.

The work is dedicated to Mirzâ Yûsuf Khân.

Beginning:—

الحمد لله الذي علم الانسان ما لم يعلم بعد از حمد
 و سپاس حضرت حق جل و علا و درود بر سرور انبيا اله *

Mirzâ Yûsuf Khân, to whom the work is dedicated, belonged to a Sayyid family of Mashhad. He was made a Mansabdâr of 2,500 in the thirtieth year of Akbar's reign, and subsequently was appointed Governor of Kashmîr. He also served in the Deccan under Abul Faîl, and died in Jumâdâ II, A.H. 1010=A.D. 1601. See Beal. Oriental Biographical Dictionary, p. 422.

The work is divided into seven *Kaukab*, as follows:—

1. on fol. 273^a. کواکب اول در فضیلت دانش از روی اختصار
2. on fol. 273^b. کواکب دوم در کیفیت دانش
3. on fol. 274^a. کواکب سوم در اثبات واجب و توحید او مز شانه
4. on fol. 275^a. کواکب چهارم درین مطلب به بیانی موافق ذوق عرفا
5. on fol. 275^b. کواکب پنجم در ایمان و اشاره بدانستنی آن نفس که
 بموجب حدیث من عرف نفسه فقد عرف ربه
 شناخت او بموجب شناخت ربه است *

XV.

fol. 257^a-260^a

No. 1519.

رساله در توحید

RISÂLAH DAR TAUHÎD.

A treatise on the unity of God, identical with the *نفايس الارقام* noticed in G. Flügel iii, p. 455 and Ethé, Bodl. Lib. Cat. No. 1298, 8

Beginning:—

جل زبى لا اله الا هو له الحمد فى الاولى والاخرة - ومنته
و سپاس مر خداوند برا تعالى شانه الخ *

The treatise consists of two *Maflab*, the first beginning on fol. 258^a and the second on fol. 259^b.

XVI.

fol. 261^a-272^b.

No. 1520.

نفايس الارقام

NAFÂ'IS UL-ARQÂM.

It is identical with the treatise of the same title noticed in G. Flügel iii, p. 456 and Ethé, Bodl. Lib. Cat. No. 1298, 11.

Beginning:—

ثنا و ستایش مر خداوند برا که دلیلیست ذات او بر ذات او و منفرد
است از میجانبست مخلوقات صفات الخ *

It is divided into ten *Ragam*, as follows:—

1. on fol. 261^b. رقم اول در بیان ابطال دور
2. on fol. 262^b. رقم دوم در ابطال تسلسل
3. on fol. 264^a. رقم سوم در بیان برهان مسلم
4. on fol. 264^b. رقم چهارم در بیان اثبات واجب بطریق منکلیب
5. on fol. 266^b. رقم پنجم در اثبات واجب بطریق حکما
6. on fol. 267^a. * رقم ششم در استدلال بدلیلی که مختصرص بحکیم با
متمکم نیست و محتاج بابطال دور و تسلسل نه *

It is divided into a *Muqaddimah*, three *Faṣl* and a *Khâtimah*, as follows:—

Muqaddimah, on fol. 226^b: در بیان شرف و فضیلت انبیا

Faṣl I is not marked by any rubric.

Faṣl II, on fol. 229^a: در بعضی اشارات بلسان اهل ذوق و تصوف

Faṣl III, on fol. 230^b: در اشارت بوحده وجود و کثرت در انظار نمود

Khâtimah, on fol. 234^a: در اشارت بمبداء و معاد

XIII.

foll. 235^a–250^a.

No. 1517.

رساله عشره کامله

RISÂLAH-I 'ASHRAH-I KÂMILAH.

A treatise on the relation of man to the ten intellects, divided into ten *Fiqrah*.

Beginning:—

حمد و سپاس مر خداوندیست که خواص بندگان خود را از نعمت

توفیق برخوردار داشته الهم •

In the preface the author dedicates the work to 'Abd ur-Rahîm Khân Khânân.

XIV.

foll. 250^b–257^a.

No. 1518.

رساله ذوقیات

RISÂLAH-I DAUQIYÂT.

Beginning:—

لک الحمد و انت اهل له حمدا یعلمو حمد العامدین من الازل

انی الابد الهم •

For other copies see G. Flügel, iii, p. 457; Ethé, Bodl Lib. Cat. No. 1293, 13.

Comp. Hâj. Khal. v, p. 469; Rieu ii, p. 830^b, No. xix; Ethé, Ind. Office Lib. Cat. No. 1921, 2.

B.

Seventeen treatises by Muhammad Dihdâr.

Khwâjah Muhammad Dihdâr, with the poetical nom de plume Fânî, خواجه محمد دهمدار المتخلص به فانی بن خواجه منصور, was the son of Khwâjah Mahmûd. He belonged to an Arab family that at first settled in Havîzah, a town of Khuzistân, and later on emigrated to Shirâz. Fânî came to India and enjoyed the patronage of the celebrated 'Abd ur-Rahîm Khân Khânân, to whom some of his treatises are dedicated. Taqî Auhadî, vol. ii, fol. 704^b, says that Khwâjah Muhammad Dihdâr Mahmûd Fânî was born in Shirâz and died there, that he was a great mystic, and had strong faith in Bâbâ Rajab Fuḍlah Nûsh بابا رجب فضل نوش. According to the author of the Riyâd ush-Shu'arâ, fol. 296^b, Fânî wrote commentaries on نفحات - رشحات گلشن راز - خطبة البيان, and also composed several treatises on Sûfism and mysticism. Rieu, p. 1094^b, on the authority of Mi'yâr-i Sâlikin, says that Muhammad Dihdâr stayed many years at the court of Burhân Nizâm Shâh, who appointed him Nâzir of his kingdom, and that after the death of that prince's successor, A.H. 972=A.D. 1564, he went to Surat where he died in A.H. 1016=A.D. 1607.

For further particulars of the author and his works see Rieu, p. 816; Makhzan ul-Garâ'ib, p. 606; Sprenger, Oude Cat. p. 393; G. Flügel, iii, pp. 455-457; Ethé, Bodl. Lib. Cat. No. 129S, 7-13 and 15; Ethé, Ind. Office Lib. Cat. No. 1922, 27; Jahrbücher, vol. 85; Anzeigeblatt, p. 54.

XII.

foll. 226^b-234^a;

No. 1516.

رسالہ در اثبات واجبات

RISÂLAH DAR IŞBÂT-I WÂJIBÂT.

A treatise on the supremacy of man over other beings, the existence and unity of God, the present and future life.

Beginning:—

حمد و سپاس بی‌قیاس مر خداوندی را که در مشکوٰۃ دل انسان النعم •

The tract, styled in the heading as well as in the introduction, is identical with the *انجام نامه* noticed in Rieu ii, p. 830^b No. xxiii; Ethé, Bodl. Lib. Cat. No. 1444, III, and Ethé, Ind. Office Lib. Cat. No. 1921, 6.

It is divided into the following three *Gu/lâr* :

1. on fol. 191^b *اندر آگهی دادن از وجود و صفات وجود خود* in ten *Dar*.
2. on fol. 198^a. *اندر آگهی دادن از آگهی و علم که چیست*
3. on fol. 200^a. *اندر آگهی دادن از فایده و منفعت علم و آگهی* in three *Dar*.

XL

foll. 202^b-225^b.

No. 1515.

مدارج الکمال

MADÂRIJ UL-KAMÂL.

'Stages of Perfection,' a mystical tract, being a translation of the author's own Arabic work of the same title.

Beginning:

بنام خدائی که جز او خدائی نیست آغاز هر چیز و ادبی آغاز

الحمد

It is divided into eight sections, called *کتابش*, as follows:—

1. on fol. 204^b, in six *Faṣl*. در گوهر مردم و آنچه اوراست درو یافته شود *
2. on fol. 213^a, in one *Faṣl*. در بیان آنچه جدا شد مردم از جز مردم *
3. on fol. 215^a, in four *Faṣl*. در بیان مراتب خاصیت مردم میان دو طرف نقصان و کمال *
4. on fol. 219^a, in one *Faṣl*. در بیان اسباب یاری دهنده خاصیت مردم را بر رسیدن بکمال *
5. on fol. 220^b. در آفات و اسباب که نفس را از کمال و غایت خویش باز برند و نکند *
6. on fol. 221^b, in one *Faṣl*. در نشانیهای کمال خاصیت مردم
7. on fol. 222^b. در ذکر طریق حاصل کردن اسباب یاری دهنده
8. on fol. 224^a. در پیدا کردن فایده و منفعت دانش

5. on fol. 158^a; beginning:

من کلام العرفانی بیان مراتب الحس و العقل و الكشف بدلائل
و تفک الله تعالی که انسان را در خلقت اطوار است الخ *

IX.

fol. 161^a-191^a.

No. 1513.

جاودان نامه

JÂWIDÂN NÂMAH.

'The Book of Eternity.' A metaphysical tract on the beginning and end of being.

Beginning —

الحمد لله رب العالمین بدانکه این نامه ایست از ما به
برادرانی که ایشانرا انسانیست و نجه دلرد الخ *

The work is divided into the following four *Bâb*:

1. on fol. 163^a. در شمردن اقسام علوم بطریق کلی in *Eve Fasl*.
2. on fol. 163^a. در شناختن خود و راه آن in *ten Fasl*.
3. on fol. 175^a. در شناختن آغاز کار in *ten Fasl*.
4. on fol. 183^a. اندر شناختن انجام in *ten Fasl*.

Comp. Rien ii, p. 831^a, No. xxv; Ethé, Ind. Office Lib. Cat. Nos. 1813 and 1922, 8; Hâj. Khal. vol. ii, p. 582.

X.

fol. 191^a-202^a.

No. 1514.

راه انجام نامه

RAH-ANJÂM NÂMAH.

Another metaphysical tract on consciousness and cognition.

Beginning:—

لله الحمد اهل الحمد و ولیه و مقنیه چنین گوید معجز این
مقوم و مقرر این معانی و علوم الخ *

The first folio of the tract (141^b) is followed by two blank leaves and a good deal of the first *Faṣl*, which begins on fol. 141^b, is wanting. The second *Faṣl* (fol. 145^a), a very short one, is complete, but the third, beginning on the same folio, suddenly breaks off on fol. 146^a, after which the fifth *Faṣl* begins on fol. 147^a. It is therefore evident that a portion of the third *Faṣl* and the whole of the fourth are missing. This fact is evidenced by the following note on the margin of fol. 146^a: از اینجا قدری افتاده, that is to say "a portion is missing after this."

Comp. Ethé, Bodl. Lib. Cat. No. 1445, vi and Ethé, Ind. Office Lib. Cat. No. 1921, 11.

VIII.

foll. 148^a-161^a:

No. 1512.

(کلمات افضل کاشی)

(KALIMÂT-I AFDAL KÂSHÎ).

A collection of five short discourses on metaphysical matters.

1. on fol. 148^a; beginning:

از بابا افضل کاشی کلماتی که از اقلام مبارک از خلاصه اخبار عنصر النج.

On fol. 148^b the author refers to his two previously written treatises مدارج الکمال (see No. 1515) and ره انجام نامه (see No. 1514). On fol. 152^a he also mentions his جاردان نامه (see No. 1513).

2. on fol. 151^a; beginning:

منه آدمی در کوشش از برای فجات جستن است اکنون ما را دانستنی است النج.

3. on fol. 152^a; beginning:

منه من جاردان نامه فصل بدانکه چون خراهی که آگه شوی از حال نفس بعد از مرگ تن النج.

4. on fol. 153^a; beginning as in Ethé, Bodl. Lib. Cat. No. 1445 v, and Ethé, Ind. Office Lib. Cat. No. 1921, 10.—

دل عزیزت و نفس شریفست مستعد و آراسته نظر الهی و انوار نامتناهی باد النج.

VI.

foll. 130^b-141^a

No. 1510.

چهار عنوان.

CHAHÂR 'UNWÂN.

A Sûfic tract, derived, as the author says in the preface, from the *Kimîyâ-i Sa'âdat* of Imâm Gazâlî (see No. 1346).

Beginning:—

الحمد لله رب الارباب و مسبب الاسباب و مفتاح الابواب و مهمل
امر الصواب النعم .

The work is divided into the following four 'Unwân:

1. on fol. 131^a.

On self-knowledge:

در شناخت خرد است

2. on fol. 135^b.

On the knowledge of God: در شناختن حق سبحانه و تعالی

3. on fol. 138^a.

On the knowledge of the world:

در معرفت دنیا

4. on fol. 139^b.

On the knowledge of future life:

در شناختن آخرت

Comp. Rieu ii, p. 289^b, xii.

VII.

foll. 141^b-147^b.

No. 1511.

مبادی موجودات نفسانی

MABÂDÎ-I MAUJÛDÂT-I NAFSÂNÎ.

A metaphysical tract on the soul.

Beginning:—

سپاس و ستایش نگارنده جانرا بخرد و بپای دارندۀ خرد را بخرد
النعم .

In the preface the author, who designates himself افضل الملة, states that he divided the tract into five *Faṣl*. Unfortunately there are several *lacunae* in the text.

rulers.

Beginning:—

آغاز گفتار کریم بنام آنکه آغاز و انجام هر گفتار و کردار از و بدوست
آلخ.

The treatise comprises a *Muqaddimah*, three *Gustâr* and a *Faṣl*, as follows:—

Muqaddimah, on fol. 110^b. در یاد کردن سبب این نامه

Gustâr I, on fol. 112^a. در معنی نام پادشاه و یاد گرفتن اصناف پادشاهان مستبهای این جهان *

Gustâr II, on fol. 115^a. اندر بیان کار مردم و پادشاهی او و شمردن آن چیزها که ویرا بپایه تا بدان پادشاه

شود بر مردم دیگر *

Gustâr III, on fol. 120^a. اندر کار کنان و نابین پادشاه

Faṣl, on fol. 122^a. اندر ختم این نامه

Comp. Ethé, Bodl. Lib. Cat. No. 1445, II, and Ethé, Ind. Office Lib. Cat. No. 1921, 5.

v.

fol. 124^a–130^a.

No. 1509.

(رساله سوال و جواب)

(RISALAH-I SUWÂL WA JAWÂB).

A mystical tract in the form of questions and answers explaining the difference between 'Sleep' and 'Death,' the functions of the soul, etc.

Beginning:—

فصل سوال بنده می نماید که فرق میان مرگ و خواب چیست
و نفس که قالب بدان قلم است بوقت خواب بیرون می شود یا نه
و اگر بیرون می شود چرا اگر المی بوی میرسد در حال بیدار می گردد
و ازان با خبر بود و اگر بیرون نمی شود سبب غفلت چیست تا بدان صفت
افتاده می شود آلخ.

It is divided into four 'Ard, as follows:—

- 1 on fol. 38^a عرض نخستین عرض اجسام که در پابند اشغال و قبول کنش اند •
2. on fol. 51^a عرض دوم عرض کنندگانند و کارگران در اجسام عالم و جسم مردم و اقسام آن •
3. on fol. 56^a عرض سوم عرض دانستهای مردم و اقسام آن
4. on fol. 75^a عرض چهارم عرض دانندگان و بیان ماعت و انیت داننده •

See Ethé, Ind. Office Lib. Cat. Nos. 1812, 2 and 1921, 13.

III.

fol. 85^a–109^b.

No. 1507.

ينبوع الحیوة

YANBŪ' UL-HAYÂT.

A Persian translation of Hermes Trismegistus' essay on the human soul, in thirteen *Fasl*.

Beginning:—

ترجمه فصل اول از جمله سیرده فصل از سخنان هرمس الهرامسه
و هو ادريس النبي بنام ينبوع الحیوة در معتبت و نصیحت نفس النج •

Comp. the editions of Fleischer, Leipzig, 1870, and Bardenhewer, Bonn, 1873. See also Ethé, Ind. Office Lib. Cat. Nos 1921, 14 and 1922, 16.

IV.

fol. 110^a–123^a.

No. 1508.

ساز و پیرای شاهان

SÂZ WA PÎRÂ-I SHÂHÂN.

A treatise on the rights, duties and responsibilities of kings and

that the latter was a Sūfi of great eminence, and that Naṣīr ud-Dīn owed his vast spiritual knowledge to him. The author of the *Natā'ij ul-Afkār* p. 17, observes that Afḍal was a contemporary of Naṣīr ud-Dīn Tūsī, and that in his earlier days he fell in love with a tailor's son. According to Taqī Kāshī, *Oude Cat.* p. 17, Afḍal died in A.H. 707=A.D. 1307.

I.

foll. 1^b-34^a.

No. 1505.

ترجمة النفس

TARJUMAT UN-NAFS.

A Persian translation and analysis of Aristotle's treatise on the soul, entitled *کتاب النفس*.

Beginning:—

بنام ایزد بخشاینده بخشایشگر همگی آنچه دانای یونان ارسطو
طاليس یاد کرد در کتاب نفس الخ.

The tract is divided into three *Maqālah*, the first on fol. 4^a, the second on fol. 8^a and the third on fol. 22^b.

According to Hāj. K̄hal. vol. v. p. 164, the original work by Aristotle was translated into Syriac by Ḥusayn and also by Ishāq. Wenrich, *de auctorum Graecorum versionibus*, etc., p. 134, states that from Syriac it was translated into Arabic by Yahyā bin 'Adī. Comp. Ethé, *Bodl. Lib. Cat.* No. 1422, viii; Rieu ii, p. 834^b, No. xxiii; Ethé, *Ind. Office Lib. Cat.* Nos. 1812, 1 and 1921, 4.

II.

foll. 34^a-85^a.

No. 1506.

عرض نامه

'ARD NĀMAH.

A treatise on unessential matters (عربی), in contrast to essential ones (جرم).

Beginning:—

خداوند ا بفرزونی جود و فروغ وجودت که جان بوی جویا و خرد بوی
گویا شد الخ.

Nizām Auliya on different dates. He further adds that when he visited the Shaykh on Monday, 20th Rajab, A.H. 689=A.D. 1290, he (Khusrau) mentioned to him that on a former occasion he had collected some discourses of the Shaykh in the form of a book entitled *افضل الفوائد*, and now wished to make a second collection of discourses relating, preferably, to the history of the prophets and to spiritualism.

The discourses, uttered, as usual, in several successive sittings, begin with Monday, 20 Rajab, A.H. 689=A.D. 1290 and end with Saturday, 9 Muharram, A.H. 691=A.D. 1292.

The work is mentioned by Rieu, vol. iii, p. 973, who could not however, ascertain the name of Khusrau.

Nizām Auliya's discourses were also collected by another favourite disciple, the eminent poet Mir Hasan Diḡlawī (see vol. i, p. 196), and entitled *نوائد الفوائد* (see Rieu, iii, p. 972).

All five treatises are written in a clear and legible *Nasta'liq*.
Not dated; apparently 19th century.

رسائل تصوف از کاشی

(3) (Nos. 1505-1532)

fol. 422; lines 18-19; size $7 \times 4\frac{1}{2}$; $5 \times 2\frac{1}{2}$.

A collection of twenty-eight treatises on psychological, metaphysical and mystical topics. The first eleven of these treatises are by Afḡal Kāshī, and the remaining seventeen by Muḡammad Dihdār.

A.

Eleven treatises by Afḡal Kāshī.

Khawājah Afḡal ud-Dīn Muḡammad Kāshānī *خواجه افضل الدين* was a distinguished Ṣūfī and a great Rubā'ī writer. A collection of his Rubā'īs is noticed in Rieu ii, p. 739^a, No. 4, and in Ethé, Bodl. Lib. Cat. No. 749. The authors of the *Riyāḡ ush-Shu'arā*, fol. 10^a, and the *Makhzan ul-Garā'ib*, p. 19, say that the celebrated Naṣīr-ud-Dīn Ṭūsī (d. A.H. 672=A.D. 1273) was the sister's son of Afḡal Kāshānī, but according to Ārzū, vol. i, fol. 4^a, and the *Ṣuḡuf-i Ibrāhīm*, fol. 8^b, he was the spiritual teacher of Naṣīr-ud-Dīn, who, says the author of the *Ṣuḡuf*, greatly benefited by Afḡal's teaching. Taqī Auḡadī, who holds a very high opinion of Afḡal, says

The discourses are arranged under two main headings, called *Qism*, viz. *در فقه و صلوٰۃ و تسبیح و اوراد و جز آن* on fol. 19^b and *در سلوک و فواید آن* on fol. 45^a.

No. 1641.

راحت القلوب

RĀḤAT-UL-QULŪB.

Utterances of Khwājah Farīd-ud-Dīn Mas'ūd Ganj-Shakar, collected by his spiritual successor Shaykh Nizām-ud-Dīn Muḥammad Badā'ūnī, entitled *Sultān-ul-Mashā'ikh* and *Nizām Auliya*. See No. 1357.

Beginning:—

الحمد لله رب العالمين بدانکه این جواهر گنج الهام
ربانی النعم •

fol. 140^b–183^b.

No. 1642.

راحت المحبین

RĀḤAT-UL-MUḤIBBĪN.

Discourses and spiritual teachings of Shaykh Nizām-ud-Dīn Muḥammad Badā'ūnī, entitled *Sultān-ul-Mashā'ikh* and *Nizām-ul-Auliya*, collected by his most favourite disciple, the celebrated Amir Khusrau of Dihli (d. A.H. 725 = A.D. 1324), who has been mentioned in connection with his poetical works, pp. 176–199.

Beginning:—

این انوار اسرار الهی و این آثار اخبار نامتناهی از انفس مندرک
خواجہ راستین نظام الحق و الشرع و الدین روشنه آمد •

In the beginning Amir Khusrau, who designates himself خسرو لاچینی, says that he collected these discourses relating to the accounts of prophets and saints from the lips of his spiritual guide Shaykh

place when Bakhtyâr Kâkî was eighteen years old. He then came to Multân, where he met Shaykh Bahâ-ud-Dîn (Dakarivâ) and Shaykh Jalâl-ud-Dîn Tabrizî. It was at Multân that his disciple and Khalifah Khwâjah Farîd-ud-Dîn Ganj Shakar met him for the first time. From Multân he came to Dihlî, where the then reigning sovereign Sultân Shams-ud-Dîn Iltamish became his faithful follower and visited him once a week. During his stay at Dihlî he attracted a large number of devotees and saints, among whom the most distinguished were Shaykh Jamâl-ud-Dîn Muhammad Bistâmi (the then Shaykh-ul-Islâm of Dihlî), Qâdî Hamid-ud-Dîn Nâgûrî, Shaykh Bâdr-ud-Dîn Gâznawî and others. On the death of Jamâl-ud-Dîn Muhammad Bistâmi, the Sultân offered Kâkî the post of Shaykh-ul-Islâm, but he refused it and it was given to Shaykh Najm-ud-Dîn Suğrâ. During his stay at Dihlî, he was twice visited by Khwâjah Mu'in-ud-Dîn Chishtî. Towards the close of his life, Bakhtyâr Kâkî visited Khwâjah Mu'in-ud-Dîn at Ajmir, and twenty days after his return to Dihlî he received the news of the Khwâjah's death. It is related by almost all his biographers that once, when Bakhtyâr Kâkî was attending a singing party at the house of his neighbour Shaykh 'Alî Sikzî (a relative of Khwâjah Mu'in-ud-Dîn Chishtî), the singer recited the following verse of Shaykh Ahmad Jâm:—

کشتگان خنجر تسلیم را هر زمان از غیب جانی دیگر است

This verse acted upon Kâkî with such force that he fell into a sudden ecstasy. It lasted for three or four days until he died, Monday, 14th Rabi' I, A.H. 633=A.D. 1235. He was buried near the Hand-i-Shamsî at Dihlî. He left two sons, viz. (1) Shaykh Ahmad, also called Khwâjah Ahmad Tamâchî, who was still alive in the time of Khwâjah Nizâm-ud-Dîn Auliya (d. A.H. 725=A.D. 1324) and is buried by the side of his father, and (2) Shaykh Muhammad, who died at an early age. As for his title Kâkî, it is said that every day one or more dry loaves (*kâk*), as much as sufficed for the members of his family present, were found in the balcony of his room, or, according to some, under his *Musallâ* (prayer carpet). Bakhtyâr was the pet-name given to him by his spiritual guide Khwâjah Mu'in-ud-Dîn.

For his life see Akhbâr-ul-Akhyâr, pp. 29-32; Mir'ât-ul-Asrâr, foll. 320^b-327^b. The work is mentioned in Rieu, iii, p. 973.

The discourses begin with the date 5th Rajab A.H. 512=A.D. 1118, تاریخ پنجم ماه رجب منه اثنی عشر و خمایه. This is evidently erroneous, as Khwâjah Mu'in-ud-Dîn was born in A.H. 537=A.D. 1143, i.e. twenty-five years after that date.

اسباب ورمول بصحبت مشايخ طريقت النخ .

The present abridgment was most probably made by the learned scribe himself. The arrangement of divisions is the same as in the original.

Written in learned Naskh, with marginal notes and emendations.

Dated Jumâdâ I, A.H. 856.

The name of the scribe runs thus at the end of the copy : على يد

المبد الفير عبد الرحمن الجامي تاب الله عليه.

It is to be noticed that the handwriting in this copy exactly agrees with that of Jâmi's autograph copy of his *Silsilat-ud Dabab* and his *Diwân*, noticed under No. 185.

No. 1639.

دليل العارفين

DALIL UL-'ĀRIFĪN.

Discourses and teachings of the celebrated saint Khwājah Mu'in-ud-Din Chishtī, collected by his disciple and Khalifah Khwājah Qutb-ud-Din Bakhtyār Kākī 'Ushī خواجه قطب الدین بختیار کاکي اوشی.

Beginning :—

این صحیفه علوم ربانی و تصفیه نفع مبانی از کلمات جان پرور ملک المشایخ خواجه معین الدین حسن سجزی شنوده می آمد جمع کرده شد در این مجموعه که نام درست دلیل العارفين النخ .

Khwājah Qutb-ud-Din Bakhtyār Kākī was born in Ūsh (south-east of Andijān in Fargānah). His father Khwājah Kamāl-ud-Din died when he was only a child 18 months old. When he was five years old his mother left him under the tuition of Abū Ḥafṣ who, says the author of the *Mir'āt-ul-Asrār*, "fully adorned the boy with moral, religious and spiritual beauties." He then went to Bagdād and there at the mosque of Imām Abul Layṣ Samarqandī he became the disciple of the great Khwājah Mu'in ud-Din Chishtī, in the presence of Shaykh Shihāb ud-Din Suhrawardī, Shaykh Auḥad ud-Din Kirmānī, Shaykh Burhān ud-Din Chishtī and Shaykh Muḥammad Ishāhānī. These events, says the author of the *Mir'āt-ul-Asrār*, took

follows:—

- I. On fol. 6^b. در ولایت و ولی
- II. On fol. 12^b. در شرح ابتداء احوال خواجه ما قدس الله روحه و
ذکر سلسله خواجهگان ما روح الله ارواحهم *
- III. fol. 39^b در بیان صفت احوال و روش اخلاق و احوال و اقوال
حضرت خواجه ما قدس الله روحه و شرح
طریقه نسبت و تقابیح صحبت و کیفیت معلله
ایشان با طالبان و ذکر حقایق و لطایفی که در هر
معلی بر لفظ مبارک ایشان میگذاشته است *
- IV. fol. 78^b. در ذکر کرامات و ظہورات و احوال و آثار که از حضرت
خواجه ما در محال تلاطم مواج ابصار ولایت بظہور
آمده است *

The discourses of this great Shaykh are highly esteemed up to the present age by Sûfis, particularly those of the Naqshbandi order. They have been collected by his disciples and followers. See Ethé, Ind. Office Lib. Catalogue, No. 1851; W. Pertsch, Berlin Catalogue, p.

10, No. 23; Rieu, ii. p. 862; A.S.B. Lib. Cat. No. 244; Bûhâr Lib. Catalogue, i. p. 143.

Written in good Nasta'liq on thick paper, with an illuminated head-piece.

Dated Jumâdâ II, A.H. 994.

Scribe; میر حسین ابن خواجه میر البخاری

No. 1377.

fol. 55; lines 18; size 7 × 5; 5 × 3½.

The same.

An exceedingly valuable copy of an abridgment of the انیس الطالبین (see No. 1376), due to the penmanship of the celebrated Jâmî.

Beginning:—

اما بعد چنانکه در ظہور احوال و آثار اولیا را اختیار نیست و

fol. 219; lines 13; size $9\frac{1}{2} \times 7$; $5\frac{1}{2} \times 3\frac{1}{2}$.

انيس الطالبين و معدة السالكين

ANÎS-UT-TÂLIBÎN WA 'UDDAT US-SÂLIKÎN.

The discourses, spiritual sayings and miraculous deeds of Muḥammad bin Muḥammad ul-Bukhârî, better known as Khwâjah Bahâ-ud-Din Naqshbandî, the founder of the Naqshbandî order (according to the present work, fol. 4^b, he died on 4th Rabi 'I, A.H. 791=A.D. 1388), collected by his disciple Şalâh bin Mubârak ul-Bukhârî. According to Khazînat-ul Aşfiyâ, p. 526, Bahâ-ud-Din died on the 3rd of Rabi 'I, A.H. 791=A.D. 1388 at the age of seventy-three. See also Nafâḥât-ul-Uns, p. 439; Ḥabîb-us-Siyar, vol. iii, Juz 3, p.87.

Beginning:—

حمد بی منتها حضرت خدایرا جلّ سلطانه و عمّ نوائه که معاهد
اولین و آخرین فاتحه تمجید اوست الخ *

We learn from the preface that in A.H. 785=A.D. 1384 Şalâh entered the service of Khwâjah 'Alâ-ud-Din 'Attâr (d. A.H. 802=A.D. 1400), who introduced him to the great Khwâjah Bahâ-ud-Din. Şalâh then adds that when he made known that he intended to collect the discourses and sayings of Bahâ-ud-Din, one of his friends informed him that Husâm-ud-Din Khwâjah Yûsuf, one of the children of Ḥâfiz-ud-Din Kabîr ul-Bukhârî, and a constant companion of Bahâ-ud-Din, also cherished the wish to collect the discourses, but had been forbidden by Bahâ-ud-Din to do so for the time being. This information, says Şalâh, prevented him from undertaking the task until, after Bahâ-ud-Din's death, he was asked by 'Alâ-ud-Din 'Attâr to undertake the work. According to Ḥâf. Khâl. i, p. 487, Şalâh collected these discourses in A.H. 785=A.D. 1383, which seems to be improbable.

The full title of the work, given on fol. 5^a, is Anîs ut-Tâlibîn Wa 'Uddat us-Sâlikîn انيس الطالبين و معدة السالكين. It is also styled مقامات خواجه نقشبند, and is divided into four parts, called Qism, as

on fol. 5 ^a .	مجلس چهارم — در فرمانبرداری شهر
on fol. 6 ^a .	مجلس پنجم — در صدقه دادن
on fol. 7 ^a .	مجلس ششم — در شراب مزین
on fol. 7 ^b .	مجلس هفتم — در آزار مومنین
on fol. 8 ^a .	مجلس هشتم — در قذف
on fol. 8 ^b .	مجلس نهم — در کسب
on fol. 10 ^a .	مجلس دهم — در مصیبت
on fol. 10 ^b .	مجلس یازدهم — در کشتن جانوران
on fol. 12 ^a .	مجلس دوازدهم — در سلام کردن
on fol. 12 ^b .	مجلس سیزدهم — در کفارت نمازهای گذشته
on fol. 13 ^a .	مجلس چهاردهم — در فاتحه
on fol. 13 ^b .	مجلس پانزدهم — در صفت جنت
on fol. 14 ^a .	مجلس شانزدهم — در تغیلت مسجد
ib.	مجلس هفدهم — در دنیا و گرد کردن مال
on fol. 14 ^b .	مجلس هجدهم — در عطا کردن
on fol. 15 ^a .	مجلس نوزدهم — در بانگ نماز
on fol. 15 ^b .	مجلس بیستم — در مومنین
on fol. 16 ^a .	مجلس بیست و یکم — در حاجت روا کردن
ib.	مجلس بیست و دوم — در آخر الرمان
on fol. 16 ^b .	مجلس بیست و سوم — در تفکر و یاد کردن مرگ
ib.	مجلس بیست و چهارم — در چراغ فرستادن بمسجد
ib.	مجلس بیست و پنجم — در درویشان
fol. 17 ^a .	مجلس بیست و ششم — در شلوار داشتن و بپراهن
fol. 17 ^b .	مجلس بیست و هفتم — در علماء و امیران جابر
ib.	مجلس بیست و هشتم — در توبه اهل ملوک

A copy of the work is noticed in Bûhâr Lib. Cat. vol. i, p. 130.

No. 1638.

انيس الارواح

ANIS UL-ARWÂH.

Discourses and spiritual teachings of Shaykh 'Uṣmān Hārūnī, a disciple and Khalīfah of Khwājah Hāji Sharīf Zandanī. The author of the Mir'āt ul-Asrār, who gives a detailed account of Shaykh 'Uṣmān's death, fol. 250^a-254^a, says that the Shaykh died at Mecca, where he had finally settled, on the 6th of Shawwāl, A.H. 607 = A.D. 1210; see also Maṭlūb ul-Tālibīn (Etbé, Ind. Office Lib. Cat. No. 653, col. 321). The author of the Khazīnat ul-Aṣṣiyā, pp. 238-241, however, fixes the Shaykh's death on the 5th of Shawwāl, A.H. 617 = A.D. 1220; see also Safīnat ul-Auliya (Lib. MS.), p. 86, where the date is given as 6th Shawwāl, without mention of the year.

The discourses were collected by the Shaykh's Khalīfah, the renowned saint Khwājah Mu'in ud-Dīn Chishtī Ajmīrī, who was born in Sistān in A.H. 537 = A.D. 1142 and died at Ajmir on the 6th of Rajab, A.H. 633 = A.D. 1235 (see No. 53).

Beginning:—

الحمد لله رب العالمين بدان اسمدک الله تعالى از
کلمات و انقاس شیخ المعظم و المکرم خواجه عثمان هارونی شنیده شد
برسالة که انيس الارواح نام است نبشته آمد الحمد لله رب العالمين
دعاگوی مسلمانان درویش فقیر حقیر اضعف عباد الله معین الدین حسن
سنجری (read سجزی) در شهر بغداد در مسجد خواجه جنید بغدادی
قدس سره دولت پابوس حاصل شد النعم •

We learn from the preface that Khwājah Mu'in ud-Dīn collected and wrote down these discourses at Bagdād from the lips of his spiritual guide Shaykh 'Uṣmān Hārūnī, delivered in twenty-eight sittings on the following subjects:—

on fol. 3^a.

مجلس اول — سخن در احکام ایمان

on fol. 3^b.

مجلس دوم — در مناجات مبنی آدم علیه السلام

on fol. 4^b.

مجلس سوم — در خرابی شیرع

wrote several works one of which is entitled *الهمات منعمی* and another *مکاشفات منعمی* (see No. 1405).

Ārzū, in his *Majma'-un-Nafā'is*, vol. ii, fol. 405^b, followed by the author of the *Makhzan ul-Garā'ib*, vol. ii, p. 837, says that Mun'im Khān Khān-Khānān, with his original name Mun'im Beg, was the son of Sultān Beg, *Kūtūb* of Akbarābād. He received his education from Shaykh Kalīm Ullah, and first entered the service of Aurangzib, and then that of Mu'azzam Shāh, and finally entered the court of Bahādur Shāh, who honoured him with the title of Khān-Khānān and made him Wazir. Ārzū adds that Mun'im was a disciple of Shaykh Muḥammadi; that he was "deeply immersed" in Sūfism, and composed several treatises on that subject.

Neither of the two biographers, viz., Ārzū or the author of the *Makhzan*, mentions any work of Mun'im by name.

Again, it is a popular belief in Patna that the present work and the *مکاشفات منعمی* (see No. 1405) are due to the authorship of an eminent saint of Bihār, named Shāh Muḥammad Mun'im شاد محمد منعم; and the author of the *Anwār-i-Vilāyat* (a modern Urdū tract, lithographed in Patna), p. 110, says that Shāh Muḥammad Mun'im of Pachnā, near Shaykhpurah, Monghyr, was a *Khalifah* of Mir Sayyid Asad Ullah (d. A.H. 1147=A.D. 1734); that he spent his last days at Patna in the mosque of Mullā Mitān, where he died on the 11th of Rajab, A.H. 1185=1771. This Shāh Mun'im, says the author of the *Anwār-i-Vilāyat*, left a work entitled *الهمات منعمی*.

The author of the *Anwār* does not however refer to the *مکاشفات منعمی*.

A very beautiful copy written in elegant Nasta'liq within gold ornamentations.

Not dated; 19th Century.

The following note, supposed to be in hand-writing of the author, is found on the title-page:--

اشارات چند بعبارات سودمند آورده شد از صاحب بصریان الوابصار
چشم اصلاح دارم - آنگاه خاک را بنظر کیمیا کنند - ایا بود که گوشه چشمی
بما کنند - ربنا تقبل منا انک انت السميع العليم -

No. 1403.

fol. 70 ; lines 11 ; size $10 \times 6\frac{1}{2}$; $5\frac{1}{2} \times 3$

الهِمَامَاتُ مَنْعِي

ILHÂMÂT-I MUN'IMÎ.

A collection of Sûfic maxims intermixed with aphorisms of a thoroughly mystical tendency.

Author: Mun'im منعم

Beginning:—

الحمد لمن اصطفى اميا على سائر المرسلين بالهامه علم الاولين

والاخرين البع •

In the preface the author, who does not disclose his name, designates the work as الهِمَامَاتُ مَنْعِي or "the inspirations of Mun'im." He adds that the words الهام الغيب, the numerical value of which is A.H. 1120=A.D. 1708, express the date of its composition.

Two authors, bearing the name Mun'im, and flourishing at about the same time, are said to have written works of similar nature and of the same name, and it is difficult to ascertain which of these two is the author of the present work.

Khwaṣṣgū, in his Safinah (fol. 42^b), composed in A.H. 1147=A.D. 1734, while noticing the life of Mun'im Khān Khān-Khānān of Bahādur Shāh's time (Mun'im is a *takhalluṣ*), says that he was attached to the service of Muhammad Mu'azzam Shāh, but subsequently entered the court of Bahādur Shāh, who made him Wazir, and conferred upon him the title of Khān-Khānān. He was a man of an exceptionally generous disposition. He died at Lahore in A.H. 1123=A.D. 1711, for which date Hakīm Chand Nudrat wrote the chronogram : شد از عالم وزير شاه عالم. This Mun'im, says Khwaṣṣgū,

No. 1421.

(fol. 137; lines 15; Size 8×5; 4½×2½).

آداب عباسی

ĀDĀB-I 'ABBĀSĪ.

A Persian translation of Bahā-ud-Din 'Amālī's (see No 291) well-known work *Miftāḥ-ul-Falāḥ*, consisting of a collection of special prayers and invocations, in addition to the usual daily worship, definitely fixed for the several hours of the day and night.

Translator: Šadr-ud-Din Muḥammad Tabrizi; صدر الدین محمد تبریزی.

Beginning:—

• تقدیس و تسبیح پادشاه قادری را که خلص عبادتش مفتاح نلاح النج

The work is divided into six chapters, the headings of which have been fully enumerated in the Calcutta Madrasah Lib. Catalogue, p. 65; Būhār Lib. Catalogue, vol. i. p. 149. Another Persian translation of the work by Jamāl-ud-Din Muḥammad bin Husayn Khwānsārī, is noticed under No. 1430.

Written in good Naskḥ on gold sprinkled paper, with a double-page illuminated 'Unwān.

Dated A.H. 1140.

Sufism

The authorities quoted by the author are:—

- ترغيب الصلوة - كفاية الشعبى - صلوة مسعودى - كنز العباد
- مفاتيح المسائل - جامع الصغير - ابواب الاحاديث - نصاب المحتساب
- بدايه - روضة الصدور - بستان نقيه ابو الليث - زاد الارواح - شجرة الاسلام
- حصن الايمان - نوادر الفتاوى - فتاوى كبرى - جوامع الفقه - حدايه
- مبسوط - اخلاق الناصري - كشف المحجوب - مختصر القدوري - مرجيد
- مراد العباد - منتخب الاخبار - رسالة مولانا شمس الدين يحيى
- مجموعة شمسي - قصص الانبياء - رساله صدر الاسلام - رساله حجة الاسلام
- خلاصة الصلوة - شرح كرخي - زاد الفقهاء - گلستان سعدى - فتاوى نسفي
- راقعات ناطقي - فتاوى سمرقندي - كتاب السعادة - زبدة المالعين - لربعين
- etc. etc. مطرب المسلمين - شرح طحاوي - منافع - شرح العلائي

The Persian poets referred to are:—

- شمس الدين دبير - خسرو - سعدى - نظمي - خاتاني
- امير حسن and اثير الدين - همام الدين تبريزي

Written in good Nasta'liq on thick paper. Foll. 223-238 and 248-297 are written in good Naskh. Spaces for rubrics are left blank in some places.

The MS. is not dated at the end, but the following note on the title-page, apparently written in the same hand as the text, says that it was transcribed at Jaunpûr in Rajab, A.H. 977:—

این کتاب که موسوم است بقواعد نیروز شاهی در بلدة پرسرور جرنپور
استکتاب کرده شد بتاريخ شهر رجب المرجب سنه سبع و سبعین و تسعمیه -
العبد منعم بن میثم *

There are some marginal notes towards the beginning of the copy.

A full list of the contents, given at the beginning, occupies foll. 2^v-11^v.

- باب نود و یکم در برئیدن کل و شانه کردن و صوزا و کفش
 پوشیدن و آئینه دیدن •
 fol. 315^b.
- باب نود و دوم در حجات و پیغام و نامه نوشتن
 fol. 317^a.
- باب نود و سوم در صحبت و عداوت
 fol. 319^a.
- باب نود و چهارم در معجز و تصدیق کائن و عده منسوخات
 fol. 322^a.
- باب نود و پنجم در حراله و ضمانگیری و ادالی و ام غیری
 بی امروزی •
 ib.
- باب نود و ششم در منفرقات
 fol. 324^a.
- باب نود و هفتم در تدای
 fol. 326^a.
- باب نود و هشتم در دزدی
 fol. 327^a.
- باب نود و نهم در غیبت و زنا و لواط و وحد و تمریر
 fol. 329^a.
- باب صد در قصاص و دیه و جنایات و منفرقات
 fol. 334^a.
- باب صد و یکم در قضا و دعوی
 fol. 339^a.
- باب صد و دوم در گواهی
 fol. 343^a.
- باب صد و سوم در سرکند
 fol. 344^a.
- باب صد و چهارم در گناه و توبه و استغفار
 fol. 347^a.
- باب صد و پنجم در بیماری و بیمار پرستی
 fol. 349^a.
- باب صد و ششم در وصیت مرگ
 fol. 350^a.
- باب صد و هفتم در احکام میت
 fol. 353^a.
- باب صد و هشتم در گور
 fol. 359^a.
- باب صد و نهم در شهید
 fol. 363^a.
- باب صد و دهم در تعزیت و مصیبت و الماعلم امل میت
 و صدقه و دعا و نماز میت •
 fol. 365^a.
- باب صد و یازدهم در اوارث
 fol. 367^a.
- باب صد و دوازدهم در زیارت
 fol. 371^a.
- باب صد و سیزدهم در قیامت و معث و صفت سرور
 fol. 374^a.
- باب صد و چهاردهم در صفت بهشت و دوزخ و اعراف
 fol. 377^a.
- باب صد و پانزدهم در احکام آخرت
 fol. 379^a.

- باب هفتادم در پوشیدن جامه و فضل عمامه و انبرشم و پوشیدن
زر و نقره و مس و روئین و آهن و خضاب کردن •
fol. 269^b.
باب هفتاد و یکم در اطاعت امرا و کرم و دولت و خدمت
fol. 271^b.
باب هفتاد و دوم در مسامحت و مشورت و رای و صعبت و وفا
fol. 273^b.
باب هفتاد و سیم در بد کردن و دل کسی بسختن خسته
کردن و در عذر گناه •
fol. 275^a.
باب هفتاد و چهارم در عیب کردن و طعنه زدن و بهتان نهادن
fol. 276^a.
باب هفتاد و پنجم در اراد و مکاتب و صدق گردانیدن بنده
fol. 278^b.
باب هفتاد و ششم در حکم بنده معجز و حکم کنیزک و ام ولد
fol. 279^a.
باب هفتاد و هفتم در کسب و تجارت و ربوا و صنعتگری
fol. 281^b.
باب هفتاد و هشتم در اجارت و زراعت و شرکت
fol. 285^b.
باب هفتاد و نهم در صلح و هبه
fol. 287^a.
باب هشتاد در بیع
fol. 294^b.
باب هشتاد و یکم در امانت و عاریت و رهن و عصب
fol. 297^a.
باب هشتاد و دوم در لقیط و لقطه و جمل
fol. 298^a.
باب هشتاد و سوم در عشر و خراج و جریمه و معرفت اموال
و گنج و کان •
fol. 300^a.
باب هشتاد و چهارم در اکراه و قذف و اباحه و حضرت لقمه
حرام و منفعت خوردن حلال •
fol. 301^a.
باب هشتاد و پنجم در اسباب موجبات فقر و اسباب فراموشی
و ده چیز که از ده کسی زشت و ناستورده است •
fol. 302^a.
باب هشتاد و ششم در کلمات کفر و در ارتداد و حکم رنج گانر
در دنیا و نیت تعظیم او اگر مردم بدین مبتلا شوند •
fol. 306^b.
باب هشتاد و هفتم در خواب
fol. 311^b.
باب هشتاد و هشتم در سکونت و بیرون آمدن از خانه و در
رفتن آن و رفتن راه و نشستن و خاستن •
fol. 313^a.
باب هشتاد و نهم در عسله و فازه و ادب انداختن آب
دهان و بینی •
fol. 314^b.
باب نودم در تعظیم مومن و شاد گردانیدن او و حاجت روا
کردن و شفاعت کردن •

- باب پنجاه و دوم در آوردن عروس بخانه و عدل میان زنان
 و ادب و طی و داروهای باه و علاج مردی بسته و بستن
 زن بدکاره و بریده شهوة زن بد و شناختن حمل *
- باب پنجاه و سوم در درد زه و عقیقه و فرزند را نام نهادن
 و در رضاع و پرورش بچه و دایه *
- باب پنجاه و چهارم در طلاق و خلع و عده
- باب پنجاه و پنجم در ایلا و ظهار
- باب پنجاه و ششم در نفقه
- باب پنجاه و هفتم در منکی زنان و نریمی باهل بیت
 و بریدن از میال *
- باب پنجاه و هشتم در خلق خوب و فاء عهد و فواید خاصوشی
 و سخن باندیشه گفتن *
- باب پنجاه و نهم در معنی مباداة و ممانعت و اخلاص و معامله
 و مواصات و احسان با خلق *
- باب ششم در خوف و رجا
- باب شست و یکم در ادب و تواضع و کبر
- باب شست و دوم در عدل و رحمت و ظلم و تعدی و در
 ادب مظلوم *
- باب شست و سیم در حلم و تحمل و عفو و خشم و غضب
 و مکافات *
- باب شست و چهارم در حسد و ظن بد و طیره و ناس و طمع
 و قناعت *
- باب شست و پنجم در عجب و ریا و منعت دنیا
- باب شست و ششم در غمازی و سخن چینی و مزاح و مدح
- باب شست و هفتم در راست گفتن و از دروغ باز ماندن
 و معنی لعنت *
- باب شست و هشتم در خنده و کریه و غم و اندوه و بلا و ابتلا
- باب شست و نهم در بازی و شطرنج

- باب سی و سیوم در کسوف و خسوف fol. 149^a.
- باب سی و چهارم در نذر و اعتکاف و وقف fol. 151^a.
- باب سی و پنجم در تفکر و معنی نیت و معرفت دل و عمل دل • fol. 153^a.
- باب سی و ششم در معرفت انسان و اجناس حیوانات ناطق و معرفت روح و عقل و بیان عدد عالم • fol. 155^a.
- باب سی و هفتم در سلام و مضامعه و معانقه fol. 158^a.
- باب سی و هشتم در فضیلت بشر بر ملک و عدد ملایک بر هر آدمی موکلند و بیان مکان ناکحه دار بندگان که کجا میدارند انرا حد و ساعه • fol. 160^b.
- باب سی و نهم در سنتهای ابراهیم خلیل علیه السلام و در حجامت • fol. 161^b.
- باب چهل در سفر fol. 165^a.
- باب چهل و یکم در الا و نعما و احیاء سنت رسول و وضع سنن و علم البقیین • fol. 170^b.
- باب چهل و دوم در دعا ادعیه که درین باب داخل نشده است بابوابی که مناسب است درج کرده شد • fol. 171^a.
- باب چهل و سیوم در نمازها و ادعیه fol. 184^b.
- باب چهل و چهارم در حقوق و عقوق fol. 192^a.
- باب چهل و پنجم در سله رحم و نیکو داشتن بنیامان و بیرون زنان و تعهد دختران و نیکو داشتن مملوک • fol. 197^a.
- باب چهل و ششم در مید و ذبایح و احکام ماهی و مرغ fol. 199^b.
- باب چهل و هفتم در شیاف و اجابت دعوی • fol. 206^a.
- باب چهل و هشتم در منافع ماکولات fol. 215^a.
- باب چهل و نهم در فضیلت خوردن میوهها fol. 216^b.
- باب پنجاهم در عدد زنانی که بر مرد حرامند و من اجنبیات و حرمت مصافحه • fol. 218^a.
- باب پنجاه و یکم در نکاح کردن زن و داشتن زنان fol. 219^a.

fol. 59 ^b .	باب نهم در مسواک و کلمه تمجید
fol. 60 ^b .	باب دهم در وضو
fol. 63 ^a .	باب یازدهم در غسلها و علامت بلوغ و معرفت منی و ودی و منی •
fol. 65 ^b .	باب دوازدهم در تیمم و مسح موزه و مسح جبیره
fol. 68 ^a .	باب سیزدهم در مسجد
fol. 70 ^a .	باب چهاردهم در قبله
fol. 71 ^a .	باب پانزدهم در اوقات نماز و معرفت فی الزوال
fol. 72 ^b .	باب شانزدهم در بانک نماز
fol. 74 ^a .	باب هفدهم در نماز
fol. 101 ^a .	باب هجدهم در سجدها و دعاء قنوت
fol. 107 ^b .	باب نوزدهم در زکوة
fol. 108 ^a .	باب بیستم در سخاوت و صدقه و قرض
fol. 110 ^a .	باب بیست و یکم در روزه
fol. 115 ^b .	باب بیست و دوم در تراویح و سحر و معرفت شب قدر
fol. 117 ^a .	باب بیست و سیوم در دیدن ماهها
fol. 119 ^a .	باب بیست و چهارم در عیدین
fol. 122 ^a .	باب بیست و پنجم در حج
fol. 123 ^a .	باب بیست و ششم در جمعه
fol. 125 ^b .	باب بیست و هفتم در کلام الله تعالی
fol. 136 ^a .	باب بیست و هشتم در ذکر باری تعالی
fol. 138 ^b .	باب بیست و نهم در درود رسول و نسب و حلیه و میلاد و وفات و عدد زنان •
fol. 140 ^b .	باب سی ام در تواریخ انبیا و خلافة خلفاء راشدین و اسامی عشره مبشره و اسامی اصحاب کهف رضوان الله علیهم اجمعین •
fol. 142 ^b .	باب سی و یکم در جهاد
fol. 145 ^b .	باب سی و دوم در امر معروف و نهی منکر

ethical and philological questions closely connected with it, based on numerous quotations from standard works.

Author: Sharaf Muhammad ul-'Attâri شرف محمد المطاري.

Beginning:—

الحمد لله الحميد العنان الذي خلقنا من الانسان و انطق انسان

بالبیان والبرهان الخ

In the conclusion the author says that he dedicated the work to Abul Muza'far Sultân Firûz Shâh, by whom the author evidently means Firûz Shâh Tuglaq of Dihli, who reigned from A.H. 752-790 = A.D. 1351-1388. Neither of the two historians of Firûz Shâh, viz. Baranî and 'Afif, mentions the present work and its author, nor are they mentioned by the author of the history of Firûz Shâh, *ميرت فيروز شامي*, noticed under No. 547. A work of similar nature, entitled *نفاة فيروز شامي*, originally compiled by Sadr-ud-Din Ya'qûb Muza'far Kirmânî, and edited after his death at the request of Firûz Shâh Tuglaq, is noticed and fully described in *Ethé, Ind. Office Lib. Cat. No. 2564*.

In some of his verses the author adopts the *takhallus* Sharaf.

The work is divided into 115 *Bâb*. This number, says the author, can be obtained by multiplying *ي* by *ي* and *ا* by *ج*, i.e. 10×10 and 5×3 or $100 + 15 = 115$. Each *Bâb* is subdivided into several *Faṣl*.

Contents:—

fol. 11^a. باب اول در علم و جهل

fol. 39^b. باب دوم در ايمان و اسلام و احسان و ميثاق و علامات ايمان

fol. 44^a. باب سيم در احكام شرع و معرفت مذهب منت و جماعت
و بيان فاعل مختار

fol. 46^a. باب چهارم در متر صورت و بيان مواضعي كه حره را دران
رخصت است

fol. 48^a. باب پنجم در حيض و نفاس و استرا و انتقال حمل

fol. 51^b. باب ششم در احداث و اتجاس و دبانت و بي خوردن و
طهارة اشيا

fol. 54^a. باب هفتم در آبها و حوضها و چاهها

fol. 57^a. باب هشتم در قضاء حاجت

afterwards he received the imperial order to write an authentic work in Persian on Muhammadan law. Hence the present composition. The author then proceeds to say that he based his composition on the following seven standard works, which he represents by symbols as follows:—

شرح for ش - شرح وقایه for شر - کانی for ک - هدایه for ه. As for نتاوی قاضی خان ق - خلاصه for ص - خزانة for خ - مختصر وقایه. The author's own additions he chooses the symbol ن.

The work comprises five Books (*Kitāb*) with numerous subdivisions and a Conclusion (*Khātimah*), as follows:—

- I. کتاب الطہارت, on fol. 3^b.
- II. کتاب الصلوٰۃ, on fol. 38^a.
- III. کتاب الزکوٰۃ, on fol. 127^a.
- IV. کتاب الصوم, on fol. 146^b.
- V. کتاب الحج, on fol. 156^b.

The *Khātimah*, on the rites and observances of visiting the sacred tomb of the Prophet, begins on fol. 172^b.

Written in ordinary Nasta'liq.

Dated 12 Dulhijjah, A.H. 1081.

Scribe: عبد اللہ شیخ دارود.

The last folio is in a later hand.

No. 1225.

fol. 382; lines 18; size 9½ x 6½; 7 x 3½.

فوائد فیروز شاہی

FAWĀ'ID-I FĪRŪZSHĀHĪ.

A unique copy of an encyclopaedia of Muhammadan law according to the Sunnite doctrine, with discussions on theological, moral,

(fol. 10^b), the third on *کرامت مکان* (fol. 21^a). Sections IV-XXIV are devoted to the various kinds of prayers and the rites and observances connected with them. The twenty-fifth section treats of *مسجديات*.

The first and the second *Daftar* of the work are noticed in the *Āsaf. Lib. Hand-list*, vol. ii, p. 1122.

At the end of the copy are found the following three useful lists :—

- (1) Names of *Ṣaḥābis*.
- (2) Names of *ʿUlamā* and *Mujtahids*.
- (3) Names of the works referred to by the author.

A list of the contents of the work is given at the beginning of the copy.

An old and correct copy. Written in learned *Nastaʿliq*.

Dated 2 *Ramādān*, A.H. 891.

No. 1227.

fol. 174; lines 23; size 10 × 6; 8 × 3½

نقد بابري

FIQH-Ī BĀBURĪ.

A rare work on Muhammadan civil and ecclesiastical law in all its branches, comprising purification or ablutions, prayers, alms, fasting and pilgrimage.

Author: Nūr-ud-Dīn bin Quṭb-ud-Dīn bin Aḥmad bin Zayn-ud-Dīn al-Kharrāfi نور الدين بن قطب الدين بن احمد بن زين الدين الخراساني.

Beginning:—

و من يعتصم بالله فقد هدي الى صراط مستقيم . كتاب نقد بابري
و مؤلف اين كتاب شيخ نور الدين هرويست الخ *

We learn from the preface that for a long time the author cherished the idea of writing some work as a means of introduction to the presence of the emperor Bābūr, to whose ancestors the author's forefathers had been indebted; but that owing to a series of obstacles he could not carry out the plan until A.H. 925=A.D. 1519 when, with the object of visiting the *Haramayn*, he undertook a long journey, and after reaching the vicinity of the royal territories succeeded in obtaining an introduction to the royal presence. Upon

No. 1223.

fol. 183; lines 21; size $9 \times 6\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

صلوة مسعودي

SALÂT-I MAS'ÛDÎ.

A very old copy of the well-known work on the prescribed prayer and religious rites according to the Hanafite school.

Author: Mas'ûd bin Mahmûd bin Yûsuf us-Samarqandî مسعود بن محمود بن يوسف السمرقندي.

Beginning:—

الحمد لله الذي وعد الجنة للمطيعين بكرمه ومنه وفتح باب
التوبة على المذنبين بفضله ورحمته الخ •

The work, of an early origin, is well known, being invariably quoted by subsequent writers on the subject. It was edited by Mahmûd bin Ismâ'il Mangalûrî, Bombay, 1887, and, with marginal notes, by Muhammad Yâr, Lahore, 1892.

A list of the sources on which the work is based is found at the end of the copy. The latest are the Hidâyah, by Burhân-ud-Din Margînânî (d. A.H. 593=A.D. 1197) and the Hayrat-ul-Fuqahâ, composed in A.H. 695=A.D. 1295 (see Bûhâr Lib. Cat., vol. i, p. 83). Again the author of the Miftâh-ul-Jinân, written about A.H. 757=A.D. 1356 (See Rieu, i, p. 40; Ethé, Ind. Office Lib. Cat. No. 2565), mentions this work as one of his sources. It is therefore evident that the work was written in the first half of the eighth century. Hâj. Khal., vol. iv, p. 108, mentions the work without adding any particular: صلوة المسعودي.

In the beginning the present volume is said to be the second Daftar of the work: دفتر دوم صلوة مسعودي. It is divided into twenty-five sections, called Bâb, the first on مرة مسح (fol. 3^a), the second on

در بیان حکم زیارت قبر شریف از وجوب و استحباب
و بیان توسل و استمداد از آنجناب جنس مآب .

16. fol. 186^v.

در آداب زیارت حضرت سید الام و اقامت در آن
حالی مقام و رجوع بوطن باللهیر والسلام .

17. fol. 203^v.

در ذکر فضایل و آداب صلاة بر سید کائنات علیه
افضل الصلوة و آنچه متعلق است بدین باب .

A copy of the work is noticed in Rieu, iii, p. 1055. It has been printed in Calcutta, A.H. 1273.

This copy, valuable for its age, is dated 9th Şafar, A.H. 1048, i.e. four years before the author's death.

Written in fair Nasta'liq, within gold-ruled borders, with an illuminated, but faded, head-piece. The headings are written in red throughout.

Scribe **عبد الستار**

A note on the fly-leaf, partly disfigured and rendered almost illegible, evidently by some deliberately mischievous hand, states that altogether three books and two treatises (all being the composition of the present author and some in his own hand) were bound together in one volume, and that the present book has been separated from the others. This note, as far as it can be read, runs thus:—

این مجرعه اطیفة که مشتمل بر سه کتاب و دو رسائل از تصنیفات
شیخ کامل عالم حاصل شیخ عبدالمقحلوی قدس سره است و بعضی
مزیّن بخط شریف آن بزرگوار است .

A mutilated seal of a noble of 'Âlamgir's time is found on the fly-leaf at the beginning. This is followed by a note which records the price of the MS. as fifteen rupees. Another seal of one محمد حسن is found in different places. Several notes and 'Arḍ-didabs are found at the beginning and end of the copy.

در انبغات باعنه قدوم سید کاینات بدین بلدة جامع
البرکات -

5. fol. 55^a.

در هجرت نمودن سید المرسلین از مکه معظمه بدین
بلده مطیبه مکرمه -

6. fol. 77^a.

در کیفیت عبارت مسجد شریف نبوی و سایر
مقامات شریفه -

7. fol. 91^a.

در بیان مجلی از تغییرات و زیادتیهایی که در مسجد
شریف بعد از آنحضرت صلی الله علیه وسلم راه یافته -

8. fol. 102^a.

در ذکر بعضی از فضایل مسجد شریف و روضه منیف
آنحضرت صلی الله علیه وسلم -

9. fol. 108^a.

در ذکر عبارت مسجد قبا و بیان سایر مساجد نبوی
صلی الله علیه وسلم -

10. fol. 123^a.

در ذکر بعضی آثار متبرکه که اشرف حضور فایض
النور مشهور و مألوف اند -

11. fol. 130^a.

در ذکر بعضی اماکن شریفه که در مابین مکه و مدینه
مشهور و معروف اند -

12. fol. 133^a.

در ذکر فضایل مقبره شریفه بقیع و مثابر آن -

13. fol. 154^a.

در بیان فضایل جبل احد و شهدای آن رضوان
الله علیهم اجمعین -

14. fol. 159^a.

در فضایل زیارت حضرت سید الانام و اثبات حیات
الانبیا علیه و علیهم الصلوٰة والسلام -

15. fol. 178^a.

No. 643.

foli. 224; lines 17; size 9 x 5; 6 x 3.

جذب القلوب

JADB-UL-QULÛB.

A history and topography of Madinah.

Author: 'Abd-ul-Haqq Dihlawi. عبد الحق دهلوی (d. A.H. 1052 = A.D. 1642).

Beginning:—

صد شکر که از تشنگی خم رستم
چون قطره بدریای کرم پیوستم
بر کشتی توفیق ازل بهیستم
وز زمزم قدم چهره دل شستم

The author, who has already been mentioned (Nos. 490 and 537), says in the preface to the present work that he commenced its composition at Madinah, A.H. 998 = A.D. 1589, and completed it at Diblî, A.H. 1001 = A.D. 1592.

The full title of the work, given in the preface, fol. 7°, is جذب القلوب الی دیار المنسوب

It is divided into seventeen Babs or chapters, as follows:—

1. fol. 7°.

در حداد اسمای این بلدة عظیم الشان زادها الله
تعطیما و تشریفاً

2. fol. 15°.

در ذکر فضایل و معامد وی که باحادیس و آثار
نبوت رسیده

3. fol. 49°.

در اخبار مکان این بقعه کرامت نشان در قدیم الزمان

4. fol. 51°.

Theology & Law

Beginning:—

سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ الْحَمْدُ •

The author, with his *takhallus* Haqqi, has been repeatedly mentioned in this catalogue.

In the preface the author enumerates a large number of works referred to in his commentary. The preface is followed by an introduction divided into two *Qisṣa*. The first treats of the science of Ḥadīṣ and of the authentic collections, and the second, of the Imāms of the four schools.

The contents of the work have been fully described by W. Pertsch, *Gotha Arab. Cat.*, p. 55. See also Rieu, i, p. 15; Etbé, *India Office Lib. Cat.* No. 2656; *Calcutta Madrasah Lib. Cat.*, p. 63; Hāj. Khal., vol. iii, p. 599; Flügel, *Vienna Cat.*, vol. iii, p. 449, where the work is designated *مرآة المستعجم*. The commentary was lithographed, Lucknow, 1885.

The following subscription at the end suggests that this valuable copy is due to the penmanship of the commentator himself:—

ثم انه كان تسويد هذا الكتاب بين الصلواتين من يوم الاثنين الرابع والعشرين من شهر جمادى الاولى سنة ست عشر و الف والحمد لله ثم تم انتساخ هذه النسخة ومقابلتها على يد مولفه الفقير الى الله عبد الحق بن سيف الدين بن سعد الله سخرة يوم الثلاثاء السبع والعشرين من جمادى الاخرى سنة ارب و ثلاث ثنتين من هجرة سيد الاولين والاخرين •

It would appear from the above note that 'Abd-ul-Haq finished the composition of the commentary on 24 Jumādā I, A.H. 1016 = A.D. 1607, and that he finished the transcription and collation of this copy on 27 Jumādā II, A.H. 1033 = A.D. 1623.

Written in learned Naskh with numerous notes and emendations. The original folios have been placed in new margins.

According to the author's statement the work is divided into two *Daftar*. The first *Daftar*, of which the MS. seems to be a portion, consists of forty *Majlis*, each represented by a *Ḥadīṣ*. In the preface to his *روضة الراءطين* اربعين the author says that his *معارج النبوة* consists of four volumes (see also *Hāḷ. Khāl.*, vol. iii, p. 511).

Each *Ḥadīṣ* is followed by a detailed explanation in Persian, interspersed with verses from the *Qurān* and sayings of distinguished saints and poets. The concluding portion of the work treats of divine love, mysticism, etc.

The preface is preceded by a short note in which it is said that the MS. was transcribed from the author's autograph copy:—

من كتاب الاربعين المسمى بروضۃ الراءطين من مجموعات معين
المسكين وهي المتعلينه بحلى الاحاديث والنقول المشتمله على زواهر
جواهر المعقول والمنقول قد جمعت لطايفها الالي المنثورة من كل
خزينة ودينه ومن التحيات اتمامها وكذب من خط المصنف رحمة
الله عليه ...

The first *Ḥadīṣ* begins on fol. 36^b; the second on fol. 123^b; the third on fol. 174^a; the fourth on fol. 262^a.

The MS. breaks off at the end of the fourth *Ḥadīṣ* with the following hemistich of a verse:—

چون نظر در کرمست کردم ازین غم رستم •

Written in fair *Nasta'liq*.

Not dated; 17th century.

No. 1186.

fol. 564; lines 23; size 12 × 6½; 7½ × 4.

شرح سفر السعادة

SHARH-I SUFAR-US-SA'ĀDAT.

A well-known Persian commentary upon *Majd-ud-Dīn Firūzābādī's Sufar-us-Sa'ādat* (also called *مرآة المستقیم*) (see the preceding No.)

Commentator: 'Abd-ul-Ḥaq bin Sayf-ud-Dīn Dihlawī: عبد الحق بن سيف الدين دهلوي.

No. 1189.

fol. 8; lines 9; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

ترجمة اربعين

TARJUMAH-I ARBA'IN.

A very good copy of Arba'in, or the forty sayings of the Prophet, with a paraphrase in Persian verses, by Jāmi. See vol. ii, No. 181-II.

The Arabic text, written in gold, is in beautiful Naskh, and the paraphrase, in good Nasta'liq. Illuminated head-piece.

Not dated; 17th century.

Scribe: محمد مرید.

No. 1190.

fol. 315; lines 17; size $10\frac{1}{2} \times 6$; $7\frac{1}{2} \times 3\frac{1}{2}$.

روضۃ الواعظین

RAUDAT-UL-WĀ'IZIN.

A collection of forty traditions.

Author: Mu'in bin Hāji Muḥammad ul-Farāhī معین بن حاجی محمد الفراهی.

Beginning:—

ربنا آتنا من لدنك حمدیکہ مصباح لزوج مستنیران اشعه
شمس لاهوتی النخ •

The author, better known as Mu'in-ul-Miskin, has already been mentioned in connection with his more popular work معارج النيرة (No. 486). He says in a wordy preface to this work that he was requested by some of his friends to arrange his religious lectures (which he delivered in the Jāmi' Masjid of Harāt) in the form of a book. Hence the composition.

Hadis (= Tradition)

XI

fol. 157^a-160^b.

No. 1470.

رسالۂ قرات

RISÂLAH-I QIR'AT.

A tract on orthoepy and correct diction, without the knowledge of which, says the author, it is difficult, as well as a sin, to read the Qurân.

The name of the author is neither given in the work nor in the list of contents.

Beginning:—

بر ارباب دانش و بینش واضح و پیدا و لایح و هویدا ست النعم •

The modern seal of one Ibrāhim, dated A.H. 1200, contains the following inscription :—

رحمت حق ز فیض فضل عمیم
شده شامل بحال ابراهیم

A seal of 'Abd Ullah Khān of 'Ālamgir's time, dated A.H. 1075, reads thus :—

عبد الله خان خانه زاد شاه عالمگیر •

The seals of Nawwāb Sayyid Vilāyat-'Alī Khān and Sayyid Khumrahid Nawwāb of Patna are found at the beginning and end of

The following colophon, dated Tuesday, 1. Du'lqa'd, A.H. 941, is found at the end of the first part, fol. 302^a.

تمت بتاريخ روز سه شنبه اول از ماه ذی القعدة در سال. نهصد
و چهل و یکم در وقت نماز پیشین بخط عبد الضعيف النصيف زلجي
الى رحمة الله المنان جلال الدين محمود بن برهان حافظ كلاه ملك
العلام •

No. 1127.

fol. 546; lines 27; size $10\frac{1}{2} \times 6\frac{1}{2}$; 7×4 .

The Same.

A very correct and splendid copy of the same commentary, complete in one volume.

Beginning as the other.

The second half of the commentary, comprising Sûrahs *المريم* to *الناس*, begins thus on fol. 274^b:—

كهيعص - در مواهب صوفيان باديه از مواهب الهى الخ •

The marginal corrections, and the word *بلغ*, found in several places, show that the MS. was revised and collated.

Written in beautiful minute Nasta'liq within gold and blue borders, with an illuminated frontispiece at the beginning.

Not dated; apparently 17th century.

The fly-leaf at the beginning contains several interesting seals. One of them, bearing the figures 1087 on the left side and 19 in the centre, contains the following lines:—

ز لطف شهنشاه كون و مكان

محمّد وفا شد وفادار خيل

From this we can conclude that Muhammad Wafâ received the title of Wafâdâr Khân in A.H. 1087 (A.D. 1676), the nineteenth year of 'Âlamgir's reign.

Another seal, this one of Kamâl, of 'Âlamgir's time, in which the date is illegible, can be read thus:—

شاه عالمگیر را لطفت و احسان بر کمال •

This valuable MS contains two seals, one small and the other large, found throughout the copy. They are impressed on the margin of every third or fourth folio, but unhappily all of them have been ruthlessly obliterated by some mischievous hand. I have, however, made an attempt to decipher them, but I am not sure of the correct reading. Of the two seals, the smaller one, dated A.H. 989, seems to read thus:—

وقف زنده نيل احمد جام •

The larger one, without any date, has a Rubâ'i in the outside circle which I have attempted to read thus:—

توفیق چو یافتم ز فضل علام
این درج لای که پذیرفت نظام
از دل کردم وقف باخلاص تمام
بر روضه جد خویشتن احمد جام

In the centre of this larger seal is found the following inscription:—

واقف جلال الدین محمد بن محمد بن احمد الجامی •

The seals show clearly that Jalâl-ud Din Muhammad bin Muhammad bin Ahmadul-Jâmi bequeathed this valuable MS. to the sacred tomb of his 'grandfather' Ahmad-i Jâm, surnamed Zandpil, i.e. Shaykh-ul-Islâm Abû Naṣr Ahmad bin Abul Ḥasan un-Nâmaqî ul-Jâmî, the world-wide celebrated saint of Jâm, who was born A.H. 441=A.D. 1019, and died A.H. 536=A.D. 1141 and who has been mentioned in this Catalogue (vol. i, p. 30) as the author of a Diwân.

In some places the seals have been disfigured; in others, obliterated. Marks of scratches are also visible in several seals. Three seals at the end of the copy have been very artfully erased and several of them, towards the beginning, have been carefully illuminated so that they should not be recognised.

The above facts show that this valuable MS. was stolen from the sacred tomb of the great saint Ahmad-i Jâm, and some way or other found its way to this Library.

Frequent marginal emendations and notes, and the word بلغ, occasionally found on the margins, show that the copy received a careful revision and collation.

Written in beautiful and very minute Naskh within gold and coloured borders, with sumptuously decorated 'Unwâns on the first two pages. The text of the Qurân, written with diacritical points, is overlined in red.

No. 1126.

fol. 600; lines 31; size $10\frac{1}{2} \times 6\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{4}$.

مواهب عليه

MAWĀHIB-I 'ALIYYAH.

A very correct and exceedingly valuable copy of the well-known commentary on the Qurān by Ḥusayn Wā'iz Kāshifī, complete in one volume.

Beginning:—

بعد از تمهید قواعد محامد الهی و تاسیس مبانی ثناخوانی حضرت
رسالت پناهی الخ

We learn from the preface that the author undertook to write this work for his patron Mīr 'Alī Shīr, in Muharram, A.H. 897=A.D. 1492 (i.e. five years after he commenced to write the second volume of his larger commentary, Jawāhir-ut-Tafsīr; see No. 1124).

At the end the author quotes the following Rubā'ī, composed by his son, in which the day of the month, on which the work was completed, is ingeniously used as a chronogram:—

با خامه که این نامه اقبال نوشت
و انجام سخن بایسن الفال نوشت
گفتم مه و روز و سال تاریخ نویسن
فی الحال درم شهر ز شوال نوشت

The numerical value of the words درم شهر ز شوال is equal to A.H. 899=A.D. 1494

The work is usually styled Tafsīr-i Ḥusaynī. For other copies see Rieu i, pp. 9-11; and Supplement, p. 1; E. G. Browne, Cambridge Catalogue, pp. 37-40; Dorn, S. Petersburg Catalogue, p. 247; Anmer, München Catalogue, p. 127; Ethé, Bodl. Lib. Catalogue, Nos. 1805-1808; Ethé, Ind. Office Lib. Catalogue, Nos. 2681-2690; Cal. Madrasah Lib. Catalogue, p. 60; Fleischer, Leipzig Catalogue, p. 390; Mehren, Copenhagen Catal., p. 3, etc. A Turkish translation of the work was made by Abul Fadl Muḥammad bin Idrīs Bidlīsī, who died A.H. 982=A.D. 1574.

The commentary on the first half of the Qurān (Sūrah الفاتحه to تکوین) comprises fol. 1-302, the remaining portion covers the second half.

No. 1177.

fol. 58; lines 13; size $10\frac{1}{2} \times 6\frac{1}{2}$; $3\frac{1}{2} \times 2\frac{1}{2}$.

قواعد القرآن

QAWÂ'ID-UL-QURÂN.

A treatise on the correct reading of the Qurân.

Author: Yâr Muḥammad bin Khudâ Dâd Samarqandî بار محمد

بن خداداد سمرقندی

Beginning:—

حمد بی حد و ثنای بی حد حضرت قادریا که قرآن مجید آفرید.

The author dedicates the work to Abul Gâzi 'Ubayd Ullah Bahâdur Khân (who reigned in Transoxania, A.H. 939-946=A.D. 1532-1540), and divides it into twelve chapters. See Ethé, India Office Lib. Catalogue, No. 2703 (where a copy of the work is described); Āṣaf. Lib. Cat., vol. i, p. 308.

Written in learned Naskh, with marginal annotations.

Not dated; 17th century.

لی مومنان بدرستی کی بسیار تدلرد دانشمندان آلتخ •

Contents:—

- یونس on fol. 246^a.
- هود on fol. 258^a.
- یوسف on fol. 269^b.
- رعد on fol. 293^a.
- ابراہیم on fol. 302^a.
- حجر on fol. 308^b.
- نعل on fol. 313^b.
- بنی اسرائیل on fol. 322^a.
- کھف on fol. 332^b.

All three volumes are written in a learned Naskh by the scribe تاج الدین علی عمر الخوافی. The colophon of the third volume, dated Harât, Rabî' I, A.H. 734, runs thus:—

نقد رتق الفراغ من کتابة هذه النصف الاول من روح الجنان وروض
الجنان فی تفسیر القرآن جمعه الصدر اجل الامام الزاهد العالم جمل
الملة و الدین قطب السلام و المسلمین ابو الفتح الحسین محمد الرازی
رحمه الله و هذا خط العبد الضعیف الصغیر الراجی الی رحمة ربه الکبیر
تاج الدین علی عمر الخوافی غفر الله له ولوالدیه و لجميع المومنین
و المومنات ببلدة هراة صانها الله من الافات فی الآخر ربیع الاول سنة اربع
و ثلثین و سبعمائة •

The next verse commented upon is مالک يوم الدين.

This first volume comprises the following Sûrahs:—

الفاتحة on fol. 3^a.

البقر on fol. 4^a.

آل عمران on fol. 68^a.

النساء on fol. 100^a.

It concludes with a portion of the commentary upon the verse
و اذ احببتم بنحية معبرا باحسن منها اورجوها.

No. 1115.

fol. 119-230 (112); lines and size same as above.

Vol. II.

The second volume; in continuation of the preceding copy.

The first verse commented upon runs thus:—

ان الله كان على كل شيء حسيبا - بدرستي كه بود و هست خدای

نعالی بر هر چیزی نگاه بان و شمار کننده و باداش دهنده •

Contents:—

البقرة on fol. 134^a.

الانعام on fol. 162^a.

الاعراف on fol. 185^a.

الانفال on fol. 214^a.

التوبة on fol. 226^a.

The last words commented upon are:—

و لو كره المشركون يا ايها النبي •

No. 1116.

fol. 231-351 (121); lines and size same as above.

Vol. III.

Continuation of the preceding copy, extending from the latter portion of Sûrah التوبة to the end of الكهف. It opens with the commentary upon

آمنوا ان كثيرا من الاحبار و الرهبان لياكلون اموال الناس بالباطل

No. 1114.

fol. 118; lines 21; size 11 × 8½; 8½ × 6½.

روح الجنان
RŪH-UL-JANÂN.

A portion of a very extensive, rare and old commentary on the Qurân, in three volumes.

Author: Jamâl-ud-Dîn Abul Futûḥ Ḥusayn bin 'Alî bin Muḥammad ul-Khazâ'i ur-Râzî. جمال الدين ابو الفتوح الحسين بن علي بن محمد الخزازي الرازي.

In the colophon of the third volume, where the author is called روح الجنان وروض, the work is designated روض الجنان, the work is designated روض الجنان وروض, the work is designated روض الجنان وروض. Hâj. Khal., vol. III, p. 488, does not give any particulars about the work or the author, but simply remarks روض الجنان في التفسير.

The author of the Kashf-ul-Hujub, p. 294, who calls the work روض الجنان وروض, also does not help us in ascertaining the time in which the author flourished, but says that the entire work consists of twenty volumes:—

روض الجنان وروض الجنان في تفسير القرآن في عشرين مجلدا
بالفارسية لجمال الدين ابي الفتوح الحسين بن علي بن محمد الخزازي
الرازي •

Regarding the number of volumes of Abul Futûḥ's commentary on the Qurân, Nûr-Ullah Shûstari, in his Majâlis, fol. 251^b, says that

the Persian commentary, complete in four volumes, is perhaps extant also in eight volumes, and that the remaining volumes pertain to the Arabic commentary. It is further stated in the Majâlis that Abul Futûḥ was a contemporary of the author of Kashshâf (d. A. H. 538 = A. D. 1143), and that his grandfather Khwâjah Imâm Abû Sa'îd wrote the work روضة الزهراء.

Vol. I.

Two folios from the beginning, containing the prefacc and the earlier part of the commentary upon the first Sûrah (الفاتحة), are missing. The MS. opens abruptly with the folio marked ٣, and the first verse commented upon runs thus:—

الرَّحْمَنُ الرَّحِيمُ - و تفسير این برنت اگر کوبند چرا تکرار کرد با قرب
عهد بدین دو کلمه چه در آیه تسمیه آمده الی •

as both the opening lines of those copies and their date, A.H. 897 clearly prove. Parts of this volume are noticed in Rien, i, p. 11. A larger volume, like the one noticed below, is mentioned in Ethé, India Office Lib. Catalogue, No. 2680.

Written in learned small Naskh with an illuminated double-page 'Unwân at the beginning and head-pieces on foll. 1^b, 122^b, and 290^b. Two illuminated stars at the beginning.

The colophon is dated the 23rd day of Şafar. The year is not given; apparently beginning of the 16th century.

No. 1176.

foll. 95; lines 15; size 9 × 5½; 5 × 2¾.

حلّ متشابه موزج

HALL-I MUTASHĀBIH-I MAMZŪJ.

An index of the pauses (وقف) to be observed in reading the Qurān.

Author: Muḥammad bin Yūsuf ul-Ḥâḍḍ ul-Isfahānī محمد بن يوسف الحافظ الاسفحاني.

Beginning:—

الحمد لله الذي نور صدرنا بانوار كلمات القرآن الخ •

In the preface the author tells us that he has explained the different kinds of waqf and the correct or incorrect use of the same in the Qurān. The date of composition, A.H. 882 = A.D. 1477, is expressed by the title of the work.

The index itself begins thus on fol. 8^a:—

سورة فاتحة الكتاب مدنية وهي سبع آيات - بسم الله الرحمن الرحيم

الحمد لله رب العالمين ﴿ الرحمن الرحيم ﴾ الدين نستعين ﴿ الحمد لله ﴾ الخ •

The work seems to have been written on the system of Saḡāwandi's work, entitled وقوفي سجاوندي. The words are arranged in order of their occurrence, Sūrah by Sūrah.

Written in good Naskh.

The original folios have been mounted on new margins.

Not dated; 17th century.

III fol. 13^b. در ذکر الفاظی که میان مفسران متداول است و بیان برخی عنوان in eight از معانی هر یک از آن.

IV. fol. 19^a. عنوان in six در فرایند متفرقه.

The introduction, with nothing to mark that it is finished, but as it still continued, proceeds with the commentary on *Bism Allāh*, fol. 32^a, and the first Sūrah (الفاتحه), fol. 46^b.

The commentary on the second Sūrah (البقره) begins thus on fol. 122^b:—

این سوره را در قرآن بکثرت عدد آیات نظیر نیست *

The commentary on the third Sūrah (آل عمران), begins thus on fol. 290^b.

سوره بزرگوار است متضمن احکام و اخبار و منطوقی بر حقایق و معارف بسیار الخ *

It would appear from the concluding lines in this volume that the author completed the work in A.H. 891 = A.D. 1486, expressed by the word فیض:—

چون بتاریخ فیض گشت تمام
فیض او باد تا قیامت تمام

The three parts, viz. the introduction, the commentary on the second and the third Sūrahs, are respectively designated (most probably by the scribe of the copy) جلد اول - جلد دوم - جلد سوم; but at the end the commentator himself calls the entire commentary مجلد اول 'the first volume':—

بدستگیری توفیق الهی مجلد اول از کتاب جواهر التفسیر
لتحفة الامیر سمیت اتمام یانت و اتمام باقی مجلدات از اتمام حضرت
واهب العطیات مرجو است و مامول

The statement of Hāj. Khal., vol. ii, p. 641, that the *Jawāhir-ut-Ta'fīr* of Kāshifī is a commentary on الزمر (i.e. the second and the third Sūrahs, البقره and آل عمران), and that the preliminary portion deals with the science of Exegesis, shows that he (Hāj. Khal.) did not take into account the commentary on the first Sūrah (الفاتحه), which Kāshifī includes in his introductory portion. See Dr. Étché's remarks on this point (Bodl. Lib. Catalogue, No. 1805). The جواهر التفسیر in J. Aumer, p. 127, and the Cat. des MSS. et Xylographes, p. 247, is a wrong designation for Kāshifī's smaller commentary, the مراعب علیه

No. 1124.

fol. 415; lines 29-30; size $12\frac{1}{2} \times 8$; 8×5 .

جواهر التفسير لتحفة الأمير .

JAWÂHIR UT-TAFSÎR LI TUHFAT-
UL-AMÎR.

The first volume of a very extensive, but rare, commentary on the Qurân.

Author: Husayn Wâ'iz Kāshifî حسین واعظ کاشفی.

Beginning:—

بِإِذْنِ اللَّهِ عَلِيمِ حَكِيمٍ - زَيْنَبُ فَاتِحَةُ هَرِ كِتَابٍ وَزَيْنَبُ خَاتَمَةُ هَرِ
خِطَابٍ جَرَّ بَابَهُ ثَنَاءُ رَبِّ الْأَرْيَابِ جَلَّتْ كَلِمَةُ الْفَحْشَى .

The author Husayn Kāshifî (d. A.H. 910=A.D. 1505), who has already been mentioned, vol. vi, No. 498, says in the preface to his smaller commentary, the *Mar'at al-'Arab* (see No. 1126), that he undertook, at the request of Mir 'Alī Shīr, to write this extensive commentary in four volumes; but, after finishing the first volume, he was prevented by many hindrances from continuing the work. He therefore wrote the smaller commentary to satisfy his patron.

The present MS. comprises the commentary on the first three Sûrahs, preceded by a detailed introduction to the science of the Qurân and its exegesis, divided into four *Asl* اصل, each subdivided into several *Unwân* عنوان, as follows:—

- I fol. 3^a. در بیان شمه از فضایل قرآن و ذکر بعضی از اسامی آن و
مباحث حدوث و قدم و حقیقت تکلم و کیفیت سماع
عنوان in four
II fol. 7^b. در جامعیت قرآن و انشعاب علوم دینیہ از آن و بیان علمهای
که تعلق بقرآن دارد و آنچه مفسر را از دانستن آن
عنوان in five

No. 1175.

fol. 215; lines 17; size $8 \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

ترجمة الجريدة

TARJUMAT-UL-JARĪDAH.

A Persian commentary on Abul Qâsim Shâtibî's (d. A.H. 590 = A.D. 1194) famous Qasîdah on the correct reading of the Qurân.

Author: Qâsim bin ul-Hâj Ibrâhîm bin Muḥammad Qazwînî:
قاسم بن الحاج ابراهيم بن محمد قزوینی.

Beginning:—

الحمد لله الذي اتزل على عبده الكتاب و وعد من تلاه و عمل النسخ •

The commentator gives us to understand that after frequenting the lectures of several eminent scholars of Fârs, Hîjâz, Yaman and Shâm, he wrote an Arabic commentary on the Qasîdah of Shâtibî, which however could not be understood by Persian students. He therefore wrote the present short commentary.

The work is dedicated to the Wazir, whose name is introduced after a series of honorific titles:—

رشيد الحق والدنيا و الدين غياث الاسلام و المسلمين محمد ابن
المولى المظدرم الاعظم غياث الحق والدنيا والدين رشيد الاسلام
و عون المسلمين •

This is most probably Ġiyâṣ-ud-Muḥammad bin Rashîd (A.H. 728-736 = A.D. 1327-1335), the celebrated Wazīr of Sultân Abû Sa'îd (A.H. 716-736 = A.D. 1316-1335).

For the Arabic Qasîdah see Hâj. Khal., vol. iii, p. 41; Nöldeke, Geschichte des Qorans, p. 337; J. Aumer, Arab. Catalogue, p. 20; Loth, Arab. Catalogue, p. 8. See also Ethé, Ind. Office Lib. Cat. No. 2702, II.

Written in Nasta'liq.

Not dated; 16th century.

It would appear from the above that the commentator wrote the work in Bukhārā, and completed it on the 9th day of Shawwāl, A.H. 519=A.D. 1125. On fol. 411^b, vol. ii, the author refers to a serious outbreak of a pestilence in Bukhārā in A.H. 449=A.D. 1057.

The above lines are immediately followed by the commentary on
 اَمُوذٌ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيمِ.

This volume comprises the commentary from the beginning of the Qurān to the end of Sūrah 17 (بنی اسرائیل).

The text of the Qurān, overlined in red, is introduced by the word قوله.

A copy of the work is in the Rāmpūr Library. Another is to be found in the Government of India Collection at the Asiatic Society of Bengal, Calcutta.

Written in fair small Naskh within gold and coloured borders with an illuminated head-piece.

The colophon is dated 4 Rabi' II, A.H. 1125, and runs thus:

الحمد لله قد تم بمروءه نصف الاول من تفسير الزاهدي من يد
 محمد الكرم بن محمد شريف بن محمد بتاريخ الرابعة من
 ربيع الثاني في يوم الاحد بسنة الف و مائة و خمسة و عشرين من هجرة
 نبينا .

In the colophon of both volumes the work is called تفسير زاهدي but the full name of the author is given in the preface.

No. 1113.

fol. 418; lines and size same as above.

Vol. II.

Continuation of the preceding copy, comprising the commentary from Sūrah 18 (الحريم) to the end of the Qurān.

Beginning:—

سورة الحريم - كلها مكية. و هي ثمان و تسعون آية النج .

This volume, called in the colophon the second *Daftar* of Zāhidī's commentary, and written by the same scribe محمد الكرم, is dated Friday, 21 Ramadān, A.H. 1122.

No. 1112.

fol. 503; lines 25; size $13\frac{1}{2} \times 7\frac{1}{2}$; $9 \times 4\frac{1}{2}$.

تفسير زاهدي

TAFSÎR-I ZÂHIDÎ.

A very rare and old Persian commentary on the Qurân, complete in two separate volumes.

Author: Abû Nasr Ahmad bin Hasan bin Ahmad Sulaymânî ur-
Rârûhaki أبو نصر أحمد بن حسن بن أحمد سليمانى الرازحكي.

According to Âsaf Lib. Catalogue, vol. i, p. 564 (where a copy of the work is noticed), the author died in A.H. 658=A.D. 1259. This wrong date seems to be a clear mistake for that of the death of Mukhtâr bin Maḥmûd bin Muḥammad uz-Zâhidî, the author of the well-known commentary on Qudûrî. See Jawâhir-ul-Mudḥiyah, vol. ii, fol. 63^b.

Vol. I.

The following few lines, with which this first volume begins, give some particulars of the author and the work:

الحمد لله الذي انزل القرآن نورا مضيا قال الشيخ الامام الاحل
العالم الراشد الاستاذ المجاهد تاج المفسرين ابو نصر احمد بن
الحسن بن احمد سليمانى الرازحكي في تفسير كلام الله تعالى و اعلاه
في بشارا يوم التاسع من شوال سنة تسع عشر وخمسمائة •

No. 1111.

fol. 142; lines 17; size $9 \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$

انيس المريدين و روضة المحبين

ANIS-UL-MURIDIN WA RAUDAT-
UL-MUHIBBIN.

A commentary on the سورة يوسف, that is to say the twelfth chapter of the Qurān

Author: Abū Naṣr Aḥmad bin Aḥmad om Naṣr ul-Bukhārī:
ابو نصر احمد بن احمد بن نصر البخاري

Beginning:—

قصه يوسف صديق..... قال الشيخ الانام (الامام) زاهد (الزاهد)
ابو القاسم بن محمود بن حسن الجيبي رحمه الله شاگردان از من
درخواستند النج

This work, which the author wrote in Balkh, A.H. 475 = A.D. 1082, forms a part of the تاج القصص (fol. 92^a, line 16–183^a, line 9), noticed under No. 482.

Written in fair Nasta'liq

Dated A.H. 1001.

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knowledge, contained in the *buried heritage*, may be easily explored for funding, and for providing some *fellowships* for the scheme of such *utilization* of the precious heritage, i.e. the scheme of editing and translating the valuable manuscripts.

The present work may be taken as an humble effort towards setting a pattern for the *second* of the above mentioned four levels of introducing one of the major collections of manuscripts in the Indian sub-continent, the Khuda Buukhsh Oriental Public Library Collection.

Serving the Khuda Bakhsh Oriental Public Library, in an Honorary capacity for about a decade, I had the privilege to complete certain assignments. However, having shifted to Aligarh I could not see a few of my works going through press, among them, the present two-volume work. A brief description of quite a few of the rarities is included in our Islamic Heritage Series no.1. One may however like to know more about them. I have therefore selected these Persian jewels of the Khudabakhsh from the descriptive Catalogue of the library, compiled by Khan Bahadur Abdul Muqtadir. While mostly depending on the expertise of my great predecessor, I have used my discretion as well in making these selections.

We hope, our presentation will be appreciated with comments from the learned scholars and librarians, for additions and corrections in this humble effort.

Shayesta Khan
Maulana Azad Day, 11th November. 2010

Persian & Urdu languages. The collection covers a large variety of subjects in the form of manuscripts namely (1) Islamic Theology; the holy Quran and its commentaries: Hadith (Traditions); Fiqh and Usul-i-Fiqh (Muslim Jurisprudence), 'Aqaid; (2) Sufi literature. (3) Philosophy: Logic; Metaphysics; Ethics; Dogmatic philosophy (Ilmul Kalam). (4) History: General history of the World; Islamic History , History of India, Sultanate period, Mughal and later Mughal period, (5) Biographies. (6) Literature; prose, poetry and belles letters; (7) Linguistics: Dictionaries, grammer (Sarf and Nahv); (8) Medicine. (9) Pseudo Sciences: Geomancy etc. (10) Music; (11) Hunting; (12) Calligraphy (13) Encyclopaedic works



Towards a better Preservation, however, of our precious heritage lying buried in many a burial ground called the libraries, what is more important is to formulate a national policy for the utilization of the preserved knowledge which, may be planned in three stages, namely:-

- (i) To make a simple one-line *handlist* of the entire collection of the manuscripts preserved in the library.
- (ii) To shortlist the *handlist* and to make, out of it, a judicious selection of the most significant *rare* manuscripts.
- (iii) To get edited and translated those manuscripts which have an intrinsic value by involving *language* experts and Faculty-members, from the faculty of Science for science manuscripts, the social scientist for social studies, and similarly from the faculty of Arts for Humanities; the library staff may coordinate with them.
- (iv) Some Research-oriented agencies, interested in unearthing and disseminating of

A question however arose as to the criteria of calling a manuscript a 'rare' one. For the purpose, we decided, to be on the safe side, and to depend upon our such predecessors as have been experts in the field, and have declared some manuscripts more precious than others, on reasonable grounds. The giant bibliophiles like Maulvi Hafiz Nazeer Ahmad (Calcutta) & Maulavi Hashim Nadvi (Hyderabad) became our primary sources for covering the rarities of the sub-continent, in general. Their declarations have been obviously the first criterion for us. Then come our own humble efforts following their footsteps.



It would not be out of place to mention here the ingredients of **significant or rare manuscripts**

These are:

- (i) Intrinsic Value
 - (a) Subject.
 - (b) How far authoritative in its concerned discipline.
- (ii) Uniqueness.
- (iii) Scarcity of copies.
- (iv) Transcription/correction made by the author; author's autograph copy.
- (v) Age of the manuscript.
- (vi) Contemporaneity/Proximity to the author's age
- (vii) Autographs/Seals of eminent persons
- (viii) Importance of the Scribe
- (ix) Calligraphy: manuscript as piece of art
- (x) Illumination/Illustrations
- (xi) Completeness of the manuscript



This, the Persian-Rarities volume, in the *series*, contains information about the rare manuscripts preserved in one of the major Indian Collections, i.e. Khuda Bakhsh Oriental Public Library, Patna. The Library is famous all over the academic world basically because of its strong collection of oriental books and manuscripts. There are about 18 thousand manuscripts in this library in Arabic,

Introduction

There is a huge treasure of knowledge and of human experiences which lies hidden in the form of manuscripts. And to discover/reclaim the rich heritage is the responsibility of scholars and librarians. However, while the Scholars rarely get time to explore the old remains, the librarians have both the time and the opportunity to bring to light such hidden treasure.

All the manuscript simply by virtue of being found in hand-written form are not necessarily valuable. It is up to the scholar-librarian to judge the value and worth of a particular manuscript. In the present volume we have tried to place before the world of scholarship only those **select rarities**, which have certain intrinsic value.

It would have been better if we had compiled a Union Catalogue of all the manuscripts irrespective of their significance, and placed it at the disposal and discretion of the reader to pass value-judgement by himself. We however, preferred to save the time, the space, the money and the energies of the publisher as also of the reader as it would have been not only time-consuming, but also less useful. This is because there are thousands of copies of, for example, Gulistan & Bustan, thousands of Diwan-I Hafiz & Masnavi Maulana Rum, innumerable copies of Qasa'id-I Urfi, Ma-muqiman, Kareema, Khaliq-bari, Mulla Jalal, Mulla Hasan, Sullam, Musallam and similar others which were much in demand and use in good old days. That was, in fact, the only mode of duplication and circulation, of 'publishing' a work, before the beginning of the era of printing press.

Obviously, it is of little use and much less advantage to take all these manuscripts into account. Therefore, in the first instance, we decided to take up only the **rare ones**.

Towards setting a Model for similar Volumes

On

Aligarh Persian Rarities

And

The Valuable Treasure of Rare Manuscripts preserved elsewhere

Shayesta

hereby presents the Persian Rare Manuscripts of the Khuda Bukhs Library

as great a library as that of Aligarh

Towards setting a Model for similar Volumes

On

Aligarh Persian Rarities

And

The Valuable Treasure of Rare Manuscripts preserved elsewhere

Shayesta

hereby presents the Persian Rare Manuscripts of the Khuda Bukhsh Libr

as great a library as that of Aligarh

To

The great Azarmi Dukht

(Professor Naheed Safavi)

A Distinguished Scholar of Persian Language and Literature

A Live & Charming Symbol of Indo-Iranian Culture

and

The Most Active Scholar of Iranian Studies in the India of 2010

This Volume is Dedicated

With High Regards

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1995

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2010

(with necessary corrections and additions)

Price : Compiler's Compliments

بک جاتے ہیں ہم آپ متل و سخن کے ساتھ

لیکن عیار طبع خریدار دیکھ کر

bik jAtE haiN ham Ap matA'-e-sukhan kE sAth

lEkin ayAr-e tab'-e kharIdAr dEkH kar

Rare Persian Manuscript

Preserved in Khuda Bakhsh Library



Compiled by

Dr. Shayesta Khan

Maulana Azad Library,
Aligarh Muslim University

Rare Persian Manuscripts

Preserved in Khuda Bakshi Library

Compiled by:

Dr. Shayesta Khan

Maulana Azad Library Aligarh Muslim University